

Der Lutheraner.

God's Word and Luther's Doctrine Shall Never Perish.

Forty-fifth year.

1889.



St. Louis, Mo.

Concordia Lutheran Publishing House.

1889.

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45th Volume.

Foreword

to

forty-fifth year of the "Lutheran".

The love for the truth, for the full, whole truth of the divine word, decreases more and more in this last afflicted time. Not only the gross but also the subtle contempt of the word of God is increasing. The general direction among those who still speak God's word is indifference to error, to deviation from God's word, - religious mongering, unionism. Heresies are regarded as trifles; outward unity is established in the face of inward differences of opinion. One tolerates conflicting opinions in matters of the divine word. Thus, since these different opinions cannot all be correct at the same time, one also tolerates the wrong opinion, one tolerates deviation from God's word, one considers truth and error to be equal.

How then, shall we allow ourselves to be swept away by this current of time? Do we want to be misled by mockery and scorn? Do we want to become indifferent to error and consider a deviation from God's word as something small? May God in mercy prevent this.

Let us remember: every erroneous belief, every deviation from God's Word is a sin, a sin against the greatest commandment, against the first commandment: "You shall not have other gods besides me." With this, God says to every human being: Thou shalt take me alone for thy God, believe me and my word alone, obey me alone; I alone am thy Lord, and thou shalt say, "Speak, O Lord, for thy servant heareth"; thou shalt take my word alone, submit thyself wholly to it. "I the LORD, that is my name, and I will not give my glory to another, nor my fame to idols," nor to your reason, nor to your heart, nor to men who would persuade you otherwise. "You shall not do anything to it that I command you, nor shall you do anything to it-.



rgcben by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the teachers' college of the theological seminary in St. Louis.

St. Louis, Mo., January 1, 1889.

No. 1.

<p>that ye may keep the commandments of the LORD your God, which I command you. Deut. 4, 2. "This is the way that ye go, neither to the right hand nor to the left." Isa. 30, 21.</p> <p>Deviation from God's word is therefore transgression of His commandment. Misbelief is sin, sin like other sins, whereby God is offended. Unbelief is still considered sin, but is not unbelief also of God, if one rejects the whole word of God, but it is also unbelief if one does not believe God even in <u>one</u> part, if one does not accept God's word even in <u>one</u> part. Should God merely be offended if one rejects his whole word? Should he not also be angered if one does not believe him even in <u>my</u> piece? St. John says, "He who does not believe God makes Him a liar." 1 John 5:10.</p> <p>O how high cause we have to be terrified of every deviation from God's Word, as of a grave sin, as of every other sin!</p> <p>Let us also remember that a person can very easily fall into this sin. Satan, that fierce enemy of God and man, also approaches us with the question, "Yes, should God have said?" He is a cunning enemy. If he does not succeed in coming at us on one side, he tries on the other. He leaves us no rest day or night. He disguises himself as an angel of light. When he tempted our Lord Christ in the wilderness, he also cited the holy scriptures, albeit falsely. He knows how to deceive and charm those whom he tempts, so that they firmly believe that their doctrine is right and divine; therefore Paul calls out to the Galatians: "O foolish Galatians, who has bewitched you not to obey the truth? Gal. 3:1. "In doctrine," says Luther, "it is so that the false spirits and false preachers pretend that they mean it with all their heart and in all seriousness and seek God's glory and the salvation of souls, that no one boasts and swears as they do. . For otherwise than a man.</p>	<p>lies in a dream or sleep and is so completely caught that he cannot see that he is dreaming, but neither thinks nor knows otherwise than it truly happens that way, and it is so certain that he feels nothing more certain. It is still nothing but a dream that disappears as soon as he wakes up and is nothing more; and even though he sometimes thinks that it is a dream or dreams of a dream, he is still <u>trapped so</u> that he cannot tear himself out of it nor is he strong in his senses. So are such people imprisoned, who are so sure that their thing is the truth, that they may swear everything to it, and yet they are nothing but nothing but dreams and mad people's thoughts. Therefore it is a dangerous thing if one does not keep God's word pure and simple and allows himself to be led by it into the thoughts of men, which have a good appearance and soon take him captive, so that whoever falls into it cannot work his way out again afterwards. For he knows no other way than that it is the right word of God, and stands so firmly on it that he does not let anything tear him away from it; as it is seen that some leave their necks over it." (Excerpt from the 5th, 6th and 7th chapters of St. Matthew 43, 221).</p> <p>And Satan's messengers, the false prophets, come in sheep's clothing, with a beautiful appearance. They do not approach us with the words: we want to lead you away from God's word, we bring a new doctrine that contradicts the word of God, but with beautiful, splendid words they know how to make people believe: the Lord has said it. And our own flesh wants to go astray, does not want to know anything about God's word; our reason does not want to bow down to it; it wants to find contradictions in God's word, it cannot rhyme with what God says. "There is," Luther writes, "no error that does not have a great appearance and prestige when God's Word is viewed and interpreted with reason." (61,114.) The same says: "The beginning, the means and the end of all error is that one steps out of the simple words of God and wants to act with reason in divine miracles and improve the matter; just as Paul says of Eve in 2 Cor. 3 that the devil also led her from the simplicity of divine words into his cleverness, then it went</p>
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Then with Adam and all of us afterward. Dear God, how is it such a great effort and work for a Christian to remain, if he has bright, dry, certain words of God before him, what will it be then, where one leaves the words and gives himself up to the reasoning and the cleverness? And how will he boast of being in the united Christian church, who goes out from the word of God, in which the right church is and remains?" (Report to a good friend, etc. 30, 420.)

So we are in great danger of being taken in by the enemies. How easy it is to deviate from God's word and to consider a deviation from God's word as insignificant!

Then we have great cause to watch and pray, and to take heed lest we be taken by surprise; so that we may take heed to the word of the apostle Paul: "I fear lest, as the serpent beguiled Evam with his craftiness, so also your minds be beguiled by the simplicity that is in Christ. . . Such false apostles and deceitful workers pretend to be Christ's apostles. And this is no wonder; for he himself, Satan, disguises himself as an angel of light. Therefore it is not a great thing if his servants also disguise themselves as preachers of righteousness" etc. 2 Cor. 11, 3. 13-15.

Let us further consider: As it is with other sins, so it is also with this sin, the misbelief, with the deviation from God's word. Whoever gives room to one sin soon falls into other sins, falls deeper and deeper into sin. If one knowingly gives room to error, it does not remain with this alone. Whoever deviates from God's word in one piece has already lost the fear of God's word (Is. 66,2.), becomes indifferent to error and falls deeper and deeper into it. The apostle Paul says: "A little leaven leaveneth the whole dough." Gal. 5, 9. He says of false teaching that it eats away like cancer, 2 Tim. 2,17. One error gives birth to another. All of God's words hang together exactly. He who does not believe one article will not believe the others. There is no enduring.

Luther writes: "If he (the devil) succeeds in getting one article conceded to him, he has won, and is just as much as if he had already lost them all and Christ, and can then also destroy and take others; for they are all wound and looped into one another, like a golden chain, so that where one link is dissolved, the whole chain is dissolved and everything goes from one to the other. And there is no article that he cannot overthrow, if he can bring it about that reason falls in and wants to cleverly twist and stretch the scripture so that it rhymes with it; this is like a sweet poison. (Ecclesiastes on Christian Armor, etc. Erl. A. 19, 264.)

Furthermore: "The devil cannot celebrate; where he founds a heresy, he must found more, and no error remains alone. If the ring is broken in one place, it is no longer a ring, no longer holds and always breaks, etc. It is certain that whoever does not believe or does not want to believe an article (after he has been admonished and instructed), certainly does not believe one with seriousness and right faith. And whoever is so bold that he may deny God or

He may also (and certainly does) deny God in all his words and tell lies against and about that which he has been admonished or instructed once or twice. Therefore it is called, round and pure, whole and all believed, or believed nothing! The Holy Spirit cannot be separated nor divided, that he should teach or make believe one thing true and the other false; except where there are weak, who are willing to be taught and not stiff-necked to contradict. Otherwise, if it should apply that each one should be without harm if he denies one article because he believes all the others to be true (although this is basically impossible), then no heretic would ever be condemned, nor would any heretic be able to be on earth. For all heretics are of this kind, that they first begin at one article alone, after that they must all be denied afterwards and all together; just as the ring, if it gets a bristle or a scratch, it is no longer good at all, and if the bell bursts in one place, it also no longer rings and is quite ineffectual." (Kurzes Bekenntniss etc. 32, 414 f.)

Have we not, then, high cause to watch and, as usual, to be afraid of the first step?

Let us finally consider: If deviation from God's word, if erroneous faith is sin, by which God is offended, then he is also provoked to serious punishment by it. As with other sins, this one must also be followed by punishment. The apostle Paul says: "If we or an angel from heaven preach any other gospel to you than that which we have preached to you, let him be accursed." Gal. 1, 8. The same apostle includes "heresies" among the works of the flesh, of which he says, "that they which do such things shall not inherit the kingdom of God." Gal. 5, 21. He says of a heretical man that he has condemned himself. Titus 3:10. The apostle John says, "He who transgresses and does not abide in the doctrine of Christ has no God," 2 John 9, so he is a very unholy man.

We know that not every error is condemned, that not everyone who falls into error is lost. But is this because it is a small thing to stray from God's word? No, it comes from the fact that the person in question does not err willfully, not against better knowledge and conscience, but errs out of weakness. Just as God does not impute sins of weakness to believers for the sake of Christ in whom they believe, but forgives them, so he does not impute them to believers who err out of weakness. But as the sins of weakness, so also the errors of the believers coming from weakness are and remain in themselves damnable sins. Only because they are in Christ, there is nothing damning about them.

There are certainly many of these who err out of weakness, out of simplicity, among the sects that still have essential pieces of the Word of God. They are like those who followed the rebellious Absalom, of whom it is said: "They went in their simplicity and knew nothing about the matter. 2 Sam. 15, 11. Of such souls the preface to the Concordia Book says: "We make no doubt whatsoever that many more pious, unschooling

There are also many people in the churches who have not yet compared themselves with us, who walk in the simplicity of their hearts, do not understand the matter properly and do not like the blasphemies against the Holy Communion... and hopefully, when they are properly instructed in the doctrine, they will go and turn to the infallible truth of the divine word with us and our churches and schools through the guidance of the Holy Spirit." (S. 17.)

Oh what terrible judgment will befall those who persist in their deviation from God's word, not out of weakness, but against their better knowledge and conscience, despite admonition, despite warning. Whoever does not accept God's word even in one piece, rejects it completely; for God's word cannot be divided; therefore God calls out to him: "You reject God's word, therefore I will also reject you." Hof. 4, 6. As God usually punishes sin with sin, so he does here also. The apostle Paul says: "For that they received not the love of the truth, that they might be saved; therefore God shall send them strong error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." 2 Tim. 2:10-12.

When Luther saw before his eyes the blindness Carlstadt had fallen into, he exclaimed: "O Lord God, what are we when you let fall? What do we do when you cut off your hand? What can we do if you never shine? Is this the free will and its ability, that so soon the learned becomes a child, the wise a fool, the wise a madman? How terrible thou art in all thy works and judgments!" (Against the Heavenly Prophets etc. 29, 190.)

Therefore, do we not have good reason to be careful with every word of God, to guard against every deviation, lest God's wrath and punishment come upon us?

Let us, then, remain steadfast in the word of God, loving it, diligently reading, hearing and considering it, fearing it and thanking God for it with all our hearts, lest God be angry and withdraw his hand from us. Let us call upon God from the bottom of our hearts, that he may watch over us and not remove his hand from us, that we may keep the love of the truth, that we may also adorn the pure doctrine by godly conduct, and that we may guard against sins of doctrine as well as sins of life.

God also bless the testimony of the "Lutheran" in the coming year. G.

Of the right use of the divine word.

Luther once complained to his housemates over the table about the quantity of books, that there was neither an end nor a measure to writing, and everyone wanted to make books, and said: "In part, they do it out of ambition, so that they also want to be famous and get a name from it. But some do it for the sake of pleasure and profit, and thus promote such evil. Thus, through so many commentaries and books, the dear Bible is buried and buried, that one does not even pay attention to the text... When I was young, I got used to

I went to the Bible, read it often, and became familiar with the text, so that I knew where every saying stood and could be found when it was spoken of. Only then did I read the scribes. But at last I had to put them all out of my sight and put them away, because I could not be satisfied with them in my conscience, and so I had to strangle myself again with the Bible, for it is much better to see with one's own eyes than with foreign ones." And another time he said: "Let us not lose the Bible, but read and preach it diligently in the fear and invocation of God: for if it abides, flourishes, and is acted upon aright, all things prosper and go happily. For it is the head and empress among all faculties and arts." (Table Talks, St. Louis Edition XXII, p. 54. 7.)

This is also our wish and desire: that we do not lose the Bible! That the Bible may not lie buried and buried among other books! Everything else that is written in Christian books and newspapers should serve this one purpose, that those who read it may thereby be led to the source itself and draw from it themselves, seeing with their own eyes and hearing with their own ears. All wisdom that is useful for salvation, all comfort that man needs in life and death, all strength for a godly life comes to us from the divine word alone. Therefore, it is essential that we listen to and learn God's Word diligently, and that we search and search the Scriptures daily.

But of course only then, if one "preaches and reads the Bible in the fear and invocation of God", only then, if one uses it correctly, one keeps it dear and gains it more and more, only then one "gets used to" the Bible, to reading the Bible and likes to occupy oneself with the Bible. If one hears and reads only above, one soon loses the taste for hearing and reading and puts the Bible soon again from the hand. You think you are reading the same things on every page, and you get tired of it. And it is an art, a holy art, to use the Bible correctly. And this art has to be learned. It is an important part of Christian teaching that one teaches and learns how to use the Bible correctly.

These lines are only a small contribution to this important teaching. We take such instruction from the Bible itself, and for this time from a single Psalm. The 119th Psalm gives us an instruction about the right use of the divine word. It is a prayer, a conversation of a holy singer with God. The latter talks with God about God's word and confesses before God how he stands by God's word. God Himself has given him these holy thoughts, and the Spirit of God has driven him to write these thoughts down. And what is written here is written for our learning. Whoever reads this psalm, thinks about it, prays it, practices God's word, learns the right use of the divine word. We do not want to interpret this psalm, this long psalm, in context, but only want to put some sayings from it, the main sentences, which are always repeated, before our eyes and remember the text correctly.

The psalmist praises God's word, or what is the same, the law of the LORD, God's commandments, be-

rights, testimonies. These were and are written in scripture. This is the holy scripture. The law of the Lord is "the book of this law" to the psalmist. Jos. 1, 8. Christianity now has the Scriptures in their entirety. The Scriptures were read and interpreted to the people of Israel. From the holy Scriptures the commandments and rights of the Lord are now proclaimed to Christendom. Thus the right use of the divine word consists in hearing and hearing the word. But the psalmist himself has the book of the law in his hand. The believers of the New Covenant have the holy scriptures of the Old and New Covenants in their hands. So they should read this book and read it again and again, never letting it pass from their eyes. The psalmist especially remembers this use of the sacred Scriptures when he says: "My eyes long for your word." "My eyes long for the word of thy righteousness." V. 82. 123.

But what we hear and read from God's Word is only of use to us if we also understand what we hear and read. And in order to understand it, it is necessary to pay attention, to hear and see with the ears and eyes of the spirit, to hear inwardly, to contemplate the word, to think about it, to think about it, to move it back and forth in thought. This is part of the right use of Scripture. The psalmist encourages us to do this with his example. For he confesses, "I take heed to thy testimonies." V. 95. "I remember thy name by night." V. 55. "Thy statutes have I set before me." V. 30.

But our attention and contemplation in itself gives us no light, no clarity. Now and never can we grasp and understand God's word with our own mind. For the natural man hears nothing of the Spirit of God, it is foolishness to him and he cannot recognize it. We are not capable of thinking anything of ourselves. Our own, our natural ability and comprehension is vain inability, blindness, foolishness. "Our knowledge and understanding are enveloped in darkness, unless the power of your Spirit fills us with bright light. We can grasp and understand God's word only if God gives us spirit and grace to do so, enlightening our senses and minds with his Holy Spirit. And God wants to be asked, if he is to give something. Therefore it belongs to the right use of the Scriptures that we call upon God with the psalmist and ask: "Open mine eyes, that I may see the wonders of thy law." V.18. And, "Show me, O Lord, the way of thy judgments." V.33. And, "Teach me holy manners and knowledge." V. 66. A student of the divine Word, eager for salvation, lifts up his senses and thoughts unceasingly to God as he hears and reads, and intersperses in the hearing and reading such sighs as, "Teach me thy judgments." Six times we read this sigh in the Psalm: V. 12. 26. 64. 68. 108. 124. Or, "Instruct me in the way of thy commands." "Instruct me that I may know thy testimonies." Six times the psalmist presents this request for instruction to God: V. 27. 34. 73. 125. 144. 169. So much is at stake, so all is at stake, that God by his Spirit teach and instruct us inwardly, that by his Spirit he may implant his word itself in our minds, that we may truly learn, grasp, and understand what the word tells us. God he

hears such secret supplications and prayers. Therefore, when we listen, read, pay attention by invoking God, what the psalmist experienced happens to us: "You make me wiser with your commandment than my enemies are." V. 98. "I am more learned than all my teachers." V. 99. "I am wiser than the ancients." V. 100. "Your word makes me wise." V. 104. "Your word makes the simple wise." V. 130.

However, one must grasp God's word not only with the mind, but also with the heart. God's word should and will rest in the heart. This is why the heart should incline to the word, devote itself to the word, rest in the word. Then we are right with God's word when we say with the psalmist: "My soul is crushed with desire for thy statutes at all times." V. 20. "Behold, I desire thy precepts." V. 40. Then we stand right by God's word when we speak with your psalmist, "I delight in your rights, in your testimonies, in your law, in your commandments. I delight in them." V. 16. 24. 78. 174. 47. 35. "I love thy law, thy testimonies. How I love thy law." V. 113. 119. 163. 97. The psalmist never tires of assuring and praying to his God of his desire and love for his word. But this, too, is in no man's power and ability to take God's word into his heart, to surrender his heart to the word of God. Our heart is naturally attached to the vain things of this world, and is cold, dull and insensitive to spiritual, divine things. Yes, the natural heart feels only disgust and displeasure at God's Word. This sinful inclination and desire is still stirring in the believers. We can never send and incline our heart to the word by our own strength. We are still so fond of vanity. That is why God must come to our aid. Therefore, when we deal with God's word, we must continually sigh and plead with God, "Incline my heart to thy testimonies, and not to our avarice." V. 36. The Spirit understands and God hears such plea. God does what we desire, and loosens our heart, desire, love, inclination of our heart from earthly things, from avarice, and inclines and turns, by his good Spirit's power and impulse, our heart to his word, to his testimonies. This is the right use of the divine word.

And what we have heard, read, grasped, inwardly received, we must then hold on to and preserve. What good is it if we grasp and take hold of God's word, but then soon leave it again out of our thoughts, out of our hearts? Food must remain in us and turn into flesh and blood if it is to nourish us, give us juice, strength and life. It is the same with the spiritual food, God's word. Whoever is therefore seriously concerned about God's word, says with the psalmist: "I do not forget your law. I forget not thy commandment, thy precepts." V. 61. 93. 109. 141. 153. 176. Six times he vows this to his God. So much depends on not forgetting the word, but rather remembering it always. We should keep it in our memory and also in our heart. He who is sincere about God's word says with the psalmist, "I will keep your word in my heart." V. 11. And, "I keep thy commandments with all my heart." V. 69. 115. 129. That is to say

here: I keep your law. But we are not able to keep God's word by ourthat whoever believes in him shall not perish but have eternal life. own strength and reason. We must also ask this of God and sigh:The name JEsus is the core and star of the holy scripture. As a bright "Show me the way of thy statutes, that I may keep them unto thediamond sparkles in a crown of precious stones, so the name of end. V.33. 34. "Let thy hand help me, for I have erwählet thyJesus sparkles among the words of divine wisdom and casts its precepts." V. 173. And God helps us with his hand, with his Spirit, toilluminating rays over the beatific content of the same. The angel keep what we have chosen. He holds us fast to his word. This is thehimself, who brought this name from heaven, explained the meaning right use of the divine word.

(To be continued.)

(Sent in by P. J. A. Mayer.)
From the name JEsu.

A New Year's reflection.

In One Our Blessedness Stands, Such Our
Blessedness Jesus Achieves.

The civil New Year coincides with the feast of the naming of our Savior. Jesus, Savior, Beatifier was called his name. From time immemorial, all Christians have taken special comfort from the fact that the name of Jesus stands at the entrance to the new year like a comforting and encouraging messenger of God.

The incarnated Son of God has different names, which belong to him alone according to their actual meaning. He is called Immanuel, that is, God with us. This name indicates the great mystery of God: God is revealed in the flesh. In the person of this Immanuel, God and man are most intimately united. This name also indicates that through the bearer of it the partition has been broken down, which was erected between God and us through sin, so that we are united with God again in him. - He is called Christ, i.e. anointed one; for he is anointed without measure by the Holy Spirit to his prophetic, high priestly and royal office. The prophet says of the child born to us, the Son given to us, "He is called Wonderful, Counsel, Power, Hero, Everlasting Father, Prince of Peace."

The most precious of all names, however, is his proper name, which was given to him at his circumcision, his name of renown, which was called by the angel before he was conceived in the womb, the name of Jesus. The name JEsus is the name that is above every name, in which every knee that is in heaven and on earth and under the earth shall bow, and every tongue confess that JEsus Christ is the Lord, to the glory of God the Father. (Phil. 2, 9-11.) It is the name of Jesus through which, according to the testimony of all the prophets, all who believe in Him shall receive forgiveness of sins. (Apost. 10, 43.) No other name has been given to men, whereby they shall be saved. (Apost. 4, 12.) Whatever we ask of God in this name shall be given to us. (John 16:23) Whosoever shall call upon this name shall be saved. (Joel 2, 32. Apost. 2, 21.)

In the name of Jesus is briefly summarized everything that the Holy Scripture says about the great love of the Father, who gave the Son to the fallen world.

of it with the words: "For he will make his people blessed from their sins." To be saved from sins, that is the good news of the gospel; that is what we need. If we have this, we have with it everything for time and eternity. Where there is forgiveness of sins, life and blessedness, God's wrath is gone and God's good pleasure is earned; there the curse is turned into a blessing; there man is delivered from judgment and condemnation and transferred to heaven; there the kingdom of darkness is destroyed and the kingdom of light is established; There the heart has strength to fight against sin and to walk in the way of God's commandments; there punishment, temporal and eternal, is gone, and everything that seems like punishment is the chastening of a gentle Father's hand; there the heart is confident, no matter what the dark future may bring, because it is armed with the strong armor of God, the shield of faith. In such faith the church sings:

"JEsu, my Lord and God alone, How sweet is thy name to me. No mourning can be so heavy, Thy sweet name much more glad; No misfortune can be so bitter: Thy sweet name soothes it well."

"In my heart's reason Thy name and cross alone Sparkles all time and hour, Thereupon I can be glad."

The Christianity has always held this actual name of the incarnated Son of God as the significant expression for the epitome of the gospel. It is reported of the martyr Ignatius that on the way to death he comforted himself especially with the name JEsus and always repeated: "O sweet name of JEsus! O sweet name of Jesus!" Asked by his guards about the cause, he replied that he always felt new comfort and strength in this name and could not forget it, because it was written in his heart with golden letters. - Archbishop Anselm of Canterbury used to pray: "My JEsu, have mercy on me for your name's sake, do to me according to your name, hear me miserable one who calls on your name. Be JEsu to me for thy name's sake." Luther says in the Hauspostille: "Whoever now has time would draw from the prophets the beautiful sermons of comfort about Christ and his kingdom, who forgives sin, justifies and gives us eternal life. For all these sermons are gathered together by the angel in one word, that Christ should be called Jesus. Therefore we may let such a name be dear and commanded to us, and in all temptations hold to it, that the Son of God and our Lord Christ is called JEsus and is a Savior." The Lutheran theologian Johann Gerhard, in a reflection on the name JEsus, exclaims: "O how sweet and delightful is this name! For what does JEsus mean but Savior, Redeemer, Beatific! What can the tref

whom thou hast redeemed? What else do we have to ask for and obtain besides salvation? In me is sin, condemnation, and damnation; in your name is righteousness, election, and salvation. For in your name I was baptized, in your name I believe, in your name I will die, in your name I will rise, in your name I will stand trial. In your name all things have been prepared for us, and are locked up as in a treasure."

Therefore, we do not turn away from the fact that this name is still today, as it was ages ago, an annoyance to some and a foolishness to others, to the latter by wanting to establish their own righteousness, to the latter by seeking their heaven here on earth, in the futile goods, joys and honors of this world. We stick to our slogan, we let the name of Jesus be our protection and protection, our joy and bliss. Also when we enter the new year we say: "All that I do and begin is done in the name of Jesus Christ. And truly we do well in this. In the transitoriness of all earthly things, the name of Jesus offers us a foothold that does not waver or waver. It is a safe place of refuge when the waves of spiritual temptation rise high, when the cliffs of temptation threaten to break our little ship of faith. This name spoken in faith opens the Father heart of God to us, pours the peace of God into our hearts, which the world does not know, makes us happy here in time and blessed there in eternity.

Memorial to Blessed Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

**Prof. Walther and Fr. Wyneken elected by the Synod as delegates
to Germany - negotiation with
Pastor Löhe.**

The synodal assembly of 1850 had also decided to ask Pastor W. Löhe in Bavaria to attend the next year's assembly. For Löhe and his friends also belonged to the Lutherans to whom Walther referred in the aforementioned serious synodal speech, who took a wrong, Romanizing direction. Löhe had been the Synod's most loyal friend and promoter, a large part of the pastors had been trained by Löhe and sent over by him, he had handed over the practical seminary for preachers founded by him to our Synod. Now, however, it became more and more apparent that there was a doctrinal difference between Pastor Löhe and our synod, which threatened to disturb the unity that had existed until then, and finally to completely dissolve it. The synod could not be indifferent to this. An extraordinary conference of the St. Louis District held on May 14 and 15 therefore proposed to send two brothers of our synodal association to Germany in order to bring about a longed-for agreement with the Lutherans there, with whom we had hitherto been in closer contact, regarding the pending doctrinal differences, with God's blessing. In a congregational meeting held on May 19, Prof. Walther communicated this plan to the St. Louis congregation. He said that much had already been negotiated with Löhe in writing, but nothing had been accomplished.

It would certainly be a happy result if some delegates from the local Lutheran church were sent to Germany; it was our sacred duty to avert everything so that no separation would arise. At the same time, he asked the members of the congregation to state whether a delegation was necessary and which persons the congregation considered suitable. At the next congregational meeting, the congregation declared that they recognized the necessity of a delegation. In the meeting on May 29, Prof. Biewend appeared and showed what gifts the delegates must have and that he found these gifts especially in Walther and Wyneken, and therefore urged the congregation to give both gentlemen, even if at great sacrifice. In two subsequent congregational meetings, Prof. Walther declared that he had no pleasure in traveling to Germany as a delegate of the Synod.

When the synod met in Milwaukee in June 1851, the delegation to Germany was the first subject of discussion. In a special letter, Praeses Wyneken urged this matter upon the Synod, pointing out that we are bound together above all by the commandment: "Be diligent to keep unity in the Spirit through the bond of peace."

At the same time a letter was submitted, signed by Dr. Sihler and other brothers, recommending the same subject. In this letter Professor Walther and Pastor Wyneken were proposed as delegates. The necessity of a delegation was recognized by all the synod members and Walther and Wyneken were unanimously elected as delegates. The congregation in St. Louis, which served Pastor Wyneken, gave their consent to let their pastor make the trip if Dr. Sihler would take over the service of the congregation, as had been indicated at the synod.

The departure *) was delayed by Walther's illness, which lasted several weeks. He was able to leave on the evening of August 15. After five days he arrived in New York. The sea voyage was a happy one. Arriving in Germany, they, Walther and Wyneken, in accordance with the wishes of the Synod, also visited other vocal leaders of the Lutheran Church and some conferences. They visited Dr. Guericke in Halle twice. He faithfully and cordially exhorted them to hold fast to the recognized truth. In Leipzig, Walther met Dr. Marbach, who had once emigrated with the Saxons to Missouri, but, dissatisfied with the then developing conditions here, had returned to Germany. At the mission house Walther had an interview with Dr. Kahnis. In Waldenburg, arrangements were made by Pastor Pasig to hold conferences on two days.**)

*) A detailed travel report from the pen of Professor Walther can be found in "Lutheraner", Year 8, No. 13-21.

**) "Since I was now," writes Walther, "in the immediate vicinity of my dear birthplace, Langechursdorf, where one of my sisters currently lives, I could not avoid visiting here for a few hours. As great as my joy was to see again the lovely valley with its old, well-known huts and fields and gardens and streams and paths, the few relatives I had left and so many dear old friends of my youth, the joy almost completely turned into melancholy; for both parents had gone home in the meantime (probably after shedding many a tear over the children who had gone far across the sea) and therefore nothing was left for me on my return home but to visit their burial mounds. From here, I now also made a short visit to the village of

leß devoted so many hours to them every day during their stay in Dresden that they not only gave him a vivid picture of our conditions here, but were also able to discuss with him in detail what was currently moving our synod. He listened to their report with the greatest interest, expressed the most joyful hopes of our American Lutheran Church for the Church in general, assured them of his agreement with the doctrine we hold and hold fast, especially on the points now in question and in dispute, and expressed the wish that from now on a more lively intercourse between the Church on this side and on the other side of the ocean might be established and maintained.

But their actual destination was Neuendettelsau. They were warmly received by Löhe. It did not take long before they found themselves in a lively and friendly conversation about the points of doctrine about which a difference had come to light. Already during this first conversation, which continued until the night of the following day, an understanding was reached. Löhe dedicated an entire number of his journal "Kirchliche Mittheilungen aus und über Nordamerika" to the memory of the visit of our delegates. The especially beautifully decorated number bore the title: "In memory of the presence of the venerable brothers Walther and Wyneken in Germany." It is beautiful what Löhe says in this number about the event of the delegation on the part of our Synod. After expressing that he had not been able to accept the invitation of our Synod, he continues: "In response to our statement, which unfortunately had to be rejected, the Synod of Missouri, Ohio, etc. decided, with a love that was shameful for us, to send two messengers of peace across the sea, who should present their convictions of the holy office in the various Lutheran churches and also grant us the benefit of personal negotiation. Indeed, a holy and noble sense, worthy of the Lutheran Church, a proof that the right God is in Zion. Where people do not flee from one another in case of differences, but hurry to one another, defend themselves against Satan, who kindles strife and wants to turn the kindled strife into a mighty burning fire, by striking the brothers' hands more firmly into one another, - where people do not let rivers, forests and prairies, not the ocean, hinder them in such doings; Jesus speaks blessing and peace, He establishes peace in the heart, before understanding and knowledge have become one, - and herewith almost the best has already happened."

In Erlangen, Walther met his childhood friend Dr. Delitzsch and was introduced by him to his colleagues, Professors Hofmann, Thomasius, Höfling and Schmid. Few days passed without Walther and Wyneken eating at the tables of one or the other of the aforementioned professors, according to the invitation they had received, and taking part in their conferences. The fact that there was no lack of disputations can be seen in the

Bräunsdorf, where I took up the pastoral office fifteen years ago, but which I resigned after having administered it for only two years, out of an errant conscience. Although I was greeted here by everyone I met with the warmest joy, sometimes with tears, the fact that even here the pain outweighed the joy of seeing each other again needs no mention. "Lutheran," Vol. 8, p. 107.

think to himself. Since Walther had not been able to complete the paper "Die Stimme unserer Kirche in der Frage von Kirche und Amt" (The Voice of Our Church in the Question of Church and Ministry) before his departure due to illness, he used his stay in Erlangen to do so.

Twice the delegates met Father Löhe in Nuremberg and twice more they visited him in Neuendettelsau. After they had made a few more visits to northern Germany, they set out on their return journey. On February 2, 1852, they arrived happily in St. Louis.

The delegation has undoubtedly been of great blessing. The latest day will make that clear. Many misgivings on both sides fell away, they had moved closer to each other, the friendly relationship became more intimate with every conversation; but a complete agreement on all disputed points was not reached. And unfortunately, the restoration of a friendly relationship was only temporary. We believe that Dr. Sihler is right when he writes in his self-biography: "Unfortunately, they did not achieve the main purpose of their journey. Pastor Löhe, of course, could not counter Professor Walther's compelling reasons of proof with anything cogent; but he stuck to his vague assertions that the confessional writings of our church did not have such unifying power as we thought they did." (Curriculum Vitae II, p. 146.)

(To be continued.)

To the Ecclesiastical Chronicle.

I. America.

According to the latest calculations (in the Allentown Calendar by T. H. Diehl) there are 4406 Lutheran preachers, 7505 congregations and 1,033,367 communicants in America. To the Synodal Conference, to which our Synod belongs, the calendar gives 1238 pastors, 1740 congregations, and 341,337 communicants. The number of synods is 58. There are 96 magazines, namely 40 German, 28 English, 8 Swedish, 18 Norwegian-Danish, 1 Icelandic, 1 Finnish. Would to God that all would stand up for the one truth of our confession!

Methodism. In a meeting of Methodist preachers, Dr. Spencer said that in the states of Iowa and Kansas the Methodist Church is by far the largest and most influential, far in advance of all other denominations, in number of members and in church property; in southern California it is stronger than all the Protestant denominations put together; in Dakota they have about 1000 preaching places, but only about 200 churches.

The Methodist "Apologist" says about the dispute in the Evangelical Community (Albrecht's people): "As in almost all disputes, human ambition and pride also play a not insignificant role in this matter..... The cause was the report of Bishop Escher to the missionary authority of the Evangelical Fellowship about the condition of the Japan Mission, as he had found it some years ago during his visitation trip. The mission was only a few years old when Brother J. Hartzler was appointed superintendent of it and sent to Japan. His reports from there were soon very brilliant, and it almost seemed as if the mission of the Evangelical Fellowship, though one of the youngest, was yet one of the most successful and flourishing. The reports of conversions and baptisms of natives were most gratifying. However, when Bishop Escher came to Japan and began the work in

When I took a closer look, I found very little real fruit from these reported conversions and baptisms. Bishop Escher became the Presbyterian Church went to Oregon, but found the people there convinced that the work had not been done thoroughly enough. He therefore urged better instruction of the candidates for baptism in the basic truths of Christianity and better proof of thorough conversion only 3 or 4 and - what was the main thing - had taken in only 25 before they were admitted to baptism and received as members of the church. According to the facts he found, his report to the missionary authority was received with applause, and his recommendation of several months' instruction as a condition of admission to baptism was approved. The Evangelical Messenger, the English organ of the Evangelical Fellowship, edited at the time by a brother of Superintendent Hartzler, immediately attacked the report and the position of the bishop, and of course the decision of the missionary authority, in the bitterest terms, accusing him of ignorance and malicious distortion of the facts. For months, the columns of the Messenger were devoted to the filled with attacks on Bishop Escher. But when the bishop wanted to defend himself, the columns of the paper were closed to him under one pretext or another. ... At the last General Conference of the Evangelical Fellowship, this was of course the burning question. The matter came to a head and Editor Hartzler was removed from office. Likewise, his entire appendix was defeated in the election of officers..... Since the conclusion of the General Conference, the struggle has been carried on with a bitterness that can hardly be imagined among people who want to be Christians inspired by the spirit of Christ. Hartzler's friends founded a new paper, 'The Evangelical,' and this seems to miss no opportunity to cast suspicion on the authorities of the Evangelical Fellowship, and to exhort preachers and members to refuse obedience to the same."

An article in the organ of the "Christian Messenger," shows us what reference is made to "the slackening in the religious life, the love of the world, and the equality with the world," to the fact that the "ministry is no longer filled with the Holy Spirit as it should be," to the "addiction to leisureliness, the addiction to honor, the addiction to authority, the addiction to independence, and the false concept of freedom" that has crept in "among some preachers," to the association and lodge system," and to the "strife and discord that have existed for a considerable time. - We communicate this because the Methodist sects are so fond of talking about the dead faith of the faithful Lutherans, and in order to encourage our dear Christians to fight against the intrusion of the spirit of the world into our congregations to the best of their ability.

Against parochial schools. At a meeting of Puritan preachers held in Boston in September, parochial schools were described as dangerous to the state school system, and it was decided to petition the legislature to compel attendance at state schools unless children attended private schools under the supervision of and approved by the state!

A Presbyterian Church paper, "New York Observer," complains that so many preachers are applying for other, better jobs. It calls attention to the fact that while some rural congregations have to wait a long time for a preacher to accept their call, recently 120 preachers offered themselves to a strong congregation at New Dark which had been vacant only a few weeks. It rightly asks the question, Can the Holy Spirit have driven all of these to lay siege to this vacancy?

No pattern of a traveling preacher. A so-called "evangelist" of the Presbyterian Church went to Oregon, but found the people there "so spiritually dead, so worldly, so stingy, so mean" that he considered his time and work lost. In two weeks he had converted only 3 or 4 and - what was the main thing - had taken in only 25 dollars. He therefore inquired about a better field of work. - Oh, what a terrible nuisance such traveling preachers give!

Also a speculation. A man named Polier from the Volga area of Jefferson County in southeastern Indiana has been using his son Pascal, now only twelve years old and with a strong memory and even stronger mouth, as a traveling preacher for three and a half years. Wearing a jacket and knee breeches, the brash boy appears before large audiences consisting mainly of women and "preaches" about the sinfulness of the world, about the Christian's hope for salvation, about the wife's duties to her husband (!). English newspapers in Kentucky and Ohio, where the boy has been doing his thing until now, praise this speculation of the old man, which is contrary to the concept of propriety, as something genuinely religious. Pascal's mother died half a year ago. His father travels around with his child prodigy, because it pays better than working or going to school. Entrance fees are not taken, but money is collected with a plate. And women and maidens listen "devoutly" to the boy's babbling, which is partly learned by heart and partly foolish. (H. u. Z.) Oh, God from heaven look in there!

II. foreign countries.

The General Synod has the main station of its heathen mission in India at Guntur. On a visit to Guntur by Missionary Schmidt of Rajahmundry, he found to his and many others' astonishment that not even Luther's catechism had been introduced in the schools of this so-called Lutheran mission station.

The old Davidic town of Bethlehem now has gas lighting, and in the near future a road to Rachel's tomb, half a mile from the town, where a small chapel has been built, will be completed.

Persecution of a Jewish Christian. A certain Franz Platkowski had converted from Judaism to Christianity 15 years ago. The Jews could not forget this and recently they took revenge on him in an outrageous way. One day, a relative of Platkowski came to the village of Dlugosielo and asked him to go with him to the village of Brok, supposedly to receive an inheritance. Platkowski, not suspecting anything bad, goes with the relative to Brok. On the way, in a forest, two of his brothers and his uncle suddenly attack him, arrest him, throw him on the ground in his carriage and put his knees on his chest. Now something horrible happens. The unfortunate man's mouth is torn open by force and sulfuric acid is poured down his throat. The same liquid is then poured on his face and ears, and the unconscious man, whom the clean brothers believe to be dead, is thrown into the street. When the criminals had left, the maltreated man came to himself and had the strength to drag himself to the next puddle and to dip his horribly burned face into the water from time to time in order to relieve his terrible pain. Thus, it was only the next morning that some peasants found him and brought him to Ostrom, where he was immediately placed in the military hospital of the 4th Artillery Brigade. At present, thanks to medical care, the unfortunate man's face has regained a human appearance; however, Platkowski has lost his right ear and both his eyes.

The total Jewish population on earth is said to be 6,300,000 souls. Of these

5,400,000 Jews in Europe, 300,000 in Asia, 350,000 in Africa and 250,000 in America. Only a few Jews are said to live in Australia. The Jews living in Europe are distributed among the individual countries as follows: in Russia 2-1/2 million, in Austria 1-1/2 million, in Germany 1 million, in Romania

1/4 million, in Turkey 100,000, in France 63,000, in Italy 40,000 and so on. Only 25,000 Jews are said to live in Palestine.

Jesuit bonfire. As the Madrid correspondent of the London paper "Daily News" writes, twenty Jesuit disciples recently attacked an agent of the Bible Society in Biscay, Spain. The Jesuit priest incited them to take Bibles, Testaments, and tracts from him, tear them up, and make a "pious bonfire" of them. The Spanish judges dismissed a charge of assault and destruction of the property of the Foreign Bible Society; the disciples will have to appear before the municipal authorities, who can impose only a light sentence, and the main instigator, the Jesuit priest, will go free.

What is frightening about gambling houses, one can learn in Monte Carlo; there one counts in 2^d months 49 suicides, which arose from the despair about the gambling losses. And there the most different people meet, and some only wanted to see the splendidly situated place once, but paid his curiosity, since the cruel gambling devil seized him, with the saddest end of life. Thus a young widow, who is in Nice for her recreation, comes to the place of darkness, is tempted to gamble, loses 25,000 francs, borrows another 15,000, loses that too, and now she puts a bullet through her body. A German clerk is on his honeymoon with his young wife and has 40,000 francs with him, which belong to his principal; his wife plays with the money, which she has secretly taken, and disappears. Her body is found crushed at the foot of a high rock, and in her pocket a little note with the brief words, "I take my life because I gambled away my husband's money and thereby ruined him; may God forgive me; pray for me!" Many suicides are committed that are not even known. The gardens are carefully searched by the police every night when the gambling den is closed; a man drives through them in a noiseless little wagon, the wheels of which are covered with rubber. If a corpse is found, for which a reward is offered, it is stripped of its valuables, thrown onto the little wagon, and early in the morning taken aside and buried. The following morning, the band plays its intoxicating melodies again, the crowd crowds around the hopeless gambling tables in the magnificent chambers, and the dance around the golden calf begins anew. The most shameful thing is that the laws of the country, which punish a poor man who commits a petty theft to satisfy his gnawing hunger, give every encouragement to this devil's economy for the sake of money. And when thus the loveliest spots of the earth drink the blood of the murdered that cries out to heaven, then one can get an inkling and feel a horror of the far reaches of the divine judgment that must one day startle the dream-enshrouded world out of its godlessness. - Thus writes the "Freimund". Let everyone who reads this consider that these gambling houses are the most brilliant and poisonous blossom of gambling frenzy and mammon service, which also embroil hearts elsewhere in card and lottery games, and also beware of these beginnings. "For those who want to get rich fall into temptation and snares and many foolish and harmful lusts, which sink people into ruin and damnation. (Freik.)

A Jewish doctor

in Kishinev in southern Russia treated a poor Protestant widow in the summer of 1869. Her suffering was severe, but the patience and calmness with which she bore it inspired the doctor's highest admiration. One day, when she was visibly worse, she asked: "Doctor, how long will it be before I am finished?" The doctor told her that she would probably only live a few more hours. Thereupon her features transfigured, as if she were going to a wedding. The doctor was astonished. But she said: "Doctor, you have been so kind to me, I would like to leave you a small token of my gratitude; you are a Jew. But you are also a sinner, you cannot be blessed without the Savior of sinners; O seek Him, seek Him here from this book!" and with these words she handed him her Bible. The Doctor carried the old book home and laid it aside. The next morning, as he was on his way to visit the old woman, he stopped under the door. The dying woman's foster daughter was singing:

"I, afflicted, come here, And confess my sins; Let me,
my Savior, find grace and forgiveness in you, That this
word may comfort me: JEsus accepts sinners!"

The child's words deeply touched the Jewish doctor's heart, the scales fell from his eyes, and he had to say to himself: "You, too, are a poor sinner; only the Savior of sinners can save your soul!" Two months later the old man was also dying - in the middle of the night he sent for a preacher to baptize him. When he heard the experiences of the last weeks, he granted him baptism in a deeper way. The following day he fell asleep in peace, his last words were:

"Jesus accepts sinners, He has accepted me too, And
opened heaven, so that I can come to him blessed, And
die in comfort: JEsus accepts sinners!"

(L. Kbl.)

"I can't make it harder."

"Really, it is impossible for me to contribute, I cannot make it difficult!" With these words a rich merchant, who otherwise was not indifferent to the Kingdom of God, used to excuse himself when he was approached for a missionary contribution. Where was the mistake?

A good friend, who had long since pulled the beam out of his own eye and was therefore able to pull the splinter out of his brother's eye, solved the riddle. One day he appears at the merchant's house to collect for the missionary society. He was told to wait a moment in the splendid reception room, and this moment was long enough to make him realize with what lavish luxury the whole house was furnished. As the master of the house enters, he apologizes: he had wanted to ask for a proper donation for the missionary society, but now he does not dare to make such an offering to him, after he has convinced himself how expensively everything in the house is furnished; whoever needs so much for his house cannot possibly have anything left for the Kingdom of God. This worked. The merchant, who was an honest man, began to think things over, and soon the scales fell from his eyes. He saw how foolishly he had acted, and the result was that from then on he always had enough left over for all kinds of purposes of the kingdom of God. And his house? - Well, it looked simpler now, but it was not less cozy and comfortable because of that; rather the opposite.

Dear reader! If you are asked for an "orderly donation" for the empty congregational or synodal coffers, or for our educational or charitable institutions, or for the purposes of the inner or outer mission, then consider the above story taken from a missionary journal, and perhaps it will be possible to apply it even if you have not yet reached the point of "lavish luxury" in home furnishings. F. L.

Ordinations and introductions.

By order of the Honorable Presidency of the Eastern District, Land. W. Holls, on the 2nd of Advent, in his parish at Somerset, N. A., assisted by Mr. l'. Geo. Bartling ordained and inducted by the undersigned. J. W. Gram.

Address: Rvv. IV. llolls,
liess lioucl 8tntlou, bilu^uru Oo., bi. V.

On behalf of the Honorable Mr. President Hilgendorf, Mr. K. E. Holm was installed by the undersigned in his office at Grand Prairie, Platte Co. nebr. on the 24th Sunday after Trin.

H. Fischer.

On the 25th Sunday after Trin. by order of the Honorable President Biltz U. A. H. Th. Meyer was introduced by the undersigned to the congregation at Pleasant Grove. A. Rehwaldt.

Address: Rev. U. Nü. Dear,
gooda's Nills, 6ooper Oo., L4o.

On behalf of the Honorable Presidium of the Wisconsin District, Fr. H. F. Pröhl was installed by me in the congregation at Lebanon on the 26th Sunday after Trin. TheP. Plaß and I. J. Oetjen assisted. M. J. F. Albrecht.

By order of the Most Reverend Mr. President of the Eastern District, on the 1st Sunday of Advent, Mr. P. R. Eirich was publicly installed by the undersigned in his office at St. John's Lutheran Parish, Hamlin, Monroe Co, N. U..

I. Mühlhäuser.
Address: Uev. U. Lirieü, llnmlin Oentre, Llonroo 6o., V.

Commissioned by the President of the Eastern District, the undersigned, assisted by Fr. Dahlke, inducted Fr. J. P. Schoener at Gardenville, Erie Co, N. N-, on the first Advent.

I. Sieck.

On the first Sunday of Advent, Father J. H. Fischer was introduced by the undersigned to Hepler, Kans. on behalf of the Honorable Mr. Praeses Pennekamp.

H. Lüker.

On behalf of the honorable Mr. President Wunder, Mr. U. Chr. Kössel was introduced on the first Advent in the congregation of Stewardson by the undersigned.

Br. Brunn.

By order of the Honorable Mr. Praeses Pennekamp, Mr. k. H. Obermowe was introduced to the congregation at Ellsworth, Kans. on the first Sunday of Advent by C. R. Kaiser.

On the first Sunday of Advent, Rev. J. G. Schltepsiek, called from my former branch parish at Pomeroy, Calhoun Co., Iowa, was introduced there by me on behalf of Praeses Studt. T h. Mattfeld.

By order of the Honorable President of the Eastern District, Rev. A. Brunn, heretofore assistant preacher at St. Matthew's Parish, New Zork, was inducted at Holyoke, Mass. on the third Sunday of Advent byOtto F. T. Hanser.
Address: Rev . Lrulln, 637 Urlcl^o 8tr., Uol^oke, ölass.

Church dedications.

On the 24th Sunday after Trinity, the Lutheran parish of St. Peter in Snyder, Nebr. consecrated its new church. Father Kühncr preached in the morning, Ernst Flach in the afternoon.

On the 25th Sunday after Trinity, the Lutheran St. Marcus congregation in Chicago dedicated their newly built church and school (92X 30, two-story) to the service of the Lord. Celebratory preachers were PP. Osterhus and Hölter. G. Rosenwinkel.

On the 26th Sunday after Trinity, the Lutheran congregation of St. John's in Albina, Oregon, dedicated its newly built church (32X56

On the first Advent the German Lutheran Zion congregation at Embarrass, Waupaca Co, Wis, dedicated their newly built little church (24X40) to the service of God. W. Weber, undersigned, and P. H. Daib (English) preached. H. J. Fuhrmann.

On the first Sunday of Advent, the newly built church (26X45) of the Lutheran congregation at Lake Charles, La. was dedicated to the service of God. Mr. U. J. Trinklein was the celebratory preacher. S. Listen nod.

On the 2nd Sunday of Advent, St. Paul's Lutheran Parish ofKankakee, Ill, dedicated its new church (48X94 with steeple) to the service of God. The kk. A. Reinke, J. A. Detzer and G. A. Müller preached. Br. Schröder.

On the 2nd Sunday of Advent the Christ Lutheran congregation at Prosser, Adams Co, Nebr. dedicated their newly built church to the service of God. Preaching were the UU. A. Baumhöfener and F. Düver.

On the 3rd Sunday of Advent the enlarged church with parsonage at Allegany, N. A., was dedicated. Mr. P. Buch preached morning and afternoon, undersigned evening in English. F. C. Weidmann.

On the 3rd Sunday of Advent, the Lutheran St. John's U. A. C. congregation in and around Caledonia Township, O'Brien Co., Iowa, dedicated their newly built church (38jX?5) to the service of God. Celebrant preachers: Grumm, Bünger and Brüggemann (English). E. Zürrer.

Mission Festivals.

On the 19th Sunday after Trin. the St. John's Lutheran congregation bet Homestead, Iowa, celebrated mission feast, Fr. Grafelmann and undersigned preached. Collecte: -50.60. C. W. Baumhöfener.

On the 24th Sunday after Trin. my congregation celebrated bet Mo n ticello, Iowa, mission feast. The ck. L. W. Dornseif and J. Deckmann preached. The former also gave a mission lecture.

Conference - Displays.

The Buffalo District Conference will meet, w. G., on the 8th and 9th of January at P. A. Senne's church at Buffalo. Appear; but report beforehand to the Rev. looi. G. Bartling.

The Rock River Pastoral Conference of Wisconsin will meet, s. G. w., Jan. 15 and 16 at the home of Father M. Albrecht in Janesville, Wis. - Timely registration with the local pastor is requested. - Work: Exegesis Gal. 1, 17. ff. Jn. 2, 1-11. theses on unevangelical practice. Fr. Plaß.

To the Synodicals of the Southern District.

All those traveling to the Synod on the Texas Central will be picked up at Cypress on the afternoon of the 5th. Those coming from the east will take the Mo. Pac. at Houston to Spring, where they will be met on the 5th in the morning. Registration requested immediately. A. Wilder.

Notice.

Due to an oversight, the name of the treasurer was forgotten in the report of the Western District. It is therefore reported here in

Revenue into the Michigan District coffers:

Synod Fund: From Adrian congregation -10.00. Leland congregation 5.20. Good Harbor congregation 2.60. Benona congregation 2.10. Frankentrost congregation 19.10. Bay City congregation 21.65. Manistee congregation 50.00. Saginaw City congregation 19.00. Leland congregation 7.50. Detroit Trinity congregation 30.63. By k. Hügli by E. Kunderinger 5.00. Gem. in Kilmanagh 3.35. k. Hantels Gem. 4.50. Gem. in Arcadia 13.72. Gem. in Monroe 13.53. Gem. in Richville 25.00. By P. G. Bernthal from P. Popp 10.00. Gem. in St. Louis 2.49. Gem. in Mt. Pleasant 1.55. (Summa -246.92.)
Building fund in Addison: comm. in Roseville 14.38. comm. in Millers 13.86. (S. -28.34.)
Negro Mission: By P. Fackler from L. Schneider 3.00. by Riley comm. 4.62. by Macomb comm. 5.25. by Roseville comm. 15.75. by P. Hügli from E. Kunderinger 5.00. by k. Franke from Mrs. J. Gucker 2.00. by F. Kronbach .75. by k. G. Bernthal from P. Popp 10.00. (p. -46.37.)
Negro Mission in Springfield: Through Fr. Hahn from Wittwe Weidner 5.00. Through Krüger from Fr. Schumacher 1.00. (S. - 6.00.)
Deaf and Dumb Institute: By Fr. Dreyer, at A. Hofmeyer's

Inner Mission: By IX Hahn from Wittwe Weidner 5.00. Gem. in Jackson 44.80. Gem. in Fowler 2.40. Gem. in Ludington 4.76. By B. Fackler of N. N. 3.40. Gem. at Good Harbor 2.15. By 1 P. Kruger of Bro. Schumacher 1.00. (S. -63.51.)
Widow's fund: By IX Hahn from Wittwe Weidner 2.00. By IX Fackler from N. N. 1.00. Gem. in Roseviue 11.75. By IX Krüger from Fr. Schumacher 1.00. IX Schock 4.00. Gem. in Port Hope 7.70. By IX Dreyer, from A. Hofmeyers Hockzeit ges., for Wittwe Hofv 10.50. (S. -37.95.)
For the students F. and W. Hahn in Adbison: From Wittwe Weidner 5.00. By K. Hemitz, on W. Wenzel's wedding ges., 3.58. (S. -8.58.)
For students in Springfield: Gem. in Ludington for Duerr 4.50. Gem. in Hadley for Thrun 3.50. (S. -8.00.)
Sick pastors and teachers: By B. Hahn by Wittwe Weidner 3.00. Gem. in Sebewaing 15.25. (S.-18.25.)
German Free Church: By IX Fackler of N. 1.50.
IX Bertram in New Zealand: Gem. in Roseviue 12.00.
Orphanage near St. Louis: By B. G. Bernthal by P. Popp as a Christmas gift for the children 20.00.
Health insurance in Springfield: By IX cock of Wittwe Weidner 1.00.
Mission in the West: By IX Kruger of Fr. Schumacher 1.00.
Emigr.-Misston in New Dort: Gem. in St. Johns.75.
Orphanage in Addison: Trinity Comm. in Detroit 9.58. Women's Club in Adrian for A. and H. Wagester 10.00.
Wasckkasse in Springfield: By 1 p. Hahn v. Wittwe Weidner 1.00.
Gem. in Alpena: Gem. in Fowler 2.50. Gem. in Kilmanagh 7.75. Gem. at Sandy Creek 10.00. IX Potzger's Gem. 31.00. By IX Franke of N. N. 1.00. (S. -52.25.)
Washing leave in Addison: By IX cock of Wittwe Weidner 1.00.
English Mission: By IX Hahn from Wittwe Weidner 2.00. Gem. in Lansing 7.05. By IX Hantel 2.50. By IX Krüger from Fr. Schumacher 1.00. By IX Dreyer, sent to Mob's wedding, for N. O. 3.77. (p. -16.32!)
Gem. in Fulda, Minn: Gem. in Frankenmuth 14.75. By IX Dreyer, on Siy's wedding ges., 4.75. (p. -19.50.)
Gem. tnSanford, Mich.: Gem. in Frankenmuth 14.75.
Orphanage near Boston: Trinity Parish in Detroit 9.58.
Orphanage in Wittenberg: From the school children in Mantstee 20.75. Total -670.30.
Detroit, Dec. 19, 1888. Chr. Schmalzriedt, Cassirer.

Entered the caste of the Western District:

Synodal treasury: From IX O. Hanser's congregation in St. Louis by Mr. Schuricht -106.80. By B. Günther in Mora from N. N. 5.00. By IX Gräbner from Ebr. Volkmann at Clinton 1.00. By IX Germann in Fort Smith from Wilh. Harder u. Co. 5.00. (S. -117.80.)
Progymnasium in Concordia: IXHeynesGem. in Lake Creek 7.00. IX Güntbers Gem. in Mora 6.50. By IX Gräbner of Ebr. Volkmann at Clinton 1.00. By Mr. Sieving in St. Louis .50. (S. -15.00.)
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IX Biedermann's Gem. in St. Paul: IX Schmidt's Gem. in St. Louis by Mr. Sieving 22.65.
Wittwe H. C. Rohlfing: By IX Wangerin in St. Louis 2.00. Correction.
My last receipt read Bolm instead of Bohm.
St. Louis, Dec. 24, 1888. H. H. Meyer, Cassirer.
2321 N. 141k 8tr.

For the Hanshalt of the Progymnasium

received with thanks: From St. Stephen's parish, Milwaukee, from F. Nahn, 12 cabbages, 50 kohlrabi, 1 bag onions, 1 p. yellow and 2bu. red turnips, 3 doz. Leeks, F. Gipp 2 p. potatoes, A. Scbaring 1 p. yellow turnips, W. Fröming 2 p. cart, 1 p. yellow turnips, K. Brasse 1'Bu. Onions, 1 bu. yellow beets, F. Vollmer 1 p. yellow reuben, 1j doz. Cabbage!, 1 doz. Leeks, 1 doz. Celery, J. Burmeister 1 p. cart, 1 p. cabbage, 1 p. onions, 1 p. red beets, K. Burmeister 1 p. cart, 1 p. onions; K. Fenzge 1 p. cart; L. Ucker 1 p. cart; D. Meimer 1 p. cart, 1 p. yellow beets; G. Budzien 2 p. cart, l bu. Onions; J. Neujahr 1 bu. Onions, 1 bu. red beets; H. Roloff 1 p. cart, 1 p. onions, 2 bu. yellow beets, 4 doz. Suppenkraut, 50 cabbage heads; J. Schultz 2 p. cart.; J. Skküder 1 p. flour; A. Bischofs 2 p. cart.; W. Schonger 2 p. cart.; A. Lübke 2 p. cart., 1 Bu. Onions; J. Koch 1 bu. Onions; by J. Brimmer -1.00. From the Martini parish by: W. Wenzel 1 p. yellow beets, 1 p. onions, 2 doz. Celery; Wangerin 1 doz. Krautk., 1 bu. yellow & 1 bu. red beets; F. Zastrow l bu. Onions, 1 bu. yellow turnips, 1 doz. Cabbage heads; G. Liefert 1 bu. Turnips; J. Hufer 1 bu. Onions, 1 p. yellow turnips. From Hrn. IX Hudtloff's parishes: in Richmonb 5 p. cart, in Belle Plaine 3 p. cart. From Mr. IX Rohrlack's comm. 76 p. Cart., 10 p. turnips, lIS. Cabbage, 4 p. Wheat. From Mr. IX Wesemann's Gem. in Grafton 9 p. flour, 17 p. cart. 12 p. Turnips, 5 p. cabbage, 10 p. Apples. From Mr. IX Leyhe's compound in Grand Rapids 30 p. Cart. From the Gem. in Sheboygan by Messrs. C. D. Markworth and E. Wetzel by: Mrs. Krenzien 1 p. cart; H. Teschner 1 p. cart; N. Huhns 1 p. cart; Bro. Bahn 2 p. cart, 1 p. apples; Schacktschneider 1 p. cart; H. Hardtmann 1 p. cart, H p. flour; Matthias sen. and jun. 2 p. cart; K. Bruer 1 p. cabbage and cart; Rabn 2 p. cart, 1 p. flour, 1 p. turnips; Dahow 1 p. cart; W. Beutel Z p. flour; H. Höft 1 p. cart, 1 basket onions; Mr. Kraatz 1 p. cabbage; Mr. Liedtke 1 p. cart; E. Aldag Z p. flour; K. Möring 2 p. turnips; Mr. Vrege 2 p. turnips; K. Beckmann 2 p. cart; Mrs. Kaufmann 4 p. cart, 3 p. beets, 1 p. cabbage; F. Seifert 1 p. flour; Mr. Funk 1 p. cart.; H. Neujacht 1 p. cart.; W. Robie 1 p. flour, 1 p. cabbage; Mr. Torsch 1 p. cart.; J. W. Hinz 4 p. cart, 3 p. turnips, 1 p. cabbage; Mr. Gorsegc 1 p. turnips; N. N. 1 p. cart.; F. Kablitz 1 p. cart.; H. Pfrenger tzl.OO; Ed. Zimmermann .50; W. Krüger -1.00; Mrs. Fr. Zimmermann -1.00; Mr. F. Köhn Sr. j barrel of salted fish. From Mr. IX Feustel's comm. in West Bloomsield, W "s., 20 p. Flour, 61 p. Cart., 2 p. turnips. From Mr. P. Strasen's comm. in Watertown, paid with fracktt, 43 p. Cart., 9 p. flour, 1 p. apples. From Mr. IX C. Baumann's Gem. in Selters, Wis-, 8 p. Kart., 4 p. turnips, 2 p. cabbage, l p. flour, lOj Pfb. Butter and -2.00. From Mr. IX Rebwinkel's comm. in Burnett Station, Wis-, 19 p. Cartbs, 7 p. flour, 4 p. cabbage, 1 bag onions, 1 p. oats. From Mr. IX Kartb's comm. in Howards Grove, Wis-, 22 p. Cartbs, 1 p. peas, 20 p. Flour, from bh. Fedler -1.00; W. Meyer, F. Heinlein, E. Ebeling each .25. From the comm. of Hrn. IX Oetjens at Asbippun, Wis. 14 p. Cart., 2 p. turnips. By the same from the Gem. in Lebanon, 21 p. Cart., 1 p. mebl, 1 p. beets. From the comm. of Hrn. IX Wichinanns in Freistadt, Wis. 190 lbs. of butter. Durck Hrn. R. R. Sckorer of the Gem. in Plymouth, Wis., 2 p. cart, 6 p. apples, 2 p. mebl, 2 p. cabbage. From the comm. of Hrn. IX D. Korbes at Jron Ridge, Wis. 22 p. Mebl, 2 p. wheat.

Mild Gifts to Concordia - College.

Received with heartfelt thanks: From the Women's Association in Friedheim 6 nightgowns for the sick. From Fr. Tbieme's St. Pctrigemeinde from: Heinr. Ahnemann 1 bag of wheat, 1 p. grain; Ernst Brüggemann 1 wheat, l oats; Heinr. Brüggemann 1 wheat, 2 oats, 1 grain; Joh. Trier 2 grain, l wheat, 1 oats; Job. Hollmann 1 do., 1 wheat. From IX Lifts Gem. of: Andreas Werling, Christian Wcrling, David Wrrling, Martin Fackler, Ernst Bauermeister 1 grain each, 1 oats; Job. Werling 1 grain, 2 oats. From IX Gotscks Gem. of: F. Franke 1 oat, 1 apple; Wilh. Wiegmann 1 oat, 2 grain; H. Brower 1 do., 1 apple; H. Hofmann 1 do., 1 oat, 1 grain; J. Hofmann 1 do.; G. Bergmann 2 do.; K. Sparnt 1 oat; Christ. Heine 1 grain; Friedr. Kniepstein 1 do.; Friedr. Hockemeyer 1 oats; Wilh. Hockemeyer 1 do., 1 grain; Herm. Franke 2 do.; Wilh. Multhan 2do.; Will.; Franke 2 oats; Konrad Silking 1 do., 2 grains; Diedr. Meyer 1 wheat, 1 oats; Herm. Henkmeycr 1 do., 1 grain; Friedr. Eickenberg 1 do., 1 oats; Heinr. Wiegmann 2 do.; Wilb. Arfeld 2 grain; Karl Grodrian 1 do., l oats; Mich. Fackler l wheat, l bushel apples; Wilh. Grodrian 1 p. wheat; Mrs. Herdchrorst 1 oats 1 grain; Heinr. Lepper 1 do.; Ludw. Quandt 1 do.; Georg Brauer 1 oats; 2Mb. Meyer 3 gall. Syrup. F. Kaiser in IX Zsckockes Gem. 3 busb. Apples, l p. grain, 1 potato. Wittwe Rodenbeck in IX Stocks Gem. l wheat, 2 grain, 1 turnip, 2 gall. Apple butter. Ebr. Schäpper in IX Haffolds Gem. 2 p. potatoes 2 oats 2 gall. Apple butter

For the Martin Luther Orphanage in Wittenberg, Wis. received from: F. Köhn, Sheboygan, ä barrel of fish. H. Dicke, Cecil, Wis. 2 sacks of apples. From the women's percin of the congregation of Mr. IX J. Osterhus, Milwaukee, 25 aprons, 9 petticoats, 4 dresses, 3Pr. stockings, 1 tr. overskirt, a remainder of stuff for dresses. From Mr. J. Jung, Sheboygan, one kores pump. From IX F. Leyhe's comm. in Grand Rapids 38 p. Potatoes, 1 p. flour. F. Koehn sr, Sheboygan, j barrels of fish. From IX Hudtloff's Gem. 1 p. cart, 1 p.



1 p. cart, Heling 2 p. potatoes. From Hudtloff by P. H Rökr in Hilbert, bequest from Frl. Jda Arndt, 3 pr. gtr. Shoes, 1 black gtr. Dress, 1 brown gtr. Jacket, 12 Pr. gtr. Stockings, 4 gtr. Leggings, 2 gtr. Shirts, 1 black cloth, 6 white aprons, 1 bodice, 12 colorful aprons, 1 doll. By Mr. P. Hacker 825 mebl, 5 barrels of cabbage heads, 1j Bush. Wheat, 6 p. cart, and turnips, 6^ w butter. By Hudtloff 2 p. cart, 1 p. hops. By P. Weber 1 p. flour, 1 p. cabbage heads, 7 p. cart. From the Women's Association of P. G. Kühle's Gem. 10 sheets, 9 boy's endings, 14 maid's dresses, 1 sheet from Mrs. Raasch. From Bear Creek 4 p. flour, 1 p. apples, 1 p. cardboard, 1 barrel of butter. Through Mr. P. Müller from Tigerton 12 p. Cart, and turnips. By Mr. P. Feddersen, New Berlin, Ill, from Mrs. Gertrud Blecker 11 p. of screw. By Mr. P. List, Cecil, 1 p. Mebl. By Mr. P. Hudtloff of Heling, Belle Plaine, 1 pot of butter. By Mr. P. List, 12 p. Cart. By Mr. P. Kollmorgen 24 p. Kart, 1 p. flour. By Mr. P. Ratbjen in Bonduel 30 p. Cart., 2 p. oats, 11 p. Wheat, 3S. Nudabcgga, 3 Barrel of Kcaut heads, 5 S. Peas, 6 S. Mebl, 1 box of Cart., 1 Quilt, 5 Pcs. of Soap, 1 S. of Turnips. From Belle Plaine 1 barrel of cabbage heads. From Cecil by P. Hudtloff 1 p. cabbage and turnips. From Mr. Nickel's comm. in Shawano 8 p. Potatoes, 1 p. of wruks, 2 p. of cabbages, 3 pr. of gloves, 4 pr. of stockings, 1 shawl, 1 remainder of stuff for clothes, some hops, 3 spools of twine. From Mr. Knorr in Detroit, 2 boxes of dry goods. Hermann Dittke.

For poor students from Iowa

received undersigned: By P. Grafelmann from Wittwe Eckert K5.00, v. N. N. 5.00 f. H. Schedler. By Bretscher, Pfingstcollecte sr. Gem. in Hanover Tshp. 8.00, by sr. Filialgem. in Charter Oak 3.60, from individual 2.00. By Fr. Giäß from sr. Gem. 15.00. By Fr. Grafelmann from Wittwe Eckert for H. Schedler 2.50. By Fr. Ch. F. Herrmann from s. Preaching Place in Westside 4.05. By Fr. Seßler from sr. Gem. in Sheridan Tsbp. 13.00, from the congregation in Graut City 2.80. By k. Runge, ges. at the wedding of Mr. P. Gihring and Fräulein Pauline Wiedmann, 4.00. By P. Ehlers from Joh. Vokt 1.00. By Fr. Busse, s. at the wedding of Mr. H. Sänke, 3.00. By Fr. Brandt 10.00. At the wedding of Mr. F. Rabus by the same s. 4.11. By Fr. Bretscher, Erntefestcoll. sr. Gem., 10.00. By Fr. Bünger, Coll. sr. Christusgem. for Ehlen 8.00. By Fr. Bretscher, half of a coll. at Rasch-Schultz wedding for Fr. Horn's sons, 7.15. By Fr. Budach, ges. at Engel-Tiepermann wedding, 12.58. Coll. at evening service at Luzerne Specialconference in Cedar Rapids, 7.50. By Fr. Grafelmann of N. N. for Cb. Thumblers 5.00.

Warmly thanking the dear donors and urgently asking for diligent sending of gifts for this fund

Lowden, Dec. 5, 1888. J. H. Brammer, Cassirer.

For the publication of an English Lutheran hymnal received through P. C. L. Janzow from Messrs. C. F. Penzel and G. Reichhardt G20.00 and from Hrn. H. Succop 2.00.

C. F. Lange, Cassirer.

Receipt of gifts for the household at Concordia, Mo. will follow in next number.

New printed matter.

Twenty-eighth Synodal Report of the Western District of the German Evangelical Lutheran Synod of Missouri, Ohio, &c. St. 1888. St. Louis, Mo. Concordia Lutheran Publishers. 1888.

This report contains a lecture by Prof. Gräbner on the doctrine of the Second Coming of Christ. After the first thesis it is shown that this doctrine is an article of faith which can only be recognized from God's Word and can only be accepted and used salutary by the power of the Holy Spirit. According to the second thesis, we explain what we believe and teach on the basis of Scripture, namely, that Christ will suddenly and visibly return in glory at a time determined in God's counsel, but known to God alone, in order to raise all the dead, to hold public judgment over all nations, to put an end to this world, to hand over the ungodly body and soul to eternal damnation, but to bring the righteous body and soul into eternal blessedness. The third thesis was: "According to Christ's instruction, we are to recognize and notice the nearness of his return by various signs, and for our consolation and admonition we are to consider it with earnestness and diligence." The report is urgently recommended to the dear readers. It costs 15 cts.

Changed addresses:

Rev. R. Ludwig, Basel, Nemaha Co., Kansas.

Rev. J. Adam Schmidt, 92 West Broad St., Elyria, Ohio. Rev. C. L. Wuggazer, Tawas City, Mich.

The recipients want to distribute the remaining copies of the "Lutheran".

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Letters containing information for the paper (articles, advertisements, receipts, changes in adverts, etc.) should be sent to the editor at the address: "Imtleraner", Oonvorcll" Seminar^.



45th Volume.

Synodal sermon on Revelation Joh. 2, 4. 5.

by President H. C. Schwan.

Venerable beloved fathers and brothers in the Lord!

In the book of Revelation we are told that the Lord Jesus once appeared to St. John, long after his ascension, and dictated seven letters to the angels, i.e. bishops of seven Christian congregations in the foreground, in which he admonishes, warns and punishes them, but also encourages and comforts them. The first of these letters is addressed to the bishop of Ephesus. In it he first praises many things about this man, e.g. his undaunted effort and work, his seriousness in the wholesome church discipline, his zeal for the pure doctrine and his patience and steadfastness under a heavy cross. - So we see that the Lord is not unjust to forget the work and labor of love that his servants have shown for his name. (Hebr. 6, 10.) No, he recognizes all of this. And truly, these are not small things that he praises in this servant of his!

But then he continues, "But I have something against you," that is, I have something on my heart against you that I cannot keep from you. There is something about you that worries me and grieves me. And what is that? "That you rely on first love." I no longer find in you the love you had when you became my disciple. - See, it is not gross things that the Lord reproaches him with, no manifest sins and disgraces. Nor does he say, "You have fallen away from the faith," or, "There is no more love in you at all," but only, "You no longer have the love that you had in your heart when you first gave your heart to me. That is all.

Now we could think: Well, with a man to whom the Savior has just given such a beautiful testimony, this one cannot have had so much to do with it. But the Lord Christ judges differently. He continues: "Remember from what you have fallen" - fallen? - "Repent and



herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Jan. 15, 1889.

No. 2.

do the first works." The bishop is to recognize it as a case, a fall into sin, that he has left the first love; he is to repent and bring righteous fruits of repentance. Yes, the matter is so grave in the eyes of the Lord Jesus, and the danger so great, that he adds: "But if not, I will come to thee soon, and cast away the candlestick from his place, if thou repent not." He also threatens him, and not only him, but his whole congregation with him (if the flock would be like the shepherd), that he will take the blessed light of his divine word from them again, completely and forever, if they do not repent now. So the Lord considers it as something so difficult, if someone forsakes the first love.

Now, my brethren, to what purpose are we told all this? What for? Is it that we should speak, what is that to us? No, but that we may do as the disciples once did. When Jesus once said to them, "One of you will betray me," they all immediately jumped up, even those who had a good conscience, and asked, "Lord, is it I, is it I?" So now let us also do; let us stand before his face in the spirit and ask: Lord, examine and search me, and if I am, let me know it! But so that we do not err in such self-examination, I invite you to contemplate with me today

The first love; - namely:

1. What is it?
2. how they are preserved and
3. how to leave them?

1.

If we ask what first love actually is, I think we have already heard a good, brief description of it in our lecture (Rom. 5:1-5). "Now that known to the listeners of St. John the Apostle, because he could we have been justified by faith, we have peace with God through our write in her name: We know that we come from the Lord Jesus Christ, through whom we also have access by faith to this grace in which we stand.

We boast of the hope of the future glory that God is to give. Not only this, but we also glory in tribulations. ... For the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." - Here we hear that the love spoken of is not just any love for anything, but the love for God our Savior, the love for Jesus. It is not a natural love, such as a worldly child may express when it finds this or that in our Savior lovable; but it is a supernatural love, a love which the Holy Spirit Himself works in the heart, and only in the hearts of those who have recognized Jesus as their Savior, have experienced His grace and love in themselves, and, justified by faith, have found peace with God. It is therefore the heartfelt love in return, which now in turn rejoices and comforts its Savior, has its pleasure and delight in him, then also ascends in him to his and its heavenly Father and finally spreads over all the children of this Father, yes, over all the children of men. - This love is called "first love" in our text, partly because it shows itself in its right power and freshness especially in the first time of conversion and makes the heart exceedingly blessed, partly because it is also distinguished in some other things from the so-called later, subsequent or continuing love, which is found continuously in the hearts of all those who are preserved by God's power through faith to blessedness.

The holy apostle experienced this first love when he became Paul from Saul. This love was tasted by the Romans to whom he addressed the words he read. This love filled the treasurer's heart when he went on his way so joyfully, and the jailer's, who rejoiced with his whole house that he had become a believer. When God

opened the heart of Lydia, he also put this love into it. This love was with her, and she wrote in her name: We know that we come from the

We love the brethren, because we have come to life after death. Paul reminds his Galatians of the happy time of this first love when he says: "How blessed you would have been at that time! - And indeed, it is a blessed time. When a person awakens from spiritual death to life in God, it is as if a new, wondrous spring blossoms in him. Winter has passed, the ice of the heart has melted, the bright sun shines in. Now it comes alive inside. Everything becomes new, heart, courage, mind and all powers. A peace, which one did not know before, a joy, as one would not have thought possible, fills the heart. It now sings and plays to the Lord. It speaks with the bride in the Song of Songs: My friend is mine and I am his. I hold him and will not leave him. And with Assaph: Lord, if I only have you, I ask nothing of heaven and earth! And now this love for the Lord also makes the heart soft, sweet, friendly toward all people. Yes, it is as if it transfigured even the creature in our eyes. The sun has never shone so kindly, the flowers have never smelled so sweetly, the birds have never sung so sweetly, as "then". There one can sing:

"My heart goes in leaps and bounds And can't be sad, Is full of joy and singing, Sees nothing but sunshine. The sun that smiles on me Is my Lord Jesus Christ; That which makes me sing Is what's in heaven."

Now, my dear brothers, the question is: Have we all had such a time? Have we all tasted at least something of that sweet first love? Do we understand from experience what the holy apostles write about it and what the singers of the Church sing? - Good for us. That would be a good sign, a sign that it is the true faith to which we have come "at that time". For of course, whoever would have to confess that he had learned nothing, nothing at all, of all these things, his faith would hardly be the true faith, even if he could count all the articles on his fingers and dispute about them as sharply as he might. But anyone who still considers everything he has heard about first love to be pure foolishness and laughs at it as mere enthusiasm would truly have every reason to be frightened of himself. For he would have a quite infallible sign that he does not yet have the faith that makes him blessed, that is, he is not yet a child of God. For as impossible as fire can be without embers, so true faith can be without love for Jesus. - Or do you really think, my listener, that you can have faith, peace with God, love for Jesus and the Holy Spirit in your heart, if you have never, in your whole long life, become aware of even the slightest of these in yourself? Can you seriously think that the mighty change, by which a child of wrath becomes a child of God, can not only happen so completely in sleep, but also remain in sleep and go away, that a person never had to feel anything of it even in a long life? O, do not be mistaken. Let yourself be guided. There is still time. Shore the Son, lest he be angry, and thou perish in the way; for his wrath shall soon burn!

But now, as certain as it is that no true Christian can be without love for Christ, so also is it certain that

that not everyone must have experienced this love in the same way and to the same extent if he is to be a Christian in any other way. No, even this love has its stages and degrees. If the heart was crushed to the ground and the divine sadness went into the depths, then the love usually flares up in higher flames than where the repentance was sincere, but not so overwhelming. Where faith comes to greater strength at the outset, love is usually more lively than where faith is true but still weak. Whoever has been transformed from a Saul into a Paul through a quick victory of grace, the glow of love will be more apparent than in those in whom the Word and Spirit of God have worked a more gradual change, or even in the few who have never completely fallen from the grace of baptism. But above all this - and this is well to be noted - God also has his special reasons why he gives one person a taste of this love sooner and more than another, why, for example, the one here has to go year and day under a heavy inner pressure, while the one there only knows how to praise and thank.

Well, what follows from that? It follows: As certainly as love for Jesus in general is a characteristic of the state of grace, we must not want to judge and estimate our own or our neighbor's state of Christianity from individual experiences, effects and expressions of this love. It is wrong to think that my neighbor cannot possibly be a converted Christian. He knows nothing to tell of his first love; he has not even had the tenth part of the spiritual experiences that I have had. - Take care! Those who talk so much and so gladly about their strange experiences are not always those who have really experienced the most. No, whoever confesses faith in the Savior of sinners and does not obviously contradict this confession himself, you can confidently consider him a Christian. Should you then really be mistaken, you are on the safe side. - But it would be just as wrong if you were to let yourself be misled about your own conversion because you have not felt and experienced everything that others tell you about their conversion, or what you read in these and those conversion stories. Be careful! In such stories you will sometimes find all kinds of things that are wrong with the Scriptures. For example, the Scripture nowhere says: "Until you have felt that measure of sadness and that degree of love, peace and joy, you must not and should not believe that God is gracious to you. The Scripture rather says: Believe in the Lord Jesus, and thou shalt be saved. So whoever you are, you may believe, because you must believe. If thou canst, God hath given it thee, and thou shalt do it with confidence. If thou canst, thou art blessed, yea, blessed, though it were possible that thou shouldest feel nothing strange. - But if your God and Savior has given you a taste of the sweetness of his love, do not exalt yourself above your brother, but watch carefully and let it be your concern, as dear as your life is to you, that you do not leave your first love again, but keep it, yes, keep it!

2.

No one must think that this love does not need to be preserved; it is not necessary; what God Himself has given into one's heart cannot be lost from it again. - This is wrong. For if it were true, the bishop of Ephesus could not have lost it either. But he had left them. - Nor should anyone think that the first love could not be preserved; that would be impossible, for it was only given for the first time; therefore no one could take it over into the following years of the Christian life. This would be just as wrong. For if this were really the case, the Lord Christ could not have reproached the bishop. But now he punishes him with such great seriousness. No, no! It can, but it must be preserved and maintained, otherwise it will soon be abandoned and lost. Nothing is more certain than that.

It is true that it has not all been left behind when people think it has. It is not always right when you think your neighbor has gone behind. It is not always so, if you torment yourself with the thought, with you it goes downhill. So notice well: with it and by it the first love is not yet abandoned, that it has taken on a somewhat different form, way and manner of expressing itself in the course of time, than before. If, for example, your love had gradually become calmer, more steady, more prudent, it would be a mistake to think that the first love had now been lost, that another, lesser kind of love had taken its place. No, there would be nothing lost nor exchanged. Or, if one wanted to call it an exchange, then no bad exchange would have happened. Let us just compare the first love with the so-called subsequent love, which is sometimes spoken of.

It is true that first love has some noble advantages. It is often very fiery. The soul has experienced very vivid impressions. It has looked deeply into the abomination of its own heart and has received a fierce abhorrence of sin. But it has also tasted the exuberant mercy of God and has been filled with heavenly consolation. So here flames beat to flames; flames of zeal against sin, flames of love for the Savior of sinners. This gives a great fire. And it wants to consume everything that is not of God; it wants to inflame everything else for God's praise and glory. Where love has such power, it is certainly stronger than death and is able to suffer even martyrdom for the sake of the name of Jesus. And God is in the habit of preparing such tools for himself, when he wants to break new ground for his kingdom somewhere and how.

But first love also has its shortcomings and infirmities. For example, there is all too often strange fire under the fire of sanctity. This very often drives such young Christians to blindly attack anyone they consider unconverted. They want to convert everyone by force. And when people who might otherwise have been won over turn their backs on such impetuous drivers, they want to move heaven and earth and strike them with fire and sword. This is how it happened at the beginning even to the high apostles John and James. When the Samaritans did not receive their Lord immediately, fire was to be set on them.

fall from heaven. But the Lord said, "Do you not know what children of the spirit you are? - But that is not all. There are other impurities from the old Adam mixed in with the first love of otherwise sincere Christians. Or, tell yourself, was it only the pure, unselfish love for Jesus, which drove the same disciples another time, when they asked him, that he might set them both at his right and left hand in his kingdom? Had not there, without their knowing it, also some ambitious self-love mixed in? - Finally, just to mention one more thing, how fickle and unstable love often is in the first time! Think of the high and dear man of God, Peter. One moment faith and love carry him over the sea to Jesus, the next moment he sinks. Hardly has he spoken, and with the most sincere heart: Lord, though all forsake thee, yet will I die with thee! he most shamefully denies his Lord and Master three times. And can no one among us remember that in similar matters he was just as wronged and even worse? Truly, not everything is good that is done in the first love. - Oh, how very differently we see the dear holy apostles acting and walking afterwards, when their first love had been purified by many experiences!

The experienced, matured love of manhood in Christ, as we see by its example, is not so hot, quick, bold and tearing through everything; but it is all the more settled, faithful, humble, pure and mild. What it accomplishes and works is not so striking to the eye, but in the long run it accomplishes just as much and more. The youthful first love of the new convert is like fresh must, which is indeed very sweet and strong, foams and bubbles so that the hoses burst. But every sensible person knows that this comes in good measure from the yeasts, i.e. from the impurities that are still in it. The love of the mature manhood in Christ, on the other hand, is similar to the old wine, which has become milder through fermentation and clarification, but has not diminished in strength, but rather increased, and which every connoisseur therefore prefers.

So no one is too quick to believe it when a Christian is said to have left his first love. Oh, all too often this judgment is passed on the most upright disciples of Christ, when their bubbling initial enthusiasm, wrought by cross and experience, turns into a more calm and firm course. And usually it is just such immature newcomers and enthusiastic spirits who judge so sacrilegiously even about great men of God. This is what happened to our Luther. He had never been a fanatic. But when, after many vain friendly words, he finally used the full seriousness due to him against the heavenly prophets, iconoclasts and murderous apostles of his time, what did they do? They cried out: Luther has lost the spirit and left the first love!

And now, as for yourself: If there has really been no other change in you than that the first flickering heat has become a steady burning fire, do not deceive yourself. For there has been lost, not the real fire, but the foreign fire; not the gold, but the dross; not the wine, but the yeast.

As long as faith is still alive in the heart, love cannot be extinguished, even if it glows under the ashes in the challenge. So what is it that has actually happened to you? While you were grieving and tormenting yourself as if God had abandoned you because you had left the first love, in fact and truth God has most faithfully cared for and waited for you, has purified and cleansed your love and thereby preserved and preserved it. For mark well: only when it is purified, and just by the fact that it is purified, the first love is preserved. So be of good cheer and pay your vows to the Most High. Now, however, use with right earnestness and diligence the means by which he will further sanctify and uphold you and your love, his holy Word and Sacrament. Seek to grow in wholesome knowledge. Seek that your love may become more and more rich in all kinds of experience. Such knowledge and experience, which the holy love for God demands, will not make you blossom, but on the contrary will keep you down so that you remain in humility. And the more simple, childlike and humble you are, the more surely you will be uplifted and preserved by God's power, as in faith, so also in love.

3.

But, as true as it is that the first love has not always been abandoned, if people meant it, as certain it is now, unfortunately, that only too many really abandon it, and indeed much more than one thinks, even those who imagine most certainly that they have only grown in it. Now a few words about this. For we have a sad example of this in the bishop of Ephesus. - This bishop had undoubtedly left his first love. He had not merely become negligent in works of love, especially those which his office and profession required. The Lord even expressly praises his untiring zeal in these matters. No, he had slackened in love itself. It was not only these and those defects and infirmities of the first love that he had left behind, but it was the love itself that had diminished in him. Perhaps he himself had not even become aware of it. But it had happened. Jesus had seen it.

Well, how did that happen? Probably not all at once, but little by little. And what was to blame? He himself. He must have let the spring dry up, from which all spiritual life and thus also love flows. He did not stop reading and moving the Scriptures. He slackened in taking care of himself, in praying, in faithfulness even in small things. He no longer lay in the spirit as a poor sinner at the feet of Jesus and placed his hope solely in the grace that is offered to us in Christ. The inward attachment to his God and Savior has become looser and looser, and with faith, love has finally dwindled. While outwardly, as it seemed, everything remained on the old footing, inwardly everything had gradually changed. In his outward walk, he was probably even more zealous, directed his official and professional works even more carefully than before. They seemed to be the same works. But in

In the eyes of the Lord, they were no longer "the first works". For they no longer contain the light and life, the juice and the power, as before. They no longer came from the same source.

And so it still happens today. Sometimes there is a sudden drop. Mostly, however, it is a gradual softening and sinking. Ah, it is no miracle when a human child falls. It is a miracle when one stands still. For this requires miracles of divine grace. The sinking and falling, however, happens quite naturally. A person only needs to let himself go, and he will certainly go downhill. Such a person then becomes like a tree, which a short time ago was still full of sap and strength. Now, however, its fruits no longer want to ripen, then its blossoms no longer bear fruit, then the leaves also begin to wither and finally the trunk itself withers down to the roots. Of course, it looks as if the decay goes from the outside to the inside. But it is not so. No, no, it always goes from the inside to the outside. That's why you don't notice it. - Externally, however, something can be seen little by little. Such a backslider becomes more and more like a man who was once high, rich and respected in the world, but who has now fallen into disrepair. He still wears the clothes from his good time. But one already notices that the man no longer belongs in the clothes and the clothes - have also already become very threadbare. - This is how it goes in the clergy as well. The backslider himself is usually the last to notice that he is going downhill. And if he finally notices that he is lacking something, that the Lord has something against him, he still does not want to let it come to him. All kinds of external circumstances must be to blame. Then he begins to do the works of his state and profession with even greater zeal than usual; he tries to cover up his lack of inward piety before himself and others by saying a lot of pious words; But in this way, the longer he goes on, the more he becomes a sounding brass and a tinkling bell, yes, a real hypocrite, until finally - if he does not convert - God either disgraces him before the world by a gross fall into sin, or sends him away and gives him his reward there with the hypocrites. This is the course of the matter.

Now then, my brethren, if we consider" how many aversions and cases of sin we have had to experience even in our community; if we cannot deny that many of our congregations, especially the older ones, are no longer as eager for Word and Sacrament as they were "back then", no longer as simple and serious in their conduct, no longer as willing to sacrifice for the Kingdom of God; if we must confess to ourselves that this and what we have noticed in that bishop of Ephesus is not so altogether strange to us either - if, I say, we consider all this: With what hearts should we hear the words: "But I have against thee, that thou shouldest trust the first love. Remember what thou hast fallen from, and repent, and do the first works. But if not, I will soon come unto thee, and cast away thy candlestick from his place, where thou hast not repented." - Should we not all say: Search me, O God, and know my heart; see if I am in an evil way, and guide me in an everlasting way! Have also

Have I already left my first love, or am I on the way to doing so? -so that when the Lord comes and asks, "Do you love me?" he can How bad it would be if we were wrong about this! What good would confidently look him in the eye and answer: Lord, you know all things; it do us to have believed once, if we do not believe now? What use you know that I am a sinful man; you know that I have not loved you would it be to have tasted the first love, if we had left it now? Howas I should. But I do love you. And you know that too. terrible it would be if our eyes went out only when it was too late; if Now, give this to us all, dearest Lord, and come soon, Lord JEsu! only then we saw that our lamp had long since gone out in darkness! Amen.

Oh, how frightening beyond all measure must be the torment of just those wretches who had once tasted the sweet love of Jesus and in it had already enjoyed the foretaste of eternal bliss, and who now in hell and in torment must always remember how they were so blissful at that time! -

But, someone might think, what can all this complaining help? gone is gone, lost is lost! Who once has sunk, must he not also finally go completely to the bottom? Do we not see in the whole realm of nature that everything that comes into being and grows also declines and perishes again? Does not every tree and every plant teach us that once the time of decline and withering has come, then also no art is able to hold back or avert the final complete decay? - Admittedly, we see this. But where does this happen? In the realm of nature. But it is completely different in the kingdom of grace. There no laws of nature apply, there is absolutely no necessity of nature. In the kingdom of grace, grace reigns, only grace. And grace performs miracles, miracles upon miracles, nothing but miracles even the miracle of making dry branches, trees that have died twice fresh, green and fruitful again, of making spiritually dead people even dead people, alive again. She also performed this miracle on the already sinking bishop of Ephesus and on his congregation helped them up again, filled them with the first love. For the lampstand was not overturned at that time, but continued to stand and shine for a long time.

So, my dear brothers, what was it that the Lord really wanted when he once called out to the bishop: Consider from what you have fallen? And what does he want now, when he calls out this same word to us? Does he want us to remain lying down? No, that we get up. What does he want when he says, "Repent"? Does he want us to turn our backs on him in terror? No, that we turn to him. Why does he even threaten us to extinguish our light? Should we despair completely? No, we should fall into his already lifted arm with pleas and supplications. Oh, let us understand him rightly! As long as he still calls us, even if he threatens us, he has not thrown us away, but still wants to accept us, wants to give us strength for repentance, wants to will and accomplish. He is called Jesus, who calls us, and he has received gifts even for the apostates. - Therefore, if today your conscience testifies that you have become lukewarm and sluggish, that you have already left your first love or are close to it do not let yourself be called in vain today; let him hear, let him ask and confess, let him believe and be sure that his request will be heard. As the Lord lives, it will happen to him as he believes. The Lord will raise him up, give him new strength, so that he will be young again, so that he will soar with wings like an eagle, so that he will run and not die again.

Monument of honor
of the blessed
Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)
**Bible Society - A new theological monthly, "Doctrine and Weal" -
Struggle with the Buffalo Synod -
Walther at Fr. Grabau's church in Buffalo.**

In a congregational meeting held in April 1853, Prof. Walther advised the congregation to make sure that one could always get cheap and good Bibles that contained the correct Luther text, and suggested the idea of a Bible Society to be founded. The Bible Society, already founded on April 24, first imported good Bibles from Germany and later had two editions produced itself, after it had previously published the well-known Altenburger Bibelwerk *). Walther, its founder, remained its president until his death.)

In 1853, the synod decided to publish a monthly journal for preachers and those of the people who are capable of understanding more scientifically written treatises, in addition to the "Lutheraner", which would still appear every two weeks, but whose style of writing would henceforth be adapted to the capacity of the people even more than it had been before. However, the decision was not carried out. Prof. Walther brought up the issue of such a monthly journal again at the next synodal assembly and showed the urgent need for it. The publication was decided anew and Prof. Walther was entrusted with the editorial work. He writes about it in a prospectus published in the "Lutheraner", in which he announces the publication of the same in January 1855: "Although our synod has left it up to the present editor of the 'Lutheraner' to wait with the publication of the theological journal until the Gymnasium Director to be elected takes office, three reasons have, however, determined us, after consultation with our Reverend President and several other brothers in office, to begin with the publication of the designated monthly journal already this month in God's name. First of all, several of our colleagues have already sent us so many valuable submissions that the first two issues are almost completely filled, among which especially one essay deals with a "burning question", the publication of which is now actually about time; it is a review of Wucherer's writing of the present day.

*) A Bible with prefaces and summaries to each chapter.
**At the last synodal assembly (1887), the Bible Society transferred its property worth \$17,407 to the synod.

ligigen Predigtamt. *) Secondly, it seems as if the filling of the vacant director's office here could be postponed for quite a long time, while among us the need for a journal becomes more and more palpable, which can also take up what the 'Lutheran', intended more for a general readership, either has to reject or can only take up with impairment of the rights of a large part of its readers. Finally, the beginning of a year seems to us to be a particularly suitable time for the start of a new journal, which we would not like to miss."

About the task and aim of the paper it is said: "The paper shall not be a church friend, but a church servant, not above or beside, but in and under the church. It will not give itself up as a playground even for those who aim to attack the teachings of the orthodox church and its sanctified institutions and, if not to overthrow them - for even the gates of hell are not able to do that, let alone the gossip of people who are fond of wisdom - nevertheless to try and shake them up" etc....

The struggle with the Buffalo Synod lasted until 1857. In synodal meetings and in the "Lutheraner", testimony had to be given against their Romanizing principles. The fight against our synod was waged by the Buffalo Synod, respectively by Pastor Grabau, in the most passionate and hateful way. Those pastors who served congregations in which people were found who had conscientiously renounced the Grabau connection or were unjustly banned were called "Red preachers", Walther and Löber and others were called "Red protectors", "heretics", our synod "Ahab synod", "Abominable synod", "Babel temple". All requests by the Missouri Synod for meetings to discuss doctrinal differences were turned down by the Buffalo Synod. However, in order to give the appearance of seeking peace, it proposed to establish a general court of arbitration by whose decision and judgment the dispute would be settled. Thus our Synod made the final declaration that, "since our dispute with the Synod of Buffalo has its ground in nothing but the false doctrine of the same," ... "we remain unchanged in the proposal we made to the Synod of Buffalo from the beginning and later repeatedly, that for the settlement of the dispute pending between us and the said Synod, a colloquium be first held on the doctrinal differences taking place", and that we "reject in advance and once and for all any further peace proposal on the part of the Synod of Buffalo, which does not aim at peace on the basis of doctrinal agreement, as a proposal for a false peace displeasing to God". The Synod also declared that "Prof. Walther, as editor of the 'Lutheran,' did not represent private views in the controversy with the Synod of Buffalo, but proceeded entirely in their interests." From then on, Walther only rarely mentioned Grabau and his comrades in the "Lutheraner".

*) By P. O. Fuerbringer.

Walther once had the opportunity to hear Pastor Grabau preach and to be absolved by him. He used to tell this more often. Pastor Hochstetter writes to us: "He (Walther) told me the following at the first meeting in the fall of 1866: When he was about to introduce the blessed Fr. Hugo Hanser in Rainham, Ontario, himself (in the winter of 1856-57), he stayed with Pastor Dulitz in Buffalo on the Sunday during the journey and had a parishioner friend, Peter Schulz, lead him to Pastor Grabau's church in the morning. No sooner had the two of them taken their seats on the gallery of the church, than one of Grabau's churchwardens was seen going to Pastor Grabau in the sacristy; wherefore Fr. Schulz said to Prof. Walther: 'You are already registered with Rev. Grabau? Pastor Grabau preached on John 8:46-59. 'I was surprised,' said Walther, 'how slowly and languidly Pastor Grabau began to preach, as if he were too weak to finish the sermon. All at once, however, he pulled out all the stops and shouted: "Are they already dead, those who pick up stones against the Buffalo Synod? They are not far from here, the arch-enemies and the protectors of the Reds! - After the conclusion of this sermon," Walther continued, "the public confession and absolution followed. There I knelt down with the other listeners and thought, while Grabau said the absolution: 'Now look, my old Grabau, now you have to absolve me of my sins, if you think I am already the protector of the Rot!

(To be continued.)

To the ecclesiastical chronicle.

I. America.

Distribution of the "Lutheran". From a congregation in Wisconsin, the pastor of the same writes us: "The number of readers of our church papers has increased so much in our congregation that we now have 330 readers of the 'Lutheran,' 325 readers of the 'Missionary Dove,' and 30 readers of the 'Pioneer.' Up to now there was hardly the third part of the readers." Thus, in this congregation, by a single effort, we have approximately reached the goal toward which we must strive in all congregations, namely, that at least one church publication of the Synod, especially the "Lutheraner," be read by all voting members of the congregation. A Christian who, by joining a Christian congregation, has publicly declared that he has left the world and regards the Christian church as his spiritual home, certainly has so much interest in the events in the kingdom of God that he would like to inform himself about them from a church bulletin. Therefore, this year, as we are informed, some congregations of the synod have again established the order that the congregation appoints the "Lutheran" for all its members entitled to vote and also pays for those who would find it difficult to do this themselves. Certainly an order whose beneficial influence the congregation will soon experience!

F. P.

[Pieper]

The wife of General Sherman, a zealous Papist, whose influence led to her son becoming a Roman priest and Jesuit, died recently in New York and was buried here in St. Louis. If the "Lutheran Observer" calls the deceased without any qualification, among other things, "a lady of deep piety", then this is only to support the verdict of the "Lutheran Observer".

to confuse the reader. The practice in the "divine service" prescribed royal secret" (31 Scots degree). The first three are as follows: "I by the pope, in which Mrs. Sherman was so zealous, though swear 1. that nothing, absolutely nothing, shall prevent me, as an undertaken in however good an opinion and with however much apostle of enlightenment, from fulfilling my masonic duty to spread outward devotion, is not piety, but essentially impiety. F. P. truth and virtue among mankind on the foundation of religious

Public schools. According to the New York Herald, the enlightenment (that is, of unbelief). 2) That I, as an apostle of president of the Protestant Society for the Prevention of Cruelty to political emancipation, stand up against the presumption according Children, Eldridge T. Gerry, recently spoke out against religionless to which one person has to command another, but rather I will schools. The American people, Mr. Gerry said, are in decline. As zealously stand up for the independence and self-determination of proof, he pointed to the mass divorces and other ghastly moral the individual. Everyone must be responsible only to his own damage increasing all over the country. The blame for all this must conscience. Any means shall be acceptable to me for the attainment be laid, among other things, on our public school system, this of this goal. 3. as a bitter enemy of all tutelage of minds and "gigantic political machine. The only means of salvation is to return consciences, I swear to strive for the destruction of the church, to the time-honored profession of teaching religion in schools. The every house of God, every synagogue and every mosque with new generation is growing up without God and without morality, implacable hostility, by any means, to substitute reason for "highly educated" but good for nothing. Mr. Gerry is of the opinion superstition, truth for hypocrisy and fanaticism - thus fulfilling the that a change must come soon. (Gembl.) - Oh, how necessary are most sacred of my Masonic duties." Taxil was a Mason for many Christian parochial schools! years.

II. foreign countries.

The Pope and the earthly interests. In a dispatch from Rome it says: "The Pope has issued an Encyclical at the end of the Jubilee Year, in which he thanks Goit for the consolations that this year has brought him and the Catholic world for its proofs of love and devotion. Then moving on to religious matters, the pope complains that the tendency (direction) of this age is too much inclined to material (earthly) interests." So much for the dispatch. The pope is quite right with his complaint. Only it sounds very astonishing from his mouth. For no one's mind is more focused on earthly things than the mind of the alleged successor of Peter. After all, in the past year he lamented incessantly that his worldly kingdom should be restored to him. F. P.

Berlin. Since 1873, the free religious community in Berlin has been permitted to hold its religious instruction in some municipal schools during the afternoon hours on Wednesdays and Saturdays when school is not in session. According to a decree of the municipal school deputation, this permission will cease as of November 1, 1888.

Russia. The court in Reval sentenced the husband Wolmaron and his wife Maria to 8 months in prison because they had their child baptized by a Lutheran pastor and also wanted to raise it in this faith.

In Holland, the present school law was passed in 1878, which abolishes compulsory school attendance, grants complete freedom to the establishment of private schools, and declares the state schools to be non-denominational, so that no religious instruction is given in them at all and the teachers are commanded, under penalty of law, to refrain from any religious influence on the schools. Since then, the right to establish private schools has been eagerly exercised by the Protestants. So far, 460 such private Christian schools have been founded. They have 77,000 pupils, and About 1100 teachers are active in them. According to a correct estimate, the schools have a material value of 4,600,000 guilders and require an annual expenditure of 1-1/2 million guilders. An annual collection held regularly since 1879 brought in an average of more than 100,000 guilders annually. And that in a country of 4 million inhabitants, of whom only three-fifths are Protestants!

Freemasons. In the book "Complete Revelations on Freemasonry" published by Leo Taxil, the five oaths taken by the "Prince of Freemasonry" are also given.

Death notice.

On December 15 of last year, the Lord over life and death called Johannes Köhler, pastor at High Forest, Minn., from this gloomy time into blessed eternity by a blessed death. The same was born in the year of salvation 1840, October 29, at Weißdorf, Upper Franconia in Bavaria. As a young man he came to America and immediately entered the theological seminary of the Iowa Synod, where he completed his studies in 1865. Later he left this synod and became a member of the Honorable Minnesota Synod. More than a year ago the congregation at High Forest, belonging to the Missouri Synod, called him to be their pastor. Here he has labored faithfully with the gifts bestowed upon him. But last spring he began to ail. In the last few weeks, preaching and schooling became quite sour for him, but he did not let up until he could no longer do it at all. He was sick for only three days. Finally, he developed facial erysipelas, from which he died.

His age was 48 years, 1 month and 16 days. He administered the sacred office for 23 years. On the 19th of December we laid the weary body to rest. Pastor Dubberstein and the undersigned spoke in the church and Pastor Martin at the grave. The deceased leaves behind a suffering widow and a child who is already married. Four children have preceded the father into eternity. - May the faithful God have mercy on the survivors and teach us to remember that we must die, so that we may become wise and die blessed. C. Nickels.

Ordinations and introductions.

By order of the Honorable Mr. Sievers, Mr. C. Könnemann was ordained and inducted on the 25th Sunday after Trin. at South Branch and on the first Sunday of Advent at Waverly, Martin Co, Minn. by Mr. Maße.
Address: Nev. O.

On behalf of the Honorable Mr. Praeses Birkmann, Father E. Stark, formerly of Cypress Top, Texas, was inducted into the "newly formed" St. Michael's parish in Winchester on the 4th Sunday of Advent, assisted by Father H. Kilian of G. Buchschacher.

Address: Rev. L. Stark,
By order of Mr. President Schmidt, on the Sunday after Christmas, Rev. C. L. Wuggazer was introduced at Zion Lutheran Church near Tawas City, Mich. by H. C. Kühle.
Address: Rev. O.1., ^Vu^azer,

By order of the Honorable Mr. Praeses Brand, on the Sunday after Christmas, Mr. P. A. T. Hanser was installed as pastor and missionary in the newly built Emmaus Church at Buffalo, N. D., by the undersigned, assisted by Mr. U. J. Sieck. Aug. Senne.
Address: liev. 1. hanser,
120 üontkampton 8tr., LuSalo, U.

Conference - Displays.

The Pastoral Conference of Southeastern Michigan will meet January 22 and 23 at the home of Mr. I'. Kruger in Pctersburgh. - People are to report at once. Ch. A. Weisel.

The Northern Illinois Pastoral Conference will hold its next meeting (beginning Feb. 12, 10 m., closing Feb. 14, 3 r. Lr.) at the parish of Mr. P. H. Engelbrechts, to whom those unable to attend must report.
Th. Bün ger.

The La Porte Specialconference gathers Feb. 6 and 7 in La Porte, Ind. J. F. Niethammer.

Ogden Specialconference meets Feb. 12 in Ogden, Iowa - Major work: Exegesis, sermon cklzze, pastoral. Fr. My cke.

The Wittenberg Conference will meet February 5-7 at the home of P. H. J. Fuhrmann in Clintonville, Wis. - People should register at least 8 days in advance. E. Roller.

The Eastern Michigan Specialconference will meet, w. G., on February 5 and 6, at the church of Mr. P. F. Dreyer, of Millers, Mich. W. Boritzki.

The Quincy Specialconference will meet, w. G., Feb. 7 bls 9 at P. S. Liese's church at Hannibal, Mo.
Appear; but report to the Uastor loel beforehand.
P. Fackler.

The Southern District

of our Synod will hold its next sessions, God willing, from February 6 to 12, 1889, at the congregation of Mr. P. Wilders at Klein, Harris Co, Texas. - Those coming from the East are to descend at Spring Station. - Please register in good time.

The attention of the congregations of this district is called to the decision in the last synodal report, p. 81 below and 82 above.
Aug. Burgdorf.

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All those traveling to the Synod on the Texas Central will be picked up at Cypress on the afternoon of the 5th. Those coming from the east will take the Mo. Pac. at Houston to Spring, where they will be met on the 5th in the morning. Registration requested immediately.
A. Wilder.

To the message.

As of New Year's Day 1889, the Western District of our Synod will now also take into its own hands the support of preachers' and teachers' widows and orphans, as well as the support of sick preachers and teachers (which was previously done by the General Synod). This to the notice of all preachers, teachers, congregations and Christians in the Western District. The charitable gifts for this purpose are to be sent to the District Treasurer
Ickr. II. u. Llexkr, 2321 n. 14tü 8tr., 8t. l'ouis, Llo. to be sent; but all requests for assistance should be addressed to the undersigned.
On behalf of the Support Committee
853 Prairie Ave, St. Louis, Mo. F. Köstering.

Series 8 of the interest-free shares of the Martin Luther Waisenhaus-Gesellschaft zu Wittenberg, Wis., will be redeemed this year. All holders of shares of this series would like to send them to the undersigned as soon as possible,
Merrill, Wis. 7 Jan. 1889, S. W. H. Daib, k.

Income to the California and OregonDistrictS coffers:
Synod treasury: From St. Paul's congregation in San Francisco 417.95.
Inner Mission of the District: Tbeil of the Mission Festival Collecte of the Congreg. of U. J. Koalers, Orange, 38 20th St. Paul Congreg. in San Francisco 8.00. (p. 446.20.)
Negro mission: part of the mission festival coll. of the parish P. J. Koglers, Orange, 13.00.
English Mission: Tbeil der Missionsfestcoll. der Gem. P. J. Koglers, Orange, 13 25.
Poor students: From the Women's Association of St. Paul's

Incorporated into the Illinois District Caste:

Synodal funds: From Fr. Sapper's congregation in Bloomington 425.35. Gem. Fr. L. Zabns 10.00. By Fr. J. Feiertag 7.00. By Fr. Reinke from F. Beckmann 1.00, L. Seelcf.50.. parish of P. Wangerins at SoUitt 9.00. parish of Sodus 7.88. evening communion collecte in P. Scuricbts parish 15.00. harvest festival collecte in U. Rabe's parish, Yorkville, 37.28. by the Young Men's and Maidens' Association of P. Schuessler's parish in Joliet 25.00. k. Love's Gem. at Wine Hill 18.70. P. Koch's Gem. at Lemont 4.50. P. Heerboth's Gem. at Wbeaton 4.35. Tborn's Bro. & Co. by P. Succop 25.00. By dens. of F. Klußmann 2.00. Cb. Töllner by P. M. Große 1.00. Harvest Festival Coll. of the Gem. by P. F. W. Brüggemanns 7.05. Gem. by P. Burfeinds 9.31. From the treasury for synodal purposes from P. Hallerberg's Gem. 25.00. By P. Bartling by F. Bornböft 5.00, J. Klitzke 2.00, Mrs. A. Heiden 1.00. Coll. on 1st Adv.Sunday in the Gem. Great to Addison 42.62. Communion Coll. of the Gem. Farina 4.63. Miss A. Hollmann a. P. Wunders Gem. 1.00. Gem. k. Weisbrodis in Mt. Olive 9.10. Weibnackts-Coll. of Steeleville's Gem. 5.80. Gem. in Mt. Pulaski 5.00. WeihnacktsColl. of New Minden's Gem. 10.80. Gem. Proviso 22.00. Gem. in NUes Centre 9.60. (S. 4353.47.)
Poor students in Sprtngfield: MtssionsstundenColl. in the Gem. P. Willners for Jungbans 5.00. Gem. U. L. Zahns 5.00. Gem. P. L. Lochners for Hintz 25.00. C. Lorens by P. Meyer in Lincoln 10.00. By dens. on H. Brure's wedding ges. 6.10. On Rubin Knecht's wedding ges. by k. Heumann 3.20. By the JünglingS Verein der Gem. P. Reinkes for Krumsieg 10.00, for F. Treskatz 10.00. By Kassirer Schmalzriedt for Dürr 4.50. By Mr. Steinmeyer in Carlinville 1.00. By Kaff. Frye 1.50. By dens. for Zoch 2.75, for Mariens 14.75. By P. Weisbrodt, Mt. Olive, for P,edler 5.00. Mrs. P. emerit. Weyel d. Fr. Brueggemann 5.00. (P. 4108.80.)
WasckkassenSpringfield: H. Hedder through P. Succop 5.00. Branch P. Blankens in Tbawville 5.00. Through Kassirer Schmalzriedt 1.90. (S. 41190.)
Inner Mission: Wittwe C. Otto from P. Wunders Gem. 1.10. Hrn. G. Marquardt by I'. Jobanning 1.00. Gem. k. Heerbotbs 4.35. H. Hedder by P. Succop 5.00. By dens. of Wittwe Studt .50. Strieters Gem. in Proviso 20.00. P. Müllers Gem. in Schaumburg 20.50. C. Müller by P. Wagner 1.00. By dens., at the wedding of Hrn. C. Langes ges., 16.00. Mrs. P. emerit. Weyel through 1 Fr. Brüggemann 2.00. (p. -71.45.)
Heathen Mission: By P. L. Lochner from J. Kemmann 1.50.
Negro Mission: Through Fr. Feiertag for Springfield .80. Mrs. Th. Stenzel through Fr. Uffenbeck 1.00. Father Redbe through U. Schuricht for Negro Church in Springfield 1.00. Fr. Lewerenz' Gem. 5.31. u. Rösch and Gem. in Neu Braunschweig for Negro Church in Springfield 15.00. Mrs. G. Amling through I'. M. Große 2.00. W. Dettmering through U. Burfeind for Springfield 1.00. Coll. on Thanksgiving Day in the Gem. P. M. Großes for the Negro Church in Springfield 24.06. C. Lorens through U. Meyer in Lincoln 10.00. From the mission fund of the Gem. in PekIn 5.00. From P. Bartling's Gem. of Tb. Reinhardt 2.00. N. N. from U. Wunders Gem. 1.50. From dems. for the Negro school building in New Orleans 1.00. From the women's missionary fund in k. Wunders Gem. 3.30. Durck teacher Holtmann in Red Bud by Emilie Burgdorf .50, Lydia Burgdorf .30, Louis Burgdorf .25, Albert Burgdorf .25. Mrs. P. emerit. Weyel by Fr. Brueggemann 1.00. N. N. durck Fr. Merbitz in Beardstown for Negro clicks in New Orleans 3.75. (S. 479.02.)
Widows' Fund: Hockzeitscoll. bei Hrn. A. Licktenberger durch P. Rabe 5.00. Gem. U. Kniefs in H vana 6.00. Gem. Wartburg 3.40. N. N. durch U. L. Z,bn 5.00. Gem. P. Hölters, Chicago, 19.15. Wunders Gem. 35.80. P. Wunder 5.00. H. Petersen durck P. Uffenbeck 1.00. N. N. durck U. J. H. Rrbe 1.00. gem. Pleasant Ridge 10.00. gem. in Effingbam 8.15. gem. P. Engelbreckts 18.25, P. Müllers in Lake View 15.00, P. Succops 52.30, P. Kocks in Lemont 4.00, Ü. Hallerbergs, Quincy, 10.00. comm. Fr. Estels in Fountain Bluff 5.65. comm. in Buckley 10.00. Durck Lebrer Köbcl of Cbicago Lebrerconfererz 21.75. thanksgiving coll. of St. Pauls comm. Fr. Haakes 11.50, d. Trinity^ comm. 9.63. women's club of comm. in Pekin 5.00. christianlebrcoll. in U. Bartlings Gem. 15.00. Fr. Sckröder's Gem. at Hinckley 7.25.
Delete 4.00. By dens. of N. N. 5.00. Congregation in Meredosia 6.70. By Mrs. G. W. Hoffmann in Jacksonville of the Women's Association there 10.00. U. Ottmann's congregation in Collinsville 22.45. u. Ottmann 2.00. Congregation in Danville 18.10. Congregation k. Loßners in Lake Zürich 15.50. By Mr. Steinmeyer, Carlinviüe, 2.00. P. Sckröders Gem. b. Hinckley for d. Hinterbliebenen des verst. C. Wünsck 14.00, and by Mr. M. Ruppreckt 4.00. At the children's service in the community near Bath by Fr. G. Traub, Jr. 10.50. Mrs. Emilie Wilke by Mr. Steffen 1.00. (p. 4400.08.)
k. Bertram in New Zealand: H. Hedder through U. Succop 5.00.
Jewish mission: H. Hedder through P. Succop 5.00. N. N. from U. Wunders Gem. 1.50. Mrs. U. emerit. Weyel by k. Brüggemann 1.00. (p. 47.50.)
Deaf and Dumb Institution: U. Oettings Gem. 6.40. J. F. das. 1.00. From the confirmands P. C. Brauers 4.00. H. Hedder by P. Succop 5.00. Hrn. G. Ebrlick from Bloomington Gem. 5.00. From the Junafrauenvercin in Carlinville through teacher Düsenberg 6.00. Jobn V. Febd, Glencoe, through Fr. Detzer 1.00. Durck Hrn. Steinmeyer, Carlinville, 1.00. Mrs. k. emerit. Weyel durck Fr. Brüggemann 1.00. N. N. through Fr. Bün ger, Steeleville, 3.00. (p. 433.40.)
Church building in Springfield: J. H. and N. N. 1.00 each and A. H. 2.00 by P. Oetting. Gem. by P. Frederkings at Dwight 4.25. From Grand Island, Nebr. by N. N. 2.oo. Mr. J. Wenke by P. L- Winter 2.00. Bv Kassirer Sckmalzriedt 2.00. Gem. P. Goehrindeer's at

15.00. Mrs. Friemann from Fr. Wunders Gem. 9.75. Mrs. Temme from Fr. Schröders Gem. 2.00. (p. -46.75.)

English Mission: H. Hedder through P. Succop 5.00.

Emigrant Mission: Mrs. Grabow d. 4*. Kirchner 1.00.

Orphanage near St. Louis: Gem. New Berlin 5.00. Women's Association of Gem. in Staunton 10.00. N. N. by?. Merbitz in Beardstown 1.50. (S. -16.50.)

Building fund in Addison: J. H. 2.00, N. N. 1.00 by k. Oetting. Through Fr. Love by Fr. Stegmann 1.00, Eh. Lührs 2.00. Gem. by P. C. Brauer at Eagle Lake 22 25. from d. Gem. at Elk Grove, last sdg., 37.00. by P. H. Lükcr's Gem. at Pittsburgh, Kans., 15.25. by P. Loßner's Gem. at Lake Zurich 8.20. by Kaff. Fryc 21.75. (p. -110.45.)

P. Biedermann's congregation in St. Paul, Minn: From the mission fund of Fr. Hallerberg's comm. 5.00.

Gem. in Fulda: Huteoll. in Gemeindrvers. zu Joliet (Fr. Schüßler) 11.50. From the Missionskaffe in Fr. Hallerberg's Gem. 10.00. (S. -21.50.)

To cover expenses incurred as a result of the Krankbest in Springfield: Gem. P. Wangerins b. Sollitt 9.00. By Prof. Wyneken 20.21. (p. -29.21.)

For the new printing press at the orphanage near Boston: From the students of the 2nd Klaffe d. Gem. P. Feiertags 1.00. P. Wunder 1.00. From P. Estel's Gcm. 1.00. (S.-3.00.)

Orphanage in Wittenberg: Gem. New Berlin 5.00.

Household fund in Addison: congregation of P. Müllers in Ehester 10.00.

Gem. at Grand Crossing: Colt, the Gem. of P. Frederktngs at Dwight 4.25. Gem. of P. Streckfuß', Chicago, 13.68. (p. -17.93.)

Poor Schküler in Milwaukee: From the Young Men's and Women's Association in Fr. Wunders Gem. 5.00 each for J. Burkart. Mrs. P. emerit. Weyel by Fr. Brueggemann 2.00. (S. -12.00.)

Sick pastors and teachers: N. N. by P. J. H. Rabe 5.00. P. Hallerberg's comm. in Quincy 10.00. By k. Merbitz in Beardstown by N. N. 1.00. (S. -16.00.)

Springfield Household Fund: H. F. by P. Oetting 2.00.

Gem. in Jasper, (P. Spannuth): Gem. P. Brauers in Crete 13.89.

Milwaukee Building Fund: 3rd Sdg. of P. Succops Gem. 18.75. 4th Sdg. of P. L. Lochner's Gem. 16.95. (S. -35.70.)

Poor students in Fort Wayne: From the Young People's Association in P. Wunders Gem. for A. Leutbeußer 5.00, for A. Üllrich 5.00, from the Young Women's Association that. for A. Leutbeußer 5.00. Women's Association Ler Gem. P. Wittes in Pekin for G. Witte 5.00. Young People's Association in P. Bartlings Gem. for Hamel 12.00. From L. Löschen and etl. From the Young Women's Association in P. A. Wagner's parish for H. Preckel 8.00, for dens. from the Women's Association 3.00, and from A- Bedubn 1.00. From the Young Men's and Young Women's Association in Danville parish for L. Dorpat 8.00. From the Women's Association in P. Wunder's parish for Leutbeußer 5.00, for A. Ullrich 5.00. Mrs. P. emerit. Weyel by Fr. Brueggemann 2.00. (p. -70.00^)

Poor students in St. Louis: From the Women's Association in St. Paul Parish for K. Albrecht 14.00. From the Young Men's Association in Fr. Reinke's Parish for H. Bohl 80.00, from the Young Women's Association that. for W. Schönfeld 30.00. From the Young Men's Association in Fr. for Oblinger 5.00. From the Young Women's Association in Fr. Wagner's parish for Eickstädt 7.00, for Grawbauer 20.00. From the Young Men's and Young Women's Association in Danville for Drögemüller 12.25. Women's Association in Fr. Wunders parish for Oblinger 5.00. Fr. emerit. Weyel by Fr. Brüagemann 5.00. Women's association of Pekin parish for Steuber 5.00. (p. -133.25.)

Poor pupils in Addison: P. Wunders Jünglingsverein for Haase 5.00, for dens. from his Jungfrauenverein 5.00. Frauenverein der Gem. P. A. Wagners for Konow 12.00. From the Frauenverein in P. Wunders Gem. for Haase 5.00. Gem. in Cdester for Fr. Bunjes 5.00, for dens. from the Jungfrauenverein das. 5.00. (S. -37.00.)

OrphanageinAddison: Christenlebrcoll. in P. L. Zahn's Gem. 5.00. By dens. of N. N. 100. Gem. P. Frederkings bet Dwight 11.75, in Dwight 3.25. Mrs. Ehrlich from Bloomington Gem. 5.00. Gem. in Bucklry 10.00. Coll. on Thanksgiving Day in? Meyers Gem. in

Income to the Middle District coffers:

New construction inAddison: St. Peter's parish Fr. Tbieme's in Columbia City -11.00. From Fr. Zschoebe's Gem. in Marion Township, 2nd inst. 25.00. By Fr. Schlesselmann in Friedheim 1.50. N. N. From Fr. List's Gem. in Preble .75. Fr. Lothmann's Gem. in Akron, 3rd num. 14.50. P. Berg's Gem. in Adams Co. 14.50. St. Peter's Gem. P. Thieme's in Columbia City, 2nd Zabl. 7.50. (p. -74.75.)

New construction in Milwaukee: By P. Schlesselmann in Friedheim -5.00.

Building fund in Springfield: By P. Schlesselmann in Friedheim -3.00.

Synod treasury: Fr. Schmidt's parish at Decatur -5.75. Dess. Gem. at Monroeville 5.50. From P. Zschoche's Gem. in Marion Township 7.00. P. Schleffelman's Gem. in Friedbeim 16.10. P. List's Gem. in Preble 8.55. P. Poblmann's Gem. in Louisville 6.00. P. Seuel's Gem. in Indianapolis 40.49. P. Kaumeyer's Gem. in Lancaster 8.55. P. Sckumm's Gem. in Kendallville 2.80. P. Berg's Gem. in Adams Co. 7.50. by P. Horst of Conr. Heumann in Ashland 5.00. N. N. of P. Memann's Gem. in Cleveland 1.00. P. Jüngel's Gem. in Fort Wayne 22.78. P. Zorn's Gem. in Cleveland 92.77. P. Schoenberg's Gem. in Lafayette 40.55. women's club of his. Gem. 20.00. P. Jox's Gem. in Logansport 15 65. P. Evers' Gem. at Convov 12.06. St. Peter's Gem. P. Tbieme's in Columbia City 7.11.

Gem. bet Princess Station 2.00. Theob. Stemler from P. Frank's Gem. in Zanesville 5.00. 4*. Michael's Gem. in Goeglein 20.3t. k. Wamvsganß' Gem. in Newburgh 14.25. P. Sallmann's Gem. in Pomeroy 7.45. I'. Preuß' Gem. at Avilla 3.00. Bethke's Gem. at Reynolds 7.35. P. Groß' Gem. at Fort Wayne 61.05. St. Joh.-Gem. k.Dröge's at Fryburgh 13.73. P. Fischer's Gem. at Napoleon 14.00. Dess. Gem. at Lüneburg 3.08. Spec. to cover debts incurred by visitation at Springfield: From Fr. Zschoche's Gem. in Marion Township 10.00. 4*. Seemeyer's Gem. in Schumm 7.00. D. 1[^]. Schmidt in Seymour coll. on wedding party at Schulte's 4.00. 4*. Seuel's Gem. in Indianapolis 15.00. From P. Wambsganß's Gem. in Bedford 8.10. (p. -548.42.)

Inner Misston: P. Scdmirt's Gem. at Decatur -8.00. From P. Zschoche's Gem. in Marion Township 6.00. JakobiGem. P. Steger's in Archbold 1.63. Dess. Johan.-Gem. 2.50. Mrs. W. Humel in Bremen .75. D. P. Rupprecht of Mrs. K. in North Dover 1.00. Ges. in Missionst. 4*. Sauer's Gem. in Fort Wayne 26*50. P. Niemann's Gem. in Cleveland 26.00. Wittwe Weltmann from P. Gross' Gem. in Fort Wayne .50. D. k. Schöneberg of Herm. Schüßler in Lafayette 1.00. Unnamed by P. Saupert in Evansville 7.00. (p. -80.88.)

Heathen Mission: By Fr. Bethke from Mrs. White in Goodland -1.25.

Mission to the Jews: By Fr. Rupprecht from Mrs. K. in North Dover -1.00.

Emigr. mission in New York: N.N. in Bremen-1.00.

Negro Mission: Through Fr. Niethammer in La Porte by Mrs. Kellermann -2.00. Desgl. by Louise Petering .50. k. Zollmann and Gem. in Bear Creek 11.00. By Fr. Rupprecht from Mrs. K. in North Dover 1.00. Ges. in Missionst. P. Sauer's Gem. in Fort Wayne 26.50. W. Sch. from P. Jüngel's Gem. there .25. from P. Jox's Gem. in Logansvort .50. P. Kaumeyer's Gem. in Lancatter 2.60. P. Bethke's Gem. in Reynolds 8.00. Dess. Gem. in Goodland 1.20. For New Orleans: from Gottesk. Teacher Fedder's debris, in Valparaiso -3.10, d. I P. Thieme in Columbia City from Mrs. Car. Hauptmeyer .75, through U. Niemann in Cleveland from H. 1.00. For Springfield: through Frl. Jal. Bülzingslöwen by the children of the Sewing School of St. John's Parish in La Porte -4.12, by Miss. Flora Stock v. Jungfrauenv. P. Stock's Gem. at Fort Wayne 22.75, N. N. ausk.Btschoff's Gem. beiBingen 5.00. (S.-90.27.)

Brethren in Germany: Sieving'sGem. at Fairfield Centre -9.53. Fr. Michael's Gem. at Göglein 13.25. I. G. Tvieme sr. from Fr. Sauer's Gem. at Fort Wayne 5.00. 4'. B.schoff's Gem. at Bingen 11.00. By Fr. Weselob in Cleveland from Fr. Kanter 1.00, from J. Mader .50. (p. -40.28.)

Gem. in Columbus, Ohio: P. Schmidt s Gem. at Decatur -4.50. P. Sieving's Gem. at Fairfield Centre 7.90. k. Seemeyer's Gem. at Schumm 20.25. P. Diemer's Gem. at Peru 5.60. Häfner's Gem. at Darmstadt 13.15. From k. Polack's Gem. at Dudleystown 17.14. 4*. Heinze's Gem. at Elkhart 10.50. Fr. Evers' Gern, bet Convov 4.27. Fr. Eirick's Gem. at Jonesville 9.00. St. John's Gem. Fr. Dröge's at Fryburgh 9.16. (p. -101.47.)

Gem. 4*. Biedermann's in St. Paul, Minn.: From mebreren Gldrn. P. Werfelmann's Gem. in Neudettelsau -32.75. k. Niethammer's Gem. in La Porte 14.60. P. Scdöneberg's Gem. in Lafayette 33.55. By P. Niethammer in La Porte from Gotlfr. Fritz 10.00. (S. -90.90.)

Gem. in Fulba, Minn: P. Seuel's Gem. in Indianapolis -20.00. Nietdammer's Gem. in La Porte 14.60. From the God's Box of this Gem. 1.52. (p. -36.12.)

Gem. in Blair, Nebr.: 4*. Seuel's Gem. in Indianapolis -13.89.

Poor students in St. Louis: By P. Schmidt in Elyria from C. St. for Haserodt -1.00. Desgl. coll. at an evening entertainment 5.50. By 1 P. Lothmann in Akron from Mrs. N. N. 2.00.

Poor students in Springfield: By P. Schlesselmann in Friedheim from Mrs. M. for Jäbker -3.00. H. Kretzmann's Gem. in Cleveland for A. Hemann 16.60. By 1[^]. Niemann in Cleveland ges. on Henke-Georg's Hockz. for Westrrkamp 15.00. D. Gross in Fort Wayne, part of Hockzeitskoll. Branning-Baade for P. Fedtersen 6.00. P. Niemann's Gem. in Cleveland 86.90. (S. -127.50.)

Poor students in Fort Wayne: Through Frl. E. Becker of the Lätitia Association in Fort Wayne -8 55. Fr. Käbler and etl. Gtdr. sr. Gem. in Farmers Retreat for Ed. Georgii 12.00. For I. Reininga: Fr. Häfner's Gem. in Darmstadt 8.30. Dess. Petrus-Gem. 4.05. From etl. Gemeindegldrn. 1.75. Ges. by dens. on F. Krieger's wedding 3.80. By P. Schmidt in Elyria coll. on an evening entertainment for Rimback 5.50. Wejeloh's Gem. in Cleveland for C. Schulz 25.00. By teacher Vonderau in Cleveland from N. N. for A. Stünkel 10.00. By k. Bischofs at Bingen v. W. Aumann 2.00. P. Bethke's Gem. in Reynolds for Kern 3.10. (p. -84.05.)

Poor students inAddison: J. Scheiderer in Neudettelsau -5.00. By P. Schlesselmann in Friedbeim for M. Poblmann: By Fr. E. 5.00. Ges. on Levper-Kiefer's Hockz. 3.00. Women's v. P. List's Gem. in Preble for Ad. List 34.35. ges. on Bauermetster Werling's wedding for dens. 12.61. Lutker Foundation of St. Paul's School in Fort Wayne 6.06. Fr. Kretzmann's Gem. in Cleveland for Ed. Rolf 10.00. Leather Conference there for dens. 10.00. Virg. v. Fr. Weselok's Gem. in Cleveland for H. Nebrenz 15.00. By teacher Vonderau in Cleveland from N. N. for Rolf 2.50. (p. -103.52)

Hausbalt inSt. Louis: P. Werfelmann 's Gem. at Neudettelsau -6.50. P. Markworth's Gem. at White Creek 47.70. (S. -54.20.)

Household in Springfield: P. Werfelmann's Gem. in Neudettelsau -6.50. Joh. Leininger sr. through P. Steger in Arckbold 1.00. P. Häfner's Gem. in Darmstadt 3.65. (S. -11.15.)

Household in Fort Wayne: P. Werfelmann's Gem. in Neudettelsau -6.50.

Hausbalt in Addtson: P. Werfelmann's Gem. in Neudettelsau -3.50. P. Weseloh's Gem. in Cleveland 45.75. (p. 49.25.)

Hausbalt in Milwaukee: P. Werfelmann's Gem. in Neudettelsau -

Orphanage in Addison: Jakobi-Gem. P. Steger's in Arckbold - 6.91. P. Kunsckick's Gem. in Leslie 4.50. Durck P. Horst of Contr. Heumann in Ashland 3.00. (S. -14.41.)

Orphanage near St. Louis: Durck Fr. Steger in Archbold, Wed. coll. with A. Brandt, -5.67. Durck Fr. Thieme in Columbia City by Mrs. Aug. Consecration 2.00. Fr. Kähler's Gem. in Farmers Retreat 9.00. (S. -16.67.)

Orphanage near Boston: By Fr. Zschocke in Marion Township, s. at H. Ph. Köhlinger's hock time, -6.00. From Fr. Gross' congregation in Fort Wayne 46.25. From the "Tabes" wreath there 11.50. From another wreath of his. Gem. 3.75. By Fr. Hassold at Huntington, hock time coll. Gemmer cheese and cheese rooster, 4.35. P. Kähler's Gem. at Farmers Retreat 8.00. For new printing press: From the Board P. Niethammer's Gem. in La Porte -1.00, P. Lotbmann's Gem. in Akron 1.00, Women's V. P. Lange's Gem. in Valparaiso 1.00, P. Niemann's Gem. in Cleveland 1.00. (P. -83.85.)

Orphanage in Wittenberg: Women's Association P. Lange's Gem. in Valparaiso -5.00.

Orphanage near Pittsburgh: P. Lothmann's Gem. at Akron -1.65. Teacher Malich's school children on Columbia Road near Fort Wayne 2.05. Desgl. on Cold Mater Road 2.65. P. Kuehler's Gem. at Farmers Retreat 5.00. (p.-11.35.)

Orphanage in Indianapolis: teacher Klein's schoolk. in Fort Wayne -2.00. teacher Wolf's schoolk. in Marion Township 4.10. From St. Paul's school in Fort Wayne 5.26. teacher Piel's skulk. in Cleveland 1.10. Mrs. K. durck k. Rupprecht in North Dover 1.00. Lebrer Nessel's Skulk. in Cleveland 10.18. Teacher Hesse's skulk. that. 11.40. By Mrs. F. Haker from d. children in P. Zorn's Gem. sewing school in Cleveland 10.00. Durck this, from Emma Oestermeyer's Savings Bank 2.07. by P. Kaumeyer from Mrs. Conrad Plinke in Lancaster 1.00. Teacher Lankenau's Skulk. at Bingen 3.75. From Fort Wayne: Lebrer Grimm's Skulk. 2.21, Teacher Hormel's Skulk. 3.30, Teacher Roscher's Skulk. 3.91, Teacher Lindemann's Skulk. 9.05. Durck Teacher Strieder there: By little Cai l Rodenbeck .40, by 3 year old Walter Knotbe 1.11. Teacher Recklin's Skulk. in Cleveland 11.60. By?. Horst of Contr. Heumann in Asbland 2.00. Women's v. P. Lange's Gem. in Valparaiso 4.00. Skulk. Lebrer Leutner's in Cleveland 5.06. Skulk. Große's teacher in Evansville 4.50. By dens. of Miss Liz. Stephan .50. teacher Zitzlaff's school k. in Evansville 7.00. Durck dens. of Arthur and Soph. Mutschler .50, Louise Beyer 1.00, Job. and Anna Petersberm .50, Wittwe I. Hafendörffer 2.00. From Cleveland: Skulk. Lebrer Gockel's 6.85, Lange's 4.20, Hörr's 2.95. P. Sallmann's Sküler in Pomeroy 4.10. By P. Kähler of N. N. in Farmers Retreat 5.00. P. Weselob's Gem. in Cleveland 7.00. (P. -140.60.)

Luther Memorial: By Fr. Thieme in Columbia City - .85.

Taub stummen-Anstalt: By P. Zschoche in Marion Townsbip ges. on H. G. Hofarer's Hockz. -7.00. P. Wambganß' Gem. in Newburgk 15.00. Frauenv. P. Zorn's Gem. in Cleveland 10.00. By Mrs. F. Haker das. of the children in the Näbschule 9.00. Desgl. of N. N. das. (Actie) 10.00. By P. Lienhardt coll. on Ludw. Krüger's wedding in North Amherst 1.05. Teacher Leutner's school children in Cleveland .35. Women's v. P. Lienhardt's Gem. in North Amkerst 4.95. Teacher Vonderau's Skulk. in Cleveland 1.61. By P. Niemann of N. N. in Cleveland 2.00. From Cleveland: Skulk. Teacher Gockel's 1.65, Lange's 1.75, Hörr's 1.00. Fr. Weselob's Gem. in Cleveland 7.70. (S. -73.06.)

District Support Fund: Through Fr. Thieme in Columbia City from Mrs. Job. Weibe 2.00. From P. Henkel's Gem. in Aurora 20.00. Through P. Schlesselmann in Friedbeim from Mrs. M. 1.00. Same (for sick Past.) 1.00. Job.Gem. P. Steger's in Arckbold 7.00. Through dens. from Jakob L.ininger sr. 1.00. P. Nietkammer's Gem. in La Porte 27.02. P. Schmidt in Seymour 4.00. Dess. Gem. there 12.00. k. Pohlmann at Louisville 4.00. P. Polack's Gem. at Dudleytown 22.56. By C. F. W. Sapver for Wittwe Hopve 5.00, for Wittwe Sallmann 25.00. P. Jungkuntz's Gem. at North Judson 2.00. P. Ruppreck's Gem. at North Dover 16.00. Teachers' Conference at Cleveland 50 00. P. Sckmidt at Elyria 3.00. Dess. Gem. there 17.45. Women's V. Fr. Sckönederg's Gem. in Lafayette 20.00. Denbardt das. 1.50. Fr. Walker's Gem. in Cleveland 20.00. Fr. Kaumeyer's Gem. in Lancaster 11.50.?. Horst's Gem. in Asbland 3.00. P. Wesel and Skulk's in Cleveland 4.00. From P. Heintz's Gem. in Crown Point 2.25. P. Markworth's on White Creek 2.00. Dess. Gem. that. 9.85. P. Schulze's Gem. at Vallonia 3.00. P. Kähler's Gem. at Farmers Retreat 15.00. P. Engelder's Gem. at Logan and at Sugar Grove 7.00. P. Etscher's Gem. at Napoleon

Revenue to the Eastern District's coffers.

Synodal treasury: From the parish P. Biewends -11.36. Parish P. Engelders 17.60. Gem. P. Morbarts 9 00.?. Höbmanns Zions-Gem. 4.70, St. Joh.-Gem. 2.45. Gem.?. Lindemanns 45.00. Durck Fr. Bobm of Gertelmever 3.00. congreg. in Danbury 10.65. congreg. in College Point 20.28. St. John's congreg. in Philadelphia 29.22. congreg. Fr. Henkels in Rondout 19.10. congreg. Fr. Ahners 83.00. congreg. Fr. Grossbergers 5.26. (p. -260.62.)

New construction in Addison: Gem. P. Walkers. 2nd Sdg., 24.80.

Progymnasium in New Kork: Gem. P. Nauß' 6.44.

Emigrant Mission: Mission Festival Collecte of the Gemm.?. Lauterbacks 6.25. Kassirer Meyer in the Western District 15.00. (p. -21.25.)

Emigrant Mission in New York: Kaff. Sckmalzricdt in Michigan-Dist. .75. Mrs. E. Müll in Philadelphia 2.00. (p. -2.75.)

Emigrant mission in Baltimore: Kaff. Schmalzriedt in the Mickigan Dist. 4.09.

Inner mission in the East: Gem. in Ashford 6.37. From the mission box of Gem. P. Walkers 5.00. Desgl. of Gem.

P. Schulzes 10.00. By teacher Krieger of Dora Heller 1.00. (p. -22.37.)

Englische Mission: Through P. F. König by G. Eiffler 1.00. Krau E. Müll in Philadelphia 2.00. Durck Lehrer Krieger by Dora Heller 1.00. Aus der Misstonsbüchse der Gem. Schulzes 5.00 for New Orleans. (S. -9.00.)

Jewish mission: mission festival coll. of Gemm. P. Lauterbacks 6.25. Mrs. E. Müll in Philadelphia 2.00. From the missionary box of the Gem. P. Schulzes 2.41. Kaff. Meysc in the Westl. Dist. 1.00. (p.-11.66.)

Negro Mission: Through Fr. Brand of F. W. 2.00. Congregation in Port Richmond 5.70. Through Fr. Bohm of H. Denninger 2.30. Durck Teacher Krieger of Mrs. A. Dodds 1.00. From the missionary bridge of the congregation of P. Walker 5.00. St. Paul's congreg. in Baltimore 12.73. St. Paul's congreg. in Eden 11.75. Negro chapel in New Orleans: by P. Biewend from E. v. Ette 1.00, Mrs. E. Müll in Philadelphia 2.00. Negersck school in New Orleans: D. M. 5.00, by 1 P. Walker by Karl Sckmidt Sr. 3.00. For Springfield: Gem. P. Schulzes 5.00. (p. -56.48.1

St. Paul's comm. in St. Paul, Minn: By?. Frincke of s. Virgins Society 5.00, J. G. Frank .50. (p. -5.50.)

Lutheran Free Church in Germany: congreg. in Port Nichmond 5.18. Durck teacher Krieger of Mrs. A. Dodds 1.00. St. Paul's congreg. in Baltimore 20.00. D. M. 5.00. Mrs. E. Müll in Philadelphia 2.00. From the missionary bridge of the congreg.?. Schulzes 5.00. Gem. P. Abners 36.53. . (S. -74.71.)

Poor students in St. Louis: Frauenverein d. Gem.

F. Königs 10.00 for M. Msrz. Gem. P. Stutz' 17.56. 1". A. C. Großberger 5.00 for F. Randt. (S. -32.56.)

Poor students in Springfield: Frauenverein der Gem. Stiemkes 15.00, Jungfr.-Verein 5.00 for J. Kcßmann. By P. F. König of G. Eiffler 2.00. P. Hömann's ZionsGem. 3.8S, St. Jvh.-Gem. 2.34. Gem. in Port Richmond .75. Mrs. E. Müll in Philadelphia 2.00. (S. -30.95.)

Poor students in Fort Wayne: Women's Club of the congregation P. Stiemkes 15.00, Young Friars' Club 5.00, Women's Club of the Martini congregation 5.00 for F. Meuschke. P. Walker 15.00 for John Henry. Gem. in Lockport 4.50 for Drewis. (S. -44.50.)

Poor students in Addison: Mrs. E. Müll in Philadelphia 2.00. Collected at Karl Heiden's wedding 5.25 for P. Salchow. (S. -7.25.)

Health Insurance: By P. Wischmeyer, found in poor box, 3.00. D. M. 5.00. Mrs. E. Garbage in Philadelphia 2.00. (S. -10.00.)

Deaf and Dumb Institution: Durck P. F. König by G. Eiffler 1.00. Durck Walker by H. D. 1.00. Mrs. E. Müll in Philadelphia 2.00. Gem. P. Schulzes 7.00. By Teacher Krieger by Dora Heller 1.00. (S. -12.00.)

Hospital in East New York: Gem. P. Schulzes 9.26.

Orphanage near West Roxbury: Gem. in Port Richmond 6.34. P. Walker 3.00. Gem. P. Sennes 24.81. By teacher Döpke of s. school children 6.50. D. M. 5.00. By

Weidmann of M. Gender 5.00, Mrs. N. 1.00. Kassirer Sckmalzriedt in Michigan Dist. 9.58. By P. Walker of s. Jungfr.-Verein 5.20, H. B's children from their piggy bank 5.00, H. D. 1.00. Pupils of Dreifalt.-Gem. in West Seneca 4.04. Gem. P. Schutztes 6.00, Alb. Schulze 1.00. Gem. I'. Sanders in Little Valley 5.39, in Otto 7.13. For new printing press: P. F. Königs congregation 2.00, P. Walker 2.00, Martini congreg. in Baltimore 1.00. (S. -100.99.)

Orphanage in College Point: comm. P. F. Koenigs 36.50. comm. P. Sennes 10.00 D. M. 5 00. by 1'. Stiemke by Mrs. Treide 1.25. Sküler der Dreifalt.-Gem. in Vkst Seneca 4.04. Gem. P. Schulzes 7.00. (S. -63.79.)

Orphanage bet St. Louis: By Fr. P. Brand of N.N. 16.00.

Orphanage near Pittsburgh: Comm. P. Sennes 10.00. Sküler der Dreif.-lt.-Gem. in West Seneca 4.04. (S. -14.04.)

Widow's fund: By P. F. König from G. Eiffler 1.00. Durck P. Walker from Mrs. M. K. 5.00. D. M. 5.00. Gem. P. Schulzes 10.00. M.

Entering the caste veS Western District:-

Synod treasury: By Prof. Pieper from the congregation in Pilot Knob -5.65. Fr. Umbach's congregation in Prairie City 7.55.?. Schalters Gem. in Cape Girardeau 7.60. Fr. Rehwaldt's Gem. in Clarks Fork 7.00. By Fr. Neihing in L'ncotn from sr. Gem. 11.85, from N. N. 2.00. By Fr. Jehn in Kansas City from N. 5.00. By Fr. Janzow's Gem. in St. Louis 21.80. By Fr. Ammermann's Gem. in Columbia Bottom 5.57. By Fr. Tönjes' Gem. in Farmington 12.00. By Fr. Rodlfings' Gem. in Alma 10.30. By Fr. Köstering in St. Louis from the Virgin Society 5 00. Fr. Kalkes' Gem. in Glasgow 4.10. Fr. Demetrios' Gem. in Emma 7.35. Fr. Holls' Gem. 2.00. (P. -114.77.)

Progymnasium in Concordia: By P. Norden's Gem. at Jarvis 3.00. By P. Dautenhahn's Gem. at Antonia 5.40.?. Rehwaldt's Gem. at Clarks Fork 13.00. By Fr. Netbing at Lincoln from N. N. 2.00. By Fr. Jehn at Kansas City from N. 5.00. By Fr. Janzow at St. Louis, Coll. on the silb. Hockzeit by Herm. Pauli and wife, 6.10. By P. Zimmermann's Gem. in Columbia Bottom 6.50. By P. Matthes' Gem. in Perryville 10.00. By P. Roblfing's Gem. in Alma 15.00. By?. Nützel in West Ely 11.00. (S. -77.00.)

Inner Mission of the Westl icken District: Fr. H. Sieck's congregation in St. Louis by Mr. Goehmann 51.30. By Fr. Wangerin in St. Louis from the Virgins' Association 5.00.?. Demetrios G "m. in Emma 10.75. Fr. Roblfings Gem. in Alma 10.70. Fr. Holls' Gem. 2.00. By Fr. Grupe in Eisleben by G. Sturm .50. Fr. Profts Gem. in Corning 4.55. (p.-84.80.)

Negro Mission: Through Teacher Röhm in Washington by etl. pupils .20. Karl A. Hermann in St. Louis 1.00. Through Fr. Janzow in St. Louis by Mrs. D. Böhner .25. Durck?. Roblfing in Alma by the Women's Association 4.00. Fr. Holls' Gem. 1.35. (S. -6.80.)

EnglischeMission: Karl A. Hermann in St. Louis 1.00. Durck?-Janzow in St. Louis by Mrs. D. Böhner .25. (n. -1.25.)

Pilgrim House in New York: Fr. Grupes Parish in Eisleben 3.65.
Widow's Fund: Fr. Zschoche's congregation in Frohna by Mr. Weinhold 22.00. By Fr. Wangerin in St. Louis by the Virgins' Association 5.00. Fr. Umbach in Prairie City 1.45. Teacher R. Peters in Concordia 4.00. by Fr. Nethting in Lincoln from N. N. 2.00. by Fr. Brauer's parish in Appleton City 8.70. by I P. Rohlfing in Alma from the Women's Association 5.00. by Fr. Köstering in St. Louis from the Young Women's Verein 5.00. St. Louis Teachers' Conference 7.25. (p. -60.40.)
Sick pastors and teachers: Through Fr. Nething in Lincoln by Joh. Meuschke 2.00.
Orphanage near St. Louis: By Teacher Deffner in Ste. Genevieve, Coll. on Christmas Eve 6.00. By Fr. Umbach in Prairie City from M. S. 1.00. By Prof. Pieper v. H. Pech in Pilot Knob .50. By Fr. Ehlers' Gem. in Norborne 9.00. By Teacher Rohm in Washington from etl. pupils .20. By Teacher G. H. C. Burgdorf in St. Louis by s. pupils 4.00. By Fr. Jehn in Kansas City by N. 5.00. By Fr. Demetrios Gem. in Emma 10.25. By Fr. Kösterings Gem. in St. Louis 31.00. By Fr. Falke in Glasgow by school children 1.80. By?. Zimmermann in Columbia Bottom by A. Digel 2.00, by Theophilus, Lydia, Anna and Timotheus Zimmermann 1.00.?. Hosts' Gem. 3.00. (p. -74.75.)
Hospital in St. Louis: Fr. Köstering's parish in St. Louis 7.35.
Deaf and Dumb Institution: By Fr. Nething in Lincoln by Joh. Meuschke 2.00. By Fr. Rohlfing in Alma by the Women's Club 5.00. Fr. Köstering's congregation in St. Louis 18.00. (S. -25.00.)
Poor students in St. Louis: By Fr. Wangerin in St. Louis from the Young Friars' Association 5.00. By Fr. Nething in Lincoln from N. N. 2.00. Fr. H. Siecks Gem. in St. Louis by Mr. Goehmann 3.25. (S. 10.25.)
Poor students in Springfield: By Fr. Falcon in Glasgow from the love fund 2.00.
Poor students in Concordia: By Fr. Rohlfing in Alma by W. Keßler 1.00.
German Free Church: Through Fr. Nething in Lincoln by N. N. 2.00.
Gem. in Sedalia, Mo.: By Fr. Wangerin in St. Louis by the Young Friars' Association 4.00. Fr. Hosts' Gem. 2.00. (S. -6.00.)
St. Louis, Jan. 8, 1889. H. H. Meyer, Cassirer. 2321 N. 141ti 8tr.

Revenue to the Wisconsin District's coffers:
Wisconsin District Inner Mission: From?. F. Wesemann's congregation in Grafton -19.00. Fr. Reichel's congregation on Washington Road 3.15. Fr. Schneider's congregation in Wryside 17.00. Fr. W. Rehwinkel's congregation 8.30. Ernst Hahn, Milw, 1.00. From the Women's Association of the Imm. congreg. in Milw. 2.00. N. N. in Reedsburg 2.00. Friederike Dobberphul 5.00. P. G. F. Schilling's congreg. in Golden Lake 8.00. (S. -89.45.)
College household in Milwaukee: P. J. Karrer 11.15.
H. F. Schulz in Reedsburg 50. (p. -11.65.)
Poor students in Milwaukee: Ges. by E. Wetzler, Sheboygan, 16.00. By P. Plaß, Collecte, 3.50. Ges. at dedication of house by A. Natz, Wayside, 10.00. P. Osterhus' Gem. 5.00. Imm. congreg. virgins' society in Milwaukee 17.39. Friederike Dobberphul 10.00. (S.-61.89.)
New construction in Milwaukee: Fr. P. H. Dickes St. Paul's congreg. in Washington 5.00. From Trinity congreg. in Milwaukee by L. Weihbrecht Sr. 5.00. St. Stephen's congreg. in Milwaukee, 2nd ZHlg., 100.00. Fr. C. T. Brauer's congreg. 9.15. (p. -119.15.)
Saxon Free Church: Imm.-Gem. in Milwaukee 23.00. N. N. in Reedsburg 1.00. (S. -24.00.)
Taub stummen-Anstalt: P. D. Kothes upper Imm.-Gem. 9.25. Wedding scroll. by P. P. Plaß 4.50. Jünglingsverein der Imm.Gem. in Milwaukee 10.00. P. A. Rohrlrcks Gem. in Reedsburg 20.00. Teacher Wardins Schküler 5.25. By?. G. Küchle of H. Schnitz, Ferd. Butzlaff, C. Reincken 1.00 each. Coll. on the double wedding of the Lücke siblings, Howards Grove, 10.15. Imm.-Gem. in Milw. 15.00. (S. -77.15.)
Poor students in Addison: Coll. at wedding Anna Krohn and Alb. Braatz, Theresa, 5.60.
Missions gem. in St. Paul: Fr. Keller's gem. in Racine 13.36.
New construction in Addison: P. A. Müller in Wittenberg .50.
Poor students in Fort Wayne: P. G. F. Schilling's congreg. in Golden Lake 10.00. Mrs. J. Pritzlaff, Milw., 8.00. Of etl. virgins from Trinity congreg. in Milwaukee 7.50. (S. -25.50.)
Poor students in St. Louis: P. W. Weber's Gem. in and around New London 5.00.
English Mission: Fr. A. Rohrlack 1.00, whose Gem. in Reedsburg 7.00. (S. -8.00.)
Additional expenses incurred in Springfield due to student illness: W. Krug 5.00, E. Woller, Reedsburg, 1.00. (S. -6.00.)
Preachers- etc. Widows and aged pastors and teachers of the Wisconsin District: Trinity congreg. in Milwaukee 55.03. P. D. Kothes upper Imm. congreg. 9.25. Ernst Hahn, Milw-, 2.00. By P. J. Karrer of Herm. Luckt 2.00. P. A. Rohrlack's congregation in Reedsburg 15.00. P. J. G. Nützel's congregation in Oshkosh 9.38. Friederike Dobberphul 5.00. P. F. L. Karth's congregation 14.42. By the teachers: J. G. Hilger 4.00, A. Onasch 1.50, F. Nix 1.50, P. Rüge 4.00, Christ. Weigle 3.00, Grothmann 3.00. P. H. F. Pröhl 4.00. (p. -133.08.)
Synodal treasury: From the congregations of the??: Ed. Theel, Germania 5.56, Nesbkero 5.68, J. Karrer 7.40, J. G. Nützel! 16.65, Fr. Keller 6.88, H. Sprengeler 61.65, B. Sievers 31.27, G. Kühle 37.30, J. Herzer 17.20, J. M. Hiebei in Wilson 6.80, Sheboygan Falls 7.60, W. Weber in and around New London 4.50, I. Schütte 20.40, H. Röhr 6.00, J. L. Osterhus 16.00, H. Erck 8.50, J. Bittner in Grand Ranids 4.00. Rudolnh 1.62. H. Daih in East Merrill 7.50. West Merrill

C. Bartelt 9.00, H. F. Ahrens 9.25, F. H. Weiß 6.00, John Schmidt 8.25, J. Wegner 9.25, Chr. Weigle 3.76, EmmaHartmann 8.71, G. Bärln 6.00. P. Reichel's Gem. in Washington Road 4.73. Young Men's Club in Imm.Gem. in Milwaukee 10.00. By P. Ph. Wambsganß, coll. at the wedding of W. Becker, 11.00. N. N. in Reedsburg 2.00. Out of the school box in Adell 2.00. P. J. L. Osterhus' Gem. 10.00. Chr. Schmalzriedt, Cassirer of the Michigan District, 20.75. Young Women's V. of Joh.-Gem. in Greenfield 10.00. Of the school children of the Cross Gem. in Milw. 9.30. N. N. that. 10.00. Willi" 2.00. Bethlehem's Gem. in Milw. 26.47. P. J. Heizer's Gem. 14.00. P. W. Rehwinkel's Gem. 8.70. Ph. Schneeberger, New Fane, 5.00. Fr. E. Bases Gem. 8.52. P. C. G. Hähnels Gem. in Cascade and Batavia 13.00. Teacher Grothmann .75, whose pupils 4.25. P. E. Grothes Gem. 11.67. P. C. Jobst's Gem. in Farley 3.10, Deer Park 1.50, Glenwood 1.25, whose school children.85.. teacher H. P. Baumgart's school children .50. Mrs. Holl in Portage 1.00. Zion's comm. in Colby 2.25. (S. -280.71.)
Negro Mission in Springfield: Fr. L. G. Dorpat's family and pupils 2.02. Mrs. F. K., Milw. 2.00. P. C. G. Hähnel's congreg. in Cascade 14.00. Imm. congreg. women's association in Milwaukee 8.00. P. A. Rohrlack 1.00. P. G. F. Schilling's congreg. in Golden Lake 8.60. (P. -35.62.)
Negro children: From the piggy bank of E. and M. Jäger 1.00.
Washing crane in Addison: P. A. Rohrlack 1.25. Milwaukee, Dec. 31 1888. C. Firlfeldt Cassirer

For the budget in Concordia
received from February 22 to December 22, 1888: From P. Biltz's parish: from F. Brockmann 1 sack of flour, 2 sacks of apples, 1 sack of potatoes; from Wittwe Niermann 8 Dtzd. Eggs, 3 bush. Apples, butter; A. Freking 50 lbs. flour, 1 p. apples, 1 p. turnips, cabbage heads, butter; Wittwe Ziegelbein 1 ham, eggs; H. Ehlers i pot of fat; H. Röper 1 S.Kart., cabbage; F. Ehlers 6 p. apples, cabbage; Deke 1 p. flour; M. Bruns 1 p. apples, 1 p.cart.; Kl. Wolters 1 p. cart.; Dietr. Freking 8p.apples; I. Kammeier 1 p.cart., 2 p. apples, cabbage heads; H. Freking 4 p. apples; J. Freking 2 p. apples, 1p.cart. Cart., 1 gall. Apple butter, 1 gall. Molasses, butter; H. Stürmer 1 p. beets, 1 p. cart, beans; G. Kücken 1 p. cart,>2 p. apples; J. Runge 1 p. beets, 2 p. apples; L. Brockmann 2 p. cart; H. Bruns 2 p.apples, 2 gall. Apple butter; F. Neid 2 p. cart; H. Kücken j bushel cart, j busb. Apples, 1 doz. Eggs, meat, sausage; G. Freking j S. flour, molasses; L. Stünkel 1 ham, 1 bag cart, onions; H. Flanbermeier 1 bush. Wheat, 1 bushel apples, 1 shoulder, 7 sausages; H. Cordes 1 doz. Eggs, apples, beef; H. Lohmann 2 bush. Wheat, 1 p. turnips; Ad. Frerkting 2 gall. Apple butter, 1 p. turnips, beef; Wittve Frerking 2 p. grain, 1 doz. Eggs; H. Deke 2 bush. Wheat, 1 shoulder; G. Kücken 1 bush. Cart., 6 cabbages, onions; J. Kappelmann 1s. Cart., 1 gal. Apple butter; L. Junklaus 1 bush. Wheat, butter; J. Holsten sausage; C. Krone 1 bush. Wheat; Th. Junklaus 1 bush. Wheat, i Bush. Cart; H. Wolters j Bush. Wheat; F. Meyer 1 shoulder; P. Bammann 1 S. Cart., 1 shoulder; M. Schnakenberg 4 Bush. Wheat; J. Wartens 1 p. wheat, sausages; J. Glinsmann 4 p. cart, meat; J. Michaelis ä p. cart; P. Müller 1 p. cart; T. Hinck grain, meat; C. Fuchs turnips, apples, bacon; C. Hinck 1 p. cart.; W. Kobs 1 p. cart, cabbage; C. Meyer 1 p. cart, cabbage, molasses; A. Fuchs 1 p. cart; J. Klingenberg grain; C. D. 1 p. wheat, meat; W. Becker 1 p. apples, wheat; H. Becker 1 p. cart; H. Kordes potatoes, apples, meat; H. Steffens 1 p. turnips, apples. - From P. Rohlfing's parish in Alma: G. Wagner 4 gall. Fat, 1 gall. Apfekbutter, 4 gall. Sauerkraut, 2 p. grain, cabbage, 1 hog; Karl Herling 2 p. grain, 1 p. cart, 4 gall. Apple butter, beans, cucumbers, pumpkins, 1 pig; H. Dettmer 1 box Tomatoes; H. Mießler 1 p. potatoes; Torltmke 2 p. apples, Tomatoes, cabbage; P. Rohlfing 1 box Tomatoes, 30 cabbage heads, rothe turnips; Gteselmann and Kellermann 1 p. cart, Lard; Dederkting 2 p. apples, 1 p. cart.; H. Schreier 30 cabbage heads, rothe turnips; Thiemann 2 p. apples; Kellermann 2 bush. Wheat. - From P. Gräbner's comm. in Sedalia: F. Schmidt 1 jug of catsup.
Concordia, Mo, 22 Dec 1888.

For poor students the undersigned received with heartfelt thanks: from Mr. P. A. Schmid, Onaga, Kans., -5.00; from "Mecklenburger", Terre Haute, Ind., 5.00; from Mr. Schäperkötter, St- Louis, Mo., 100.00; from the Women's Association of Mr. ? Köstering, St. Louis, Mo., 5.00; by Mr. P. Schöneberg, Lafayette, Ind., 30.00; from the Women's Club of the Immanuel Parish here, 14 bust shirts, 6 undershirts, and a number of collars and cuffs. F. ~

Received for Stud. Klausung by Mr. P. A. Brömer from sr. Gemeinde -25.00; for the same -1.00 from F. Schuh in Cincinnati; for Stud. A. Müller -18.55 from the congregation of Mr.? Albrecht in Salem, Mo.; for Stud. Guckenberger -10.00 by Mr. P. Seemeyer from sr Gem. Günther

For the English-Lutheran Mission: By Mr. P. J. F. Schmidt of his parish in Carrollton, Mo. Carrollton, Mo., -6.25.
For the church building of the English Lutheran congregation in New Orleans: By Prof. M. Günther from the congregation in Kirkwood, Mo., 4.05. By W. A. F. from Mr. P. Eirich's congregation in New Minden, Ill. 2.00. C. F. Lange, Cassirer

For the community in Sedalia, Mo., the undersigned has received with heartfelt thanks since July 1, 1888: Through Mr. Wm. Behrens from Mr. H. Meyer -1.00; from N. N. 1.00; from Mr. Louis Lange in St. Louis free printing of shares.
C. F. Grähner ?

For the orphanage "zum Kindlein JEsu" received from Mr. F. Hehmann in St. Louis 20 boys' pants, 13 waists, 5 jackets, 21 neckbands, 4 pairs of stockings, 1 pair of shoes, 26 handkerchiefs. Th. Mießler.

New printed matter.

Sermons on the Epistles of the Sundays and Feast Days of the Church Year, Together with a Pair of Occasional Sermons, Delivered and Submitted to Print on Demand by Friedrich Lochner. Milwaukee.

Published by G. Brumder. 832 pages; in strong half morocco binding. Price; K2.50, postage 25Cts.

"I have now been under the pope's spell for twenty years, but I have never felt it, praise God! The pope has also been under my spell for twenty or more years; whether he has felt the same, I let them say or keep silent, is the same to me. But I am concerned that these and similar books show what he has felt, still feels, and must feel in the future. Thus once wrote the blessed Doctor Luther in his preface to the Epistles of Anton Corvinus, in which he joyfully welcomed a clear testimony to the blasphemed truth that had been brought to light again by the Lutheran Reformation. Since then, however, the blasphemers of the Lutheran! Since then, however, the blasphemers of the Lutheran truth, of the Lutheran doctrine, have not died out; who, therefore, as a lover of this doctrine, should not rejoice that the testimony for it in the pulpits and in writing and print has not yet fallen silent? We are therefore glad to see this collection of sermons, in which the doctrine of our church, which has been condemned by the pope and sects and false brethren, is presented in such a scriptural and confessional manner, so clearly and simply, so richly and manifoldly, so corresponding to the needs of our Lutheran people in this country and in this time, so concerned with doctrine and defense, so edifying, so warmly and intimately, as the honorable author has proclaimed it orally to his listeners in long years of official activity. Whoever has read through this year's Epistle Sermons has received an instruction that promotes knowledge, strengthens faith, warns against many dangers, instructs and encourages versatile practice in godliness, comforts the heart in many tribulations, which cannot be paid for with any money, and which we sincerely wish to all our readers. Especially older people will welcome the clear, large print. We agree with the wish with which the author closes his "Preliminary Remembrance": "May it please the Lord, according to His mercy, also to place a blessing on the reading of these sermons.

First Synodal Report of the Kansas District of the German Lutheran Synod of Missouri, Ohio, and other States. 1888.

This report contains doctrinal negotiations about the blessing of orthodox synodal community. First, the first thesis points out that the example of the Apostles' Council in Jerusalem, Apost. 15, shows that synodal fellowship, even if not commanded in God's word, is nevertheless according to God's word and beneficial for the church. In the following theses it is shown what this blessing consists of. The report should be distributed especially in those congregations where there is still a reluctance to join the synod. The report costs only 12 cents.

Proceedings of the 12th Assembly of the Lutheran Synodal Conference of North America. 1888.

Prof. Pieper led the doctrinal discussions on unity in faith on the basis of five theses: "1. by unity in faith we understand agreement in all articles of the Christian doctrine revealed in the holy scriptures. 2) This unity in faith is possible because all the articles of Christian doctrine are clearly revealed in the Holy Scriptures. 3) This unity of faith is willed by God, because God both commands the faithful acceptance of all His revelation and strictly forbids any deviation from it. (4) The necessary outward manifestation of unity in the faith is that those who are united in the faith confess one another as brothers in the faith. 5. those in unity of faith should cultivate and seek to preserve it with all diligence as an exceedingly glorious good bestowed by the free grace of God". - The report also contains a detailed report on the Negro mission, a statement concerning the "care of such congregations and preaching stations which are still without synodal connection", examination of the synodal reports, etc.

Verhandlungen der zwölften Jahresversammlung der Synode der evang.-luth. Freikirche in Sachsen u. a. Staaten. 1888.

In this report, apart from the synodal speech of the Reverend President and his report on the present situation of the Free Church in Germany, there is an excellent lecture on the doctrine of Christian freedom. It demonstrates what this freedom consists of, what a glorious good it is, and how it is rightly applied. The report can also be obtained from the Concordia publishing house against payment of 12 cents.

HM" Due to lack of space, the announcements of several mission festivals and church consecrations that had taken place, as well as the receipts of P. S. W. H. Daib, J. C. Bahls, H. Bartling and H. Dittke had to be postponed.

Uevändevte Advefferr:

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Rev. L. Hoelter, 527 Wasteland Boulevard, OlncA^o, III.
Rev. Otto BlaSe, Iron Llountain, 8t. Brancois Oo., Llo.
Rev. X. O. I'k. Ronlt-r, Xasdvllle, VyasdlAton 60th, III.
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Herausgegeben von der Deutschen Evangelischen
Redigirt von dem Lehrer-Colleg

45th Ann.

Monument of honor

of the blessed

Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

Struggle with the Iowa Synod - what the struggle with the Iowa Synod is about - Walther's call for free Lutheran conferences - four free conferences are held.

However, a new battle had broken out, which was also about the preservation of important, sacred truths and in which Walther also fought in the front line. Pastor Löhe, about whom we have reported above, had basically kept his church-regimental ideas. Displeasure filled him, since he saw that he could not realize these his favorite ideas among the Missourians, that his offer that the Missourian congregations in Michigan, which had immigrated from Franconia, should enter into "ecclesiastical" fellowship with him, met with no response. He was therefore again and more and more alienated from our synod. The friendly relationship restored by the delegation was short-lived. His distrust of Missouri also spread to the men he had now sent out. He had promised the delegates the establishment of a school teachers' seminary, but the teacher Großmann, who was then chosen for it, already received the instruction to join the Missouri Synod only "as intimately as possible". The seminary was established in Saginaw City in 1852 in the midst of our Synod's congregation there. But Grossmann, who held Löhe's views, did not feel comfortable among the Missourians. He tried in vain to teach the congregation, of which he was a member, his Löhle views. So in 1853 he moved with his seminary to Iowa, where another of Löhe's disciples, Pastor Deindörfer in Michigan, who had left our synod, had gone before. Thus, in 1854 - as an opposition synod - the Iowa Synod came into being, to which Löhe wanted to assign his disciples from then on, and which was to continue Löhe's basic teachings.



geben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Jan. 29, 1889. No. 3.

<p>and favorite ideas here in America.</p> <p>The new synod thus agreed completely with Löhe, especially in his un-Lutheran teachings on church and ministry, which were related to those of the Buffalo Synod; hence the Iowa and Buffalo Synods were once close to each other. But since these views of the Iowa Synod did not agree with the teachings of our confessions, she and Löhe took a freer position on the confessions, not only in this respect, but in general, and did not want to consider herself bound by the entire doctrinal content of the confessions, but only to accept as <u>conscience-binding</u> what was confessionally stated in them. Together with Löhe, they wanted to strive for a further development of the doctrine and declared important doctrines, e.g. that of church and ministry, to be "<u>open questions</u>", concerning which different opinions could and should be tolerated until the church had decided. The members of the synod partly paid homage to chiliasm (the Last Day), and partly, if they did not accept it for themselves, they were obliged to tolerate it. As a result of these chiliastic views, they denied - against the confessional writings - that the pope was the Antichrist.</p> <p>Our synod had to bear witness against this un-Lutheran direction, but also - and especially Walther - had to endure much vituperation.</p> <p>What this fight against <u>Löhe</u> and his friends was about, Walther showed in a note to an article sent in for the "Lutheraner" "about the position of the Iowa Synod on the symbolic books of the Lutheran Church". He writes: "Obviously a time has come in which within our church all the more dangerous opponents of our ecclesiastical confessions have risen up, the greater merits they have otherwise earned for our church. Here, it is necessary to refrain from people and to speak to his father and to his mother: I do not know him; and to his son: I do not know. Deut. 33, 9. woe</p>	<p>our synod and all its members if they are not faithful now that the apple of our church's eye is being attacked loudly and ever more loudly by those who led many of us to it in the first place and who, having gained prestige in the church through their former faithfulness, now want to use this prestige to lead us away from it again. <u>Here we mean men like Löhe</u>. To be pliable here is a more heinous sin than the most miserable union. . If we permit the departure from any point of the confession in the midst of the Lutheran Church, we tear down the Lutheran Church itself and prove ourselves to be the traitors who have taken a seat within its walls in order to grind down its fortifications under the appearance of improvement and to open wide the entrance to the enemies on its ruins." ("Lutherans," Vol. 11. p. 203)</p> <p>What this means, to declare articles of faith as "open questions", Walther showed in an article in "Lehre und Wehre", from which we report the following sentences:</p> <p>"It is an insult to the Christian Church to say that she has not known what she is until this hour; and an insult to the whole series of orthodox pastors and teachers whom the Lord has given to the Church from the beginning, to say that they, without exception, have not known what their office consists in.</p> <p>"It is an insult to the Holy Spirit to say that no enlightened Christian can understand His words in the Holy Scriptures without the decision of the Church.</p> <p>"To turn articles of faith into open questions is to turn revealed doctrines into problems of reason and the Christian faith into a pagan search for truth. Hence the folly of placing doubt and uncertainty in articles of Christian doctrine higher than simple faith and firm adherence to revealed doctrine.</p> <p>"It is a grave aberration of Lutheran theologians to undermine the sole authority" (prestige) "of self-interpreting sacred Scripture in matters of faith and to substitute that of the church for it.</p>
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"It is a faith-destroying delusion to make the certainty of faith and the knowledge of truth dependent on the future decision of the church, instead of basing it on the sayings of God.

"It is foolishness to deny the decision of Scripture when the decision of the Church has not yet been made.

"The demand which the defenders of the open questions make on Christianity is ungodly; for it demands in fact for the contradiction against the heavenly doctrine of truth equal rights in the church with the latter. Of contradictorily opposed doctrines only one can be the right one, the other must be false doctrine, lie and error.

"It is a temptation of Satan when those who have correctly discerned the truth from God's Word are asked to cast doubt on that truth.

"It is a grave sin and great delusion to despise the light long since given by God to the Church in the expectation of receiving a better light from the confused theology of the nineteenth century, 'impoverished even of common sense.'

"The Scripture calls people of distorted senses who are always learning and never come to the knowledge of the truth - and therefore wait for the decision of the church.

"To make articles of faith into open questions is at once pagan, papist, and unionist. For in this way revealed truths are turned into problems, the Church is substituted for Scripture, and the distinction between truth and error in parts of the Christian faith is abolished." (Lehre und Wehre VI, 261 f.)

That Walther was not concerned only with arguing, as his enemies always claimed, that he was a true theologian of peace despite all his zeal against false doctrine and for pure doctrine, that he was very interested in rallying quite a few around the faithful confession of our church, is shown by his public question at the end of the preface to the second volume of "Lehre und Wehre" 1856. He says there: "So we hereby dare to make the public inquiry: Should not the respective meeting of such members of the various synods calling themselves Lutheran, who recognize and confess the unaltered Augsburg Confession of 1530 for the pure and faithful expression of the teachings of the Holy Scriptures and their own faith without reservation, be beneficial and conducive to the achievement of the final representation of a unified Evangelical Lutheran Church of North America? For our part, we would be heartily willing to participate in such a conference of orthodox Lutherans, if and where it should take place according to the wishes of the majority of the participants, and we can assure in advance the same willingness to do so on the part of several theologians and laymen here, to whom the prosperity of our dear Evangelical Lutheran Church in this new home of ours is no less the deepest longing of their hearts, and to whom we have already communicated the thought expressed here. Since it is a fact that even among those local Lutherans who wholeheartedly adhere to the basic creed of our church, there are still many differences of conviction.

If the discussion of these issues in our journals can easily contribute more to delaying than to promoting the unification of our church, which is longed for by all, then a personal verbal communication and exchange can undoubtedly be nothing other than beneficial and would certainly bring above all the incomparable blessing that the struggle, which is admittedly still necessary within our church, would acquire and retain the character of a mutual competition of brothers for the faithful preservation of the precious jewel of doctrinal purity and unity. (Lehre und Wehre, Jahrg. 2, p. 4 f.) Finally, he remarks "that the meetings and consultations, with all publicity, should of course only be of a private character and all those present, without intending to represent their respective synods, should participate only for their person.

The proposal met with approval. Soon names were published in "Lehre und Wehre" and other church papers agreeing that Columbus, Ohio, was the most suitable place for the meeting.

In the same year, the first free Evangelical Lutheran Conference took place in Columbus from October 1 to 7, 1856, with 54 preachers and 19 laymen from four different synods: Missouri, New York, Ohio and Pennsylvania. Of the proposals made concerning the subject to be discussed, the one made by Walther, no doubt, to discuss the Augsburg Confession article by article, was accepted. It was argued that the disgraceful attack on the Augsburg Confession *) made the year before within the so-called Lutheran General Synod, and the fight for this good confession that this had called for, had brought about this meeting. At this first conference the first seven articles were discussed. We add here immediately that three more such free conferences were held in the following years, namely in Pittsburg from October 29 to November 4, 1857, in Cleveland from August 5 to 11, 1858, and in Fort Wayne from July 14 to 20, 1859**), and that Articles 7 to 14 and 28 of the Augsburg Confession were discussed at the same. Walther was able to attend the first three conferences. As can be imagined, he took the liveliest part in the negotiations. He could not be present at the fourth because of a throat ailment. The congregation expressed its heartfelt sadness that "Prof. Walther, who gave the first impulse for these free conferences and through whom God had bestowed so many blessings on them, - had been prevented from taking part in the negotiations this time; at the same time with the wish that it may please God to restore this noble instrument soon and to preserve it for his church for a long time to come". (To be continued.)

*)The Augsburg Confession had been mutilated by deleting several doctrines that were offensive to many General Synodists. - "Definite Platform," etc. S. "Lehre und Wehre" I, 336.
**) S. "Lutherans" 13, 33. 14, 81. 15, 19. 16, 10.

Of the right use of the divine word.

(Continued.)

The right use of the divine word also includes the right application of the word to one's own person, heart and life. A Christian lives first of all an inner life, before God, with God. The Christian life consists in daily practice and renewal of repentance and faith. And such practice is done by the hand, under the guidance of the divine Word. A Christian applies to himself what he hears from God's Word, what he reads in the Word, seeks in the Word of God encouragement, strengthening, nourishment for his Christianity. Whoever hears the Word of God, learns it, takes it to heart, keeps it in his memory and heart, will also apply the Word correctly. And then he finds in the word what he is looking for, what he needs, is promoted by the word in his Christianity and increases in repentance, humility, fear of the Lord, in faith, trust in God, in love for God.

The 119th Psalm also gives us excellent guidance on this point. The word of God, which the psalmist praises, has a double content, and therefore has different effects and suffers different applications. First of all, God's word contains commandments, orders in the true sense of the word, contains law, makes demands on man. God reveals his holy, just will in the law. God is holy and righteous and reveals this His righteousness in the law, in His demands. "O LORD, thou art righteous, and thy word is right; thou hast harshly commanded the testimonies of thy righteousness and the truth." V. 137, 138. He has harshly commanded the truth. God Himself is behind the law, God Himself is in His word and speaks through His word. And therefore they are cursed who transgress these commandments and commands. "Thou reproachest the proud: cursed are they that lack thy commandments." V. 21. "Thou treadest down all them that lack thy judgments." V. 118. "Thou castest away all the wicked of the earth as dross." V. 119. A Christian recognizes this and is therefore "inflamed against the ungodly who forsake thy law." V. 53. He speaks with the psalmist, "I have been almost jealous to death, that mine adversaries forget thy words." V. 139. "I see the despisers, and woe is me that they keep not thy word." V. 158. And a Christian now^ makes application of such knowledge to his person, saying, "My heart fears thy words." V. 161. All the words he hears, learns, reads, contemplates, and considers in holy fear. He knows it is all God's word. He sees and hears God in His Word. To fear God and to fear His Word are one and the same thing to him. "I am afraid of thee, that my skin shuddereth: and I am astonished at thy judgments." V. 120. Such a mood, however, does not always last. A Christian knows and feels his great weakness, knows his corrupt heart, which fears so little God and His word, which takes it so lightly with God's word and forgets again and again that God Himself speaks and commands here. And therefore, while hearing, learning, reading the Word, he does not cease to call upon God to plant holy, wholesome fear in his heart himself: "Let thy servant be thy



Keep the commandment steadfastly unto thy word, that I may fear thee." V. 38. Thus a Christian, exercising himself in the word, exercises himself in the fear of the Lord.

But the word of God has another content. When the psalmist praises the commandments, rights and testimonies of the Lord so highly, he primarily has the word of promise in mind, the gospel. It says:

"Restore me with your righteousness. O Lord, grant me thy mercy, thy help according to thy word." V. 40, 41. "Let thy grace be my comfort, as thou hast promised thy servant." V. 76. "O LORD, thy mercy is great: refresh me according to thy judgments." V. 156.

"Mine eyes look for thy salvation, and for the word of thy righteousness." V. 123. Here we see the nature and content of the word. God has promised us grace and help in his word. God reveals to us in his word his grace, his mercy, his righteousness, the righteousness that is valid before God, his salvation, his help. It is said, "Thou doest good unto thy servant, O Lord, according to thy word." V. 63. "Thou art gracious and kind; teach me thy judgments."

V. 68. So God has promised us vain good in his word. God is gracious and kind, and makes known to us His goodness and kindness in His rights, in His word. It is said, "O Lord, thou art near, and thy commandments are all truth." V. 151. God himself, the gracious God, who promised us good things, is near to us and comes near to us in his commandments, in his word. Therefore his commandments, his word, are all truth. What the word promises will certainly be fulfilled. For God is in the Word, and what God promises, He certainly keeps. It is said, "Let thy judgments help me." V. 175.

The rights and testimonies of God help, God's word helps and saves, as it is otherwise said of God that he helps and saves. For God, the gracious Helper, is in the Word and works through the Word. Thus the psalmist has well recognized, and every Christian knows what he has in the word, and recognizes it better and better the more diligently he deals with God's word. And that is why he loves the law of God so much, that is why he delights in it, as the psalmist testifies so often, that is why the rights of the Lord are "sweet" to him v. 39, that is why God's word is his "treasure" v. 56, his "eternal inheritance", his "delight of heart" v. 111., is "dearer to him than gold and silver" v. 72. v. 127, "sweeter than honey" v. 103, therefore he rejoices in God's word, "like one who gets a great prey" v. 162. Yes, God's word refreshes him, as the psalmist repeatedly assures, and is in sum "his comfort in his misery". V. 50.

Only then do we use the word of promise correctly and apply it to our comfort and exercise our faith in it, when we recognize and feel our misery correctly, when we are afraid for comfort. The 119th Psalm reminds us of the manifold miseries of the servants of God, the pious on earth. The psalmist was praying the words of this psalm in a particularly dangerous situation. He complains that princes are plotting against him, persecuting him v. 23, v. 101, that the "wicked" and the proud are oppressing him with lies v. 78, robbing him v. 61, digging pits for him, almost killing him v. 85-87, v. 95. But more and less, all who fear the Lord must taste the hatred and enmity of the wicked world, and suffer shame and scorn, ridicule and

The psalmist remembers the common sufferings of this time to which right use of the word, the right application of the word, the word of especially the believers are subjected. This is the confession of all promise, the gospel. The Christian stands before God, acts with God believers: "I am a sojourner on earth." V. 19. "Fear and distress have and now appeals to God on the word that is written, on the word that come upon me." V. 143. Yes, inward strife, inward fear. And the God himself has spoken, holds his word before God and says: affliction of the soul, inward affliction, is more grievous than bodily "Behold, my God, you have given me these great promises in your affliction. "My soul lieth in the dust: restore me according to thy word." word, you have promised me grace, mercy, help, salvation. Now, V. 25. "I am grieved that my heart is sore: strengthen me according then, deal with your servant according to your word, fulfill what you to thy word." V. 28. And a Christian recognizes God's hand in all this, have promised me, grant me your grace, your mercy. Be gracious to that God humbles him, v. 75, v. 107, and that he well deserves such me, refresh me, strengthen me according to your word. Deliver me humiliation. The greatest misery and the cause of all misery is sin, according to thy word out of all my troubles. Let thy right hand, thy which still clings to Christians and makes them sluggish. A Christian word, help me. Let your face shine upon your servant (v. 135). Turn confesses with the psalmist, "I am like a lost and forlorn sheep." V. to me and be gracious to me (v. 132).

176. This manifold misery of God's servants on earth, if they "think it Of course, the heart of a Christian is not always so confident. He over" rightly, expresses such sighs to them as: "He. quicken me, never finds such courage and confidence in himself. That is his grief strengthen me according to thy word" and drives them to the word and sorrow, that God's word often does not want to stick in his heart. and teaches them to pay attention to the word, the word of promise. God himself must put his word into his heart, must give him They recognize and realize that they would perish in their misery if confidence in his word. So a Christian finally asks God for the grace they did not have the comfort of the Word. "If thy law had not been that his faith and trust will not weaken, will not cease, that God may my consolation, I should have perished in my misery." V. 92. They keep him firm in his word and in faith in his word until the end. He finally thank God "for faithfully humbling them," v. 75. and say, "It is says with the psalmist, "Remember thy servant thy word, in the which dear to me that you have humbled me, that I may learn your rights." thou hast caused me to hope." V. 49. This means: God, you let me V. 71. Yes, this is how one learns God's word, learns to understand hope in your word. You have given me your gracious word. You also the word and to use it properly and to make use of it.

give me hope and trust in your word.
planted in my heart. So now I hope in your word. Remember thy servant, and let thy Spirit continue to help me; let me believe and hope to the end. "Let me not be ashamed of my hope." V. 116. Thus a Christian exercises himself in faith and trust by exercising himself in word. (Conclusion follows.)

The faith of the Christian is tested and proven in the challenge. There the Christian learns to believe in the word, to build on the word and to trust in it. He flees to the Word and, because he finds no other counsel, comfort, or help, he says with the psalmist: "I trust in your Word. V. 42. "I hope in thy judgments." V. 43. "I hope in thy word." V. 74. v. 114. v. 147. "I hang on thy testimonies." V. 31. The believer says, "Thou art my shield and buckler; I hope in thy word." V. 114. In taking refuge in the Word of God, he takes refuge in God, his shield and screen, who is present in the Word, in this his sanctuary. The believer says, "I lift up my hands to thy commandments, which are dear unto me." V. 48. To the Word he lifts up his hands, implores and prays, as one lifts up his hands to God, implores and prays. For God is in the Word and can be found in the Word by those who seek Him. Thus, faith practiced in the Word becomes prayer. Listening, reading, learning, contemplating the Word becomes a conversation with the Word, a conversation with God who speaks to us in the Word. It is all petition, prayer and supplication here. "O Lord, let thy mercy be upon me, thy help according to thy word." V. 41. "Let thy mercy be my comfort, as thou hast promised thy servant." V. 76. "Let thy mercy be upon me, that I may live; for I have breath of thy law." V. 77. "Be gracious unto me according to thy word." V. 58. "Restore me by thy mercy." "Restore me according to thy word." V. 88. v. 25. v. 107. "Strengthen me according to your word." V. 28. "Deal with thy servant according to thy grace." V. 124. "Save me according to thy word." V. 170. This is the

(Submitted.)
Friendly reminder of a layman to his young and old brothers and sisters.
"There is still room." So it can be said of our dear Springfield Seminary this year. But what is the reason that there is still so much room? Is it because the Lord has afflicted the seminary with sickness and deaths in the past year, and many have been afraid and have stayed behind? One should not believe that the trust in God should be so diminished. After all, many young people die at this age every year. The cause is certainly mainly that we are not thankful enough and that we do not pay enough attention to the great grace that the Almighty has bestowed upon us, and that we do not do our duty. So first of all, I ask you, dear young Christians, to consider in the fear and love of God whether God has not given you the necessary gifts of spirit and body, so that you can be trained as ministers of the Word in His church. The harvest is great, but few are the laborers. Or should many perhaps think: we will soon have enough preachers, and then what will become of all the preachers?

This is not the case. Anyone who spends just a few weeks at the institution in Springfield becomes aware of it. Calls for help come almost daily, even the most urgent ones, so that one's heart would bleed when one hears of such distress. Therefore, dear brothers, come and help to build the house of the Lord our God.

And also you, my dear brothers and sisters, to whom God has given sons and preserved them until now, who would be able to

study and equip themselves to become righteous preachers of the gospel, let them study, but offer them to the Lord your God. What is the use of all earthly things, we cannot take anything with us when we leave this world; everything will perish. But whoever is too poor to pay the costs out of his own means, do not despair, God has ways and means enough, he will already help. Just give him your sons, you will not regret it. When you see your sons and their congregations come before Christ's throne in his great and glorious day, and say, "Lord, here am I and all whom you have given me," the Lord will say to each of them: "O thou devout and faithful servant, thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord," your sons, while other men must leave all their possessions and goods behind, will be resplendent with their treasures before Christ's throne, and receive their reward of grace from God, the righteous Judge.

Furthermore, I would like to address a word to the worthy women's and virgins' associations within our synod. You, dear sisters in Christ, could help a great deal so that the need could be relieved and the regular preaching of the Gospel could be brought to many who do not yet have it. If each association would send a monthly contribution to the cause for poor students, then the poor students, in whichever institution they might be, because there are poor students in all our institutions, could be strongly supported so that it would not be so difficult for them during their studies. Then we would also get more preachers and teachers, and more young people would decide to take up this difficult ministry. It is difficult, my dears, when one has to be at the institution for so many years and always has to live in sorrow and worry about where to get money for clothes, books and other things, and he sees other young people who have to bear the burden and heat of the day for only half as long as he does and, to speak humanly, can lead a good life. This is often difficult for such young people and they are challenged about it, because they are also only sinful people and also have flesh and blood on them. Oh, so we are burdened that this deficiency may be remedied. Let no one think that there is not a single poor student from our congregation in the institution. For all poor students belong to every congregation, we all belong to one synod, therefore we are all members of one great community. And how long will it be before all believers will be gathered into the great congregation, when our dear Savior will present us before His face. We will be happy when the Lord says to us: "I was hungry, and you fed me; I was thirsty, and you gave me drink; I was naked, and you clothed me. And inasmuch as ye have done it unto one of these least of these, ye have done it unto me." J. B.

Zuv ecclesiastical chronics.

I. America.

The Norwegian Synod has now also established a school teachers' seminary for the training of Norwegian Lutheran parochial

Mr. U. A. Mikkelsen of Chicago has been appointed director.

Norwegian Synod. In the publishing house of this synod at Decorah, Iowa, a beautiful postilion on the gospels of the church year*) has recently been published, beautiful both in design and content. The sermons have been preached by 39 different members of the Synod. Among the names we find of the older members of the synod among others: President H. A. Preus (whose well-done portrait is enclosed), President P. V. Koren, P. J. A. Ottesen, Prof. P. L. Larsen; furthermore 24 professors and pastors who completed their studies at our Concordia Seminary here: Prof. H. G. Stub, Prof. J. Th. Ylvisaker, P. A. Mikkelsen,

P. O. P. Vangsnes, P. E. Wulfsberg (the editor) and others. Whoever reads the sermons can only rejoice in the testimony of Christ and God's free grace and their glorious effect, and wish that they will find many, many readers among the Danes and Norwegians. - The gospel postilion of the same Dr. Walther in Norwegian translation has also been distributed in the Norwegian Synod for years. G.

The Bible in Pennsylvania. According to an agent of the American Bible Society, the Bible must be printed in 29 different languages if the needs of the people of the one state of Pennsylvania are to be met.

A good advertisement in a Methodist paper. Among the advertisements of the "Christian Messenger", the organ of the Methodist "Evangelical Fellowship", the following advertisement was found until recently: "**Concordienbuch.** The symbolic books of the Evangelical Lutheran Church. Neueach dem Urtext vom Jahre 1580 revidirte Ausgabe." This is followed by the table of contents. We are glad that among the advertisements of the "Christlicher Botschafter" a good one has appeared, and have a twofold wish: first, that quite a few readers of the "Botschafter" have heeded the advertisement and purchased the book (they will undoubtedly, if they study the book properly, bid farewell to the Methodist enthusiasm), and second, that a cheaper price would be given in the advertisement; the new revised edition can be sold for 81.25 instead of 81.85. The price for the new edition is 81.85.

The Methodists have again distributed their mission funds for their missions at home and abroad, a total of 81,200,000. For the mission among the Germans in the United States, \$48,275, for the mission among the Scandinavians here, 835,470. To Germany 824,460 went for the general work except for interest on chapel debts, to Denmark 89838, Sweden 825,068, to Norway 814,000.

Unirt-Evangelical. In the "Evangelical Synod" there is not the right relationship between the pastors and the teachers. The teachers do not belong to the synod, but form an association for themselves. The "Friedensbote" writes: "It will not have escaped the notice of the attentive observer that for years there has not been the right relationship between the teachers' association and probably most of the pastors. ... There is a certain distrust of each other, which finds its expression in the not entirely correct connection between the association and the synod."

*) Prædikener over Kirke-Aarets Evangelier, holdte af Prester i den norske Synode i Amerika. Samlede og udgtvne af Einar Wulfsberg, Prest. Decorah, Iowa. Den norske Synodes Bogtrykkeri. 1888.

Reason has. . . . The school system in the synod is currently almost completely controlled by the teachers' association. At the teachers' conferences, the synod actually has only a pseudo-representation by a single deputy. This situation, however, does not remotely correspond to the actual school conditions. . . . Up to now, the position of the teacher in the community has been like that of a bird whose wings are tied. He strives upward, but the lack of participation in the community has an inhibiting effect on his striving. Then perhaps the teacher becomes suspicious, suspects the pastor's hand behind the congregation's restraint - and the conflict arises.

Missionary activity among Presbyterians has made an amazing upsurge during the past ten years. In 1878-79 Northern Presbyterians raised for internal mission \$292,579.43, for heathen mission \$425,482.54; in 1887-88 their contributions for internal mission were 8844,696, for heathen mission 8901,180! For all ecclesiastical purposes, a single state synod, the Synod of New York, contributed nearly three million dollars, according to the last general synodal report. This truly magnificent activity is partly explained by the fact that in recent years the Presbyterians have made it a point to work according to a well thought-out and ever more carefully executed plan. They have special commissions for "systematic charity" in the presbyteries, the synods and the General Assembly, under whose supervision and direction the collection of contributions for ecclesiastical purposes stands, and we could learn something from the practical Americans in this direction. That such a planned arrangement of the collection system is not something reprehensible is evident from the fact that the holy apostle Paul, when he wanted to collect among the Gentile Christians for the poor Christians in the Jewish country, also recommended a certain order, as 1 Cor. 16, 1. 2. reads. A. G.

In New York, the largest city in our country, are, as the there appearing reported, all recently elected municipal officials will be papists, and as such they will arrange the administration of the commonwealth, which is in their hands, to the best of their ability for the benefit of the Roman Church.

Christmas celebrations in Roman churches. The local Roman newspaper "Herald of the Faith" has received newspapers from various quarters, in which the most lewd musical performances at the Christmas celebrations in certain prominent churches have been widely described - like operettas.

The German Catholics have asked the Bishop of Cleveland, O., for permission to hold their "German-American Catholic Day" in Cleveland. The Bishop has graciously granted permission.

In Mexico, where the papacy rules, there are eight million people who have never seen a Bible.

Pabstthum in Canada. The opening of the Quebec Parliament led to an unpleasant dispute. Cardinal Taschereau and his clerical staff had been invited to attend, and he had been given seats in the first row in the hall of the House, but the Cardinal had it declared that he must sit in the gallery and on a throne, for as Prince of the Church he was entitled to precedence even over the Queen's representative in the person of the Governor. The Speaker of the Senate and Prime Minister Mercier, after hasty deliberation, decided to grant the Cardinal's demands and quickly had a second throne erected next to the royal one, which Cardinal Taschereau and his prelates also occupied at the opening. This has of course under

This will probably result in a complaint by the Protestant members of parliament, which will not help much, since the rights of the Catholic Church in Canada are too firmly established by old laws and treaties. Thus there are laws in the statute books where it is expressly noted that counter-sanctified decrees of the pope take precedence over them. (Wbl.)

An evil fruit from the life insurance tree. Last December in Philadelphia, a woman, Sarah Jane Whiteling, was sentenced to death for poisoning her entire family just to get the insurance money. About a year ago she got her husband to insure his life for 82000. Soon after, he began to ail and died of an unknown disease. After the funeral, the woman received the insurance money while crying and sobbing, but returned before the end of the same week and had the lives of her two children insured as well. Soon they too became ill and died. All three, father and children, were buried under a medical death certificate, and the woman again received the insurance money, in total 83920. However, a few days later suspicion was raised against the woman, all three bodies were dug up, and upon examination, deadly poison, arsenic, was found in each body. The following court interrogation convicted the woman of the gruesome deed. (Volksbl.)

II. foreign countries.

The Congregationalists in Australia are proceeding to raise a Jubilee endowment of 8500,000. The impetus for this was given by a member of the congregation named G. W. Taylor, who offered to give 850,000 every year for three years, on condition that his fellow Congregationalists would raise a similar sum; or he would give 850,000 every year for five years if they would also contribute 825,000 in the specified time, and the latter offer was accepted with enthusiasm. Two-thirds of the total sum is to be used for the establishment and endowment of an educational institution for the training of Congregationalist preachers in Melbourne. A. G.

In Salonira, the ancient Thessalonica, where once the Apostle Paul preached to the Jews and the Gentiles and saw a church flourish that became an example to all believers in Macedonia and Achaia, there has recently been a Presbyterian church planted by missionaries who worked there.

What Roman Monks Say About Luther. A papist magazine published in Italy writes: "Martin Luther, the main originator of the Protestant sect, was in the closest relationship with the devil throughout his life, from whom he received all his unholy teachings. The devil slept with Luther; he helped him in his studies and even ate with him. In recent times there exists a sect of devil worshippers which has no other origin than in the so-called Reformation."

The "old Fritz",

King Frederick II of Prussia, with his deistic principles, had no interest in the Church. He was tolerant, but with exceptions. He forced the Pietists in Halle to attend the theater, and the Lutheran preacher in Heiligengrabe to give communion to the reformed chapter sisters according to the practice of the reformers in Berlin. In Protestantism, whose essence he placed in an unrestricted freedom, he saw the support of world power. Only for political reasons did he want religion to be respected by the people; he tolerated the different confessions in order to keep one in check by the other. The third feast days,

Ascension Day and Maundy Thursday were abolished, only one day of penance was left instead of four, confession was abolished, church discipline was discontinued, the consistory was deprived of marriage matters and jurisdiction over the preachers, who were mainly used as police, the censorship of theological books was transferred to a war council, and for a time the Lutheran chief consistory was placed under the minister of war. And all this the congregations had to sing from the newly fabricated Royal Prussian hymnal. Especially under Zedlitz, rationalism was vigorously implemented in all branches of the administration. Preachers openly mocked the doctrines and customs of the church, publicly booed the biblical teachings of the deity of Christ, of redemption through his blood. It was still harmless when at Christmas they preached about the benefits of feeding the cowshed, on Palm Sunday about the destruction of trees, on Maundy Thursday about the cultivation of kale, at Easter about the benefits of getting up early, or when someone spoke on the subject: "By what does man attain a peaceful and gentle sleep?" or even from the behavior of Peter, who cut off the ear of Malchus, derived the subject: "About the insolence of the servants (namely of Peter) of high lords." The preaching ministry was to be made "useful." And for this purpose one sang "lovely" songs, e. g.:

"Oh, how beautifully it is arranged, that the eyelids can be folded up and down! Oh, how miserable it would be if one had to grasp them with one's hands and pull them upward; think of that, dear Christ!"
(Free!.)

"Do right, spare no one."

"In the bear" in the small town of N. sat a number of peasants and talked about this and that, until finally the conversation turned to the church and the Word of God. A present Winkeladvocat, whom today his highly ambiguous office had led into the small town and who naturally belonged to the enlightened, thought, now the time had come to bring his Aufklärlicht to the man. And, as such washmouths always do, he was soon talking and blaspheming at the top of his lungs. Again and again he said: "Do right and shun no one' - that is my principle, and - that is the right religion, everything else is priest talk." One of the people present would have liked to shut him up and therefore asked him whether he really always did the right thing. Challengingly, the enlightened hero of virtue stroked his beard and said: "I want to see the one who proves me wrong! - Then a little peasant, who had been sitting unnoticed behind the stove until then, stood up and spoke to the company that had now become aware of him: "I can testify that this gentleman does everything right and spares no one. Only today he has smeared me quite a bit, just now he has lied to you quite a bit, and it seems to me that he has also been drinking quite a bit; so he does everything right and spares neither God nor man." With this our farmer walked away, and the enlightened lawyer, who was sitting there quite perplexed, was driven behind him by the laughter of the company.
(Volksbl.)

Good School.

A preacher holds his school for the apple of his eye and thinks where it is not in good standing . . . then all the rest must inevitably come to ruin in time and all further effort, which one wants to expend by preaching according to one's hand, must be lost.
(Hedinger.)

Whoever is spiritually resurrected here will also go to life there.

Inaugurations.

On the 2nd Sunday of Advent, Fr. J. Frick was installed in his parish at Brainerd by order of the Honorable Praeses Sievers, and the following day in the branch at Rapid Lake by the undersigned.
A. Ph. Pankow.

On the last Sunday of the old year (Sunday after Christmas) Mr. P. A. C. Th. Ponitz was introduced by the undersigned in the congregation at Hahlen, Ill, by order of Mr. Praeses Wunder.
W. Heinemann.

On behalf of Praeses Studt, Fr. Th. Wolfram was inducted by the undersigned at Fairbank, Iowa, on the Sunday after New Year's Day, and by Fr. Gläß at Waterloo, Iowa, on the Sunday after Epiphany.
I. Horn.

On behalf of the Ebrw. Presidency of the Wisconsin District, Fr. Friedrich Otte was inducted by me on the Feast of the Epiphany in the parish at Chippewa Falls, Fr. G. Plehn assisting.
W. J. Friedrich.

By order of the Honorable Mr. Sievers, President, Mr. K. E. C. A. Bartling was introduced to his congregation at Uellow Bank, Lac-qui-parle Co, Minn, on the 1st Sunday after Epiphany, byE
Th. Claus.

Address: Rev. L. 6.

By order of the Presidium of the Eastern District, Mr. k. Henoch Schröder in Port Richmond, Staten Island, with the assistance of U P. Holls and Keyl, was introduced by the undersigned on Jan. 6.
F. König seu.

Church consecration and introduction.

On the 1st Sunday after Epiphany the new church of Grace Parish at Augusta, Eau Claire Co, Wis, was dedicated to the service of God. In the morning Rev. W. J. Friedrich and undersigned preached, in the afternoon U. F. Otte (English), and in the evening U. H. Bruß.

In the morning Fr. H. Bruß was inaugurated by order of Praeses Sprengeler with the assistance of kk. Friedrich and Otte into his office byH
. F. Pröhl.

Church dedications.

(Delayed.)

On the 23rd Sunday after Trinity, the Immanuel congregation in Chicago dedicated its newly built church to the service of God. The church was preached by the kk. On the following Sunday, Prof. Müller of Milwaukee preached in English at the after-celebration.
I. Hölter

On the 14th Sunday after Trin. the church (16X20) of the mission congregation at School Creek, Nebr. was dedicated. The sermon was preached byC
. L. Orbach.

On October 31 of last year, the Lutheran congregation of Zion near Ashton, Nebr. Zion congregation near Ashton, Nebr. dedicated its newly built frame church (18X30) to the service of God. Celebrant: Father E. Holm and the undersigned.
-F. H- Iahn.

On the 2nd Sunday in Advent the St. Peter's Lutheran

On the 3rd Sunday of Advent, the Trinity congregation at SaukNapids, Minn. dedicated their new church (26X40 with 50 foot high steeple). U. F. Siebrandt preached the sermon, and Praeses Sievers (English) in the evening. The undersigned preached in the afternoon in Polish.
C. I. Orbach.

On the 3rd Sunday of Advent, the St. John's Lutheran congregation near Palm er, Kansas, dedicated their newly built church (36X68 with steeple) to the service of God. The ck. J. Roschke, E. A. Frese and Chr. Purzuer (English) preached. J. G.B.

On the 3rd Sunday of Advent, the Lutheran Zion congregation in Maumee Township, Allen Co, Ind, dedicated their new church. The preacher wasA
. Schupmann.

On the 4th Sunday of Advent, the Lutheran congregation of St. Marcus, 5 miles north of Meriden, in Cherokee Co., Iowa, dedicated iwe newly built church to the service of the Lord. The celebratory preacher was P. E. Zürrer.
I. D. Hesse.

<p>On the Sunday after Christmas, the newly built mission church (30X60) in Buffalo, N.A., was dedicated to the service of the Triune God. Aug. Senne preached the sermon.</p> <p>On the 1st Sunday after Epiphany, the German Lutheran Immanuel's Church (frame building, 24X36) at Shiner, Lavaca County, Texas, was dedicated to the service of God. The sermon for women was preached byM. Leimer.</p> <p>On the 17th Sunday after Trinity, the congregation at Chandlerville, Ill, celebrated Mission Day. The following preached: Father G. Traub, Jr. and Father Feddersen. Collecte: -47.92. L. E. Knies.</p> <p>On the 2nd Sunday of Advent. mv conaregation in Fedor. Lee</p>	<p>Gem. in Port Hope 10.20. Bethania Gem. in Detroit 4.50. Gem. in Grand Haven 11.00, 6.28 and 7.67. Gem. in Unionville 5.80. Gem. in Saginaw City 28.35. Gem. in Monrce 15.17. Gem. in Gr. Rapids 34.60. comm. at Frankenlust 21.28. P. A. Arendt's comm. 4.78. P. H. Gehner's comm. 4.00. comm. at Wyandotte 33.81. by P. L. Fürbringer of A. Lämmermann 2.00. comm. at Jda 8.00. (Total: -663.65.)</p> <p>Building fund in Addison: comm. in Ruth 10.00. comm. in Frankentrost 10.00. (S. -20.00.)</p> <p>Negro Mission: Amelith congreg. 5.00. Detroit Imm. congreg. 9.00. Saginaw City congreg. 13.75. Monroe congreg. 2.00. Through Franke by Mrs. Kronbach 1.00. Teacher Riedel's school children 3.60. Frankenmuth congreg. 27.00. Lekrer Himmmler's school 3.00. Detroit Trinity congreg. 8.36. (p. -72.71.)</p> <p>Negro school in New Orleans: Gem. in Benona 3.20. Gottl. Minkus Jr. in Caledonia 1.00. (p. -4.20.)</p> <p>Deaf and Dumb Institution: By 1^ J. Schmidt from K. D. 10.00. By P. Hügli from Miss Smerling 1.00. Comm. in Bay City 13.17. Comm. in Manistee 10.12. Comm. in Roval Oak 3.00. By P. Fackler from A. Frank .50. From the God Box in Petersburg .65. By Fr. Scköch from Mrs. N. N. .50. By Fr. Francke from G. Kronbach Sr. 1.00. By Lekrer Meyer from Mrs. N. N. 1.00. By Fr. Zuberbier, at Fr. Kräka's wedding, 5.50. Gem. in Monitor 8.65. (p. -55.09.)</p> <p>Poor Michigan Students: Community in Frankenlust 15.00. InnerMission: By Fr. Fackler of N. N. 5.50. comm. in Waldenburg 11.00. By Fr. Fackler of A. Frank .50. teacher Denninger's pupils 2.85. comm. in Sturgis and Sherman 2.65. comm. in Beaver 2.50. comm. at Burr Oak 5.70. comm. at Leland 2.34. comm. at Kilmanagh 2.00. comm. at Waltz 2.72. comm. at Frankentrost 10.50. K. Wischow at Detroit 1.00. Trinity comm. at Detroit 8.36. comm. at Richville 10.55. (S. -68.17.)</p> <p>Widow's Fund: J. Strikter at Unionville 2.00. Comm. at Manistee 25.00. Comm. at Clay Bank 3.80. Comm. at Waldenburg 10.60. By P. Fackler of A. Frank 1.00. l>. J. F. Mueller, Sr. 2.00. Jul. Becker at Detroit 20.00. teacher Winterstein 2.00. comm. at Gr. Rapids 23.50. comm. at Frankenlust 26.56. comm. at Cold Mater 2.00. comm. at Monitor 7.00. comm. at Frankenmuth 22.00. P. G. Bernthal 4.00. (p. -151.46.)</p> <p>Poor Students in Fort Wayne: Women's Club of Trinity Congreg. in Detroit for Buchheimer 15.00.</p> <p>Poor students in Addison: teacher Winterstein 1.00. By P. J. Schmidt of K. D. 10.00 and 5.00 for M. Gräbner. Gem. in Frankenmuth for Zehender 15.26. (S. -31.26.)</p> <p>Poor students in Springfield: comm. at Cold Mater 4.00. comm. at Roseville for Heike 11.34. (p. -15.34.)</p> <p>Sick pastors and teachers: J. Strikter in Unionville 1.00. Durck P. Partenfelder, on Steingräber's wedding ges., 3.05. Jul. Becker in Detroit 10.00. (S. -14.05.)</p> <p>Church building in Hannover, Germany: By P. Sievers sen., on A. Pfandt's wedding, 4.20.</p> <p>Orphanage near St. Louis: Through Fr. Koch by K. Froh .75. Hausbalt in Springfield: Gem. in Frankenlust 6.00. Hausbalt in St. Louis: Gem. in Frankenlust 6.00. Household in Fort Wayne: comm. in Frankenlust 6.00. Hausbalt in Milwaukee: Gem. in Frankenlust 6.00. Household in Addison: comm. in Frankenlust 6.00. Emigrant Mission: comm. in Richville 4.45. Heathen Mission: Durck P. J. Schmidt of K. D. 10.00. Gem. in Bay City 11.02. Gem. in Frankenlust 13.52. Teacher Himmmler's school 3.00. By Hügli of N. N. 5.00. (S. -42.54.)</p> <p>Orphanage in Addison: By P. J. Schmidt of K. D. 10.00. Gem. in East Saginaw .50. By P. H. W. Schroeder of Mrs. Schwarz 1.00. By P. Torney's school children 8.50. Durck P. Scköch of Mrs. N. N. .50. By P. Franke of G. Kronback, Sr. 3.00. (S. -23.50.)</p> <p>Poor students in St. Louis: Gem. in Petersburg for Drögemüllrr 5.00. Durck P. L. Fürbringer, on J. M. Seifferlein's wedding ges., 10.00 for? Walther. (S. -15.00.)</p> <p>EnglishMission: Durck Fr. Hügli by A. Stendel 1.00. Congregation in Kilmanagh 2.00. Congregation in Monroe 16.32. Congregation in Frankentrost 12.75. (S. -32.07.)</p> <p>Orphanage near Boston: Gem. in Cold Mater 1.00.</p> <p>Orphanage in Wittenberg: By Fr. Lemke from Mrs. P. Lämm 3.00. By Fr. Fackler from A. Frank 1.19. By k. E. G. Frank from the children 2.82. Lebrer Läscks Schüler 7.68. Gem. in Jonia 4.65. By Fr. Heinecke, ges. at E. Hellmut's child baptism, 2.02. (p. -21.36.)</p> <p>Poor students in Milwaukee: By P. J. Schmidt of K. D. for M. Sckmidt 5.00. On P. Fr. Mueller's Jr. squatting time ges. for K. Mueller 3.00. (S. -8.00.)</p> <p>Comm. in Alpena: Comm. in Frankenmuth 10.86. Imm.Comm. in Detroit 39.25. Comm. in Hemlock 3.50. Comm. in Gr. Haven 7.45. Comm. in Waldenburg 18.25. Comm. in Richville 1.20. (S. -80.51.)</p>
<p>Mission Festivals.</p> <p>On the 17th Sunday after Trinity, the congregation at Chandlerville, Ill, celebrated Mission Day. The following preached: Father G. Traub, Jr. and Father Feddersen. Collecte: -47.92. L. E. Knies.</p> <p>On the 2nd Sundav of Advent. mv conaregation in Fedor. Lee</p>	
<p>Conference displays.</p> <p>By agreement with several ministerial brethren, a free pastoral conference is hereby scheduled to be held here in Mtnneapolis on February 20 and 21. Pastors of both synods in the state are cordially invited. Registration is expected.</p> <p>Ms. Sievers.</p> <p>The Springfield Conference meets at noon, Feb. 11, 1889, in Springfield, Ill, and lasts two days.</p> <p>M. H. Feddersen.</p> <p>The Minnesota Teachers Conference will gather Feb. 12-15 at Trinity Parish (corner of Wabasha and Tilton Sts.). Registration is requested from</p> <p>ollns. 261^6, 259 D. Rodl" , 8t. Unul, Lllu.</p> <p>Correction.</p> <p>The Qutncy Specialconferrnz gathers, w. G., not from February 7</p> <p>Display.</p> <p>Father Karl G. Th. Mey er from Obermodern, Alsace, who was active as a vicar there for a long time, and later in Eschenau, Bavaria, is seeking admission to the association of our synod.</p> <p>Concordia, Mon, Jan 22, 1889.</p> <p>F- J. Biltz, President of the Western District.</p> <p>To the pastors and congregations of the Wisconsin - District.</p> <p>Dear Brothers! The undersigned hereby informs you in the name of the Mission Commission that the funds for the mission in our district are totally empty, so empty that there is already a very significant deficit in it and our treasurer was forced to make urgently needed payments out of his own pocket. Our traveling preachers, who already have enough to go through in their difficult profession, must suffer hardship if help is not given immediately. Their salary, which is small enough in itself, should always be paid to them punctually and regularly. Therefore help, dear brothers! Remember, in our district alone we have to support 8 traveling preachers with their 4 assistants and need more than 2500 dollars every year. Of course, we also know that our dear Christians only need to be made aware of an existing need of the church and that the majority of them are then immediately ready to help with pleasure and willingly. So do it now! May the Lord Himself incline your hearts and bless your gifts and the work of our dear traveling preachers for the glory of His name and the salvation of mankind.</p> <p>I. Schütte.</p>	
<p>Entered the Michigan District Caste:</p> <p>Sy nodal fund: From the Imm.Congreg. in Detroit-27.02. and 26.60. Bethlehem's Congreg. in Detroit 13.36. Congreg. at Sandy Creek 7.00. Congreg. in Roseville 17.22. Congreg. in Bay City 24.76. Congreg. in East Saginaw 7.15. Congreg. in Sebewaing 30.25. comm. in St. Clatr 9.71. comm. in Millers 20.90. comm. in Montague 15.40. comm. in Big Rapids 5.42. comm. in Ruth 4.00. comm. in Hillsdale 4.10. comm. in Lenox 9.21. comm. in St. Joseph 12.50 and 1.25. municipality in Waldenburg 13.00 a. 13.50. municipality in Adrian 10.00. municipality in Amelith 30.00 a. 4.00. municipality in Sand Brach 4.61. municipality in Lansing 5.80. municipality in Frankenmuth 72.53. municipality. at Elbridge 3.83. comm. at Benona 5.35 and 1.54. comm. at Merrith 5.43. comm. at Lake Ridge 7.62. comm. at Petersburg 4.00. comm. at Beaver 1.75. comm. at Jonia 7.40. comm. at Mt. Clemens 8.63 and 7.00. Gem. in Burr Oak and Colon6.92. Gem. in Belknap</p>	<p>Entered the Minnesota and DakotaDistirtS caste:</p> <p>.synodal funds: from Fr. Martin's congregation in Waltham -2.50. Fr. Hink's Trinity congregation 4.00, St. John's congregation 10.60. k. Vomhof 2.00, from sr. Joh.-Gem. 3.52, Gnaden-Gem. 1.48. k. Kretzsckmar's comm. in Gaylord 9.78. Schulz's comm. in Faribault 10.75. p. Dablke's comm. in Pine City 8.00. k. Schaaf's Gem. in Potsdam 3 83 and 2.72. Fr. Krumsieg's Gem. in Josco 15.00, in Janesville 7.44. By Fr. Achenbach of the Gem. in Odessa 4.75. Clöter's Gem. in Town Woodbury 4.06. Dablke's Gem. in North Branch 3.87. Fr. Starck's Gem. in Sioux Falls, Dak. 10.00. Fr. Horst's Gem. in Courtland 20.00. 1 Fr. Maurer's congreg. at Belvidere 2.20. P. Pfotenbauer's congreg. at Lewiston 15.00. P. Lange's congreg. at Hay Creek 5.07. P. Ruediger's congreg. at Spring Lake 8.25. P. Metz's Joh. congreg. at Dodge, Dak., 6.00. Whose Trinity congreg.</p>

At Groton, Dak. 9.00. By Fr. Kollmorgen, on a preaching ground -es. 2.65. (Summa -172.47.)

Widows' and Orphans' Fund: From P. W. Friedrich, contribution, 5.00. P. H. Kretzschmar's congregation in Perham 3.00. Through P. L. Krüger from Mrs. Höfs, Hurley, Dak-, 2.00. U. F. Pfothner, contribution, 4.00. Praeses Sievers, desgl., 5.00, from sr. Gem. in Minneapolis 5.00. P. E. F. Welcher, contribution, 6.00. P. F. H. Kolde, desgl., 5.00, from sr. Gem. in Howard 2.60. P. Chr. Mäurer's Trinity Gem. 1.15. U. Th. Krumsieg's Gem. in Josco 12.11. P. J. v. Brandt, contribution, 1.00. U. G. E. Abner, desgl., 3.00. P. J. Horst, desgl., 3.00, from sr. P. F. Streckfuß, contribution, 4.00. P. A. Landeck, desgl., 5.00, from sr. Gem. in Hamburg 10.00. P. C. Ross' Gem. in Wiüow Creek 10.00, in Lake Crustal 2.60. P. J. S. Hertrick, contribution, 5.00, from sr. Gem. in Hollywood 3.00, in Helvetia 2.00. P. A. Dubberstein, contribution, 2.00. U. W. Vomhof, desgl., 3.00. P. Paul Wichmann, desgl., 2.00. U. G. A. Berntbal, desgl., 5.00. U. F. Johl, desgl., 5.00, from sr. Gem. in Elysian, 5.00. P. H. I. Müller's Gem. in Bergen, 3.00. By U. A. Müller, ges. a. Potner-Holz' Hochz. in Alma City, 4.00. P. A. F. Mundt, contribution, 2.00, from sr. Gem. at Columbia, Dak. of, 2.00. U. W. Lange's Gem. a. Hay Creek 3.00. k. Eug. Hertwig, contribution, 2.50, from sr. Gem. at Leaf Valley, 7.59, at Effington, 4 91. (p. -160.46.)

Orphanage in Wittenberg: Teacher C. Ehlen's schoolchildren in Hamburg 12.30. Through P. P. Rupprecht from Mrs. Ebr. Schauff 5.00. Lebrer W. Gierke's schoolchildren at Lewiston 5.00, N. N. .50. P. R. Köbler's congregation. in Mountville 10.50. P. R. Biedermann's parish in St. Paul 3.40. By the same from Mrs. Kulisch for a studying orphan boy from Wittenberg 2.00. By P. E. Th. Claus from Mr. Lebmann 1.00. P. Ä. Müller's schoolchildren 1.63, from the piggy bank of sr. F. Jobl's congregation in Elysian 2.00. By Fr. C. Börneke from Mrs. N. N. 1.00. By Praeses Sievers from his congregation in Minneapolis 10.63. Minneapolis 10.00, Mr. Ouier there .50. (p. -59.90.)

Orphanage in West Roxbury, Mass.: k. H. Dahlke's school children in Ptna City 2.13.

Orphanage bet St. Louis: By Fr. G. Potratz, wedding coll. at Engel-Schomberg^ Hillsboro, Dak-, 5.81. By Fr. C. Kollmorgen in Atwatrr, at children's service ges., 2.10. (p. -7.91.)

Negro Mission: By Fr. C. Nickels of Ludwig Maaß in Rochester 2.00. By Teacher Chr. Rübiger of s. School children 2.00. Fr. F. Streckfuß's congregation in Aoung America 10.00. Fr. E. Rolf's congregation in St. Paul Aug. 11 (S. - Aug. 25).

Negro Mission in Springfield: Fr. E. Strölin's Gem. in Fairfield 7.50. Through same from A. Rosenkranz, 1.00. Through Fr. C. Metz from the piggy bank ss. Karlckens 7.66. k. C. Kollmorgen's Gem. in Atwater 7.25. (p. -23.41.)

English Mission: Fr. J. Horst 2.00, from sr. Gem. in Courtland 5.00. Praeses Sievers Gem. tn Minneapolis 5.00. (S. -12.00.)

Heathen Mission: Fr. R. Köhler's congregation in Mountville 7.25. Fr. Chr. Mäurer's congregation in Jacksonville, Minn. F. Pfothner's congreg. at Lewiston 10.00. P. J. Horst's congreg. at Courtland 22.00. By Cassirer C. Spilman at Baltimore 3.00. (S. -35.00.)

k. H. Hannemann's church in Fulda, Minn: By Cassirer C. Spilman in Baltimore 5.11. By Cassirer D. W. Roescher in Fort Wayne 20.00 and 16.12. By Cassirer Chr. Schmalzriedt in Detroit 19.50. P. A. Mueller's Gem. in Alma City 3.12. P. Theel's Gem. tr^Macon, Wis., 8.50. (P. -72.35.)

Free Church in Germany: P. F. Pfothner 1.00. Pres. Sievers' congreg. in Minneapolis 3.50. (p. -4.50.)

Deaf and Dumb Institution: By Fr. C. Börneke from Mrs. N. N. 1.00. By Fr. C. Kollmorgen, on C. Skultz' infant baptism ges. at Ltthfield, 2.00. P. E. Th. Claus' Bethlehem's Gem. 3.62. (p. -6.62.)

'Emigrant Mission: Praeses Sievers' congreg. in Minneapolis 3.00, of etl. members there 1.00. (S. -4.00.)

Springfield wash box office: P. Aug. Hertwig 2.00.

Pilgrim House in New Kork: Through 1". L. Krüger v. Karl Höfs 2.00.

Aged and sick pastors and teachers: Praeses Sievers' congreg. in Minneapolis 5.00, Wittwe Schwend there 3.50. By I P. Berntdal of Mrs. Lindemeier in Benton 1.00, Mrs. C. H. Brüsehoff 5.00. (S. -14.50.)

For P. Matzat: P. A. F. Mundt's Gem. at Columbia, Dak., 2.00.

Springfield health insurance: Praeses Sievers' Minneapolis comm. 3.00.

Building fund in Addison: Praeses Sievers' Gem. in Minneapolis 2.00.

Building funds in Milwaukee: Praeses Sievers' congregation in Minneapolis L00.

k. Biedermann's Gem. in St. Paul: By the Kassirer: C. Spilman 5.11, D. W. Röscher 32.75 and 59.15, C. Eißfeldt 13.36. By P. J. Horst 23.00. (S. -133.37.)

Poor Students in Springfield: k. L. Kruger's comm. in Canistota, Dak. 11 a.m.-noon.

Poor students: Fr. C. Engels Gem. in Town Freiberg 4.70. By Fr. Martin, wedding coll. at Pape-Weesch, 2.50. By Fr. Destinon, wedding coll. bet H. Arlt-Sophie Bösche, 5.60. By Fackler of Tb. Mix, Gustav Priebe and their father-in-law, 6.00. Fr. Trapp's branch in Beadford, 3.00. k. H. Kretzschmar's Gem. in Gormantown 3.35, in Detroit 7.19. Fr. Rolf's Gem. in St. Paul for Eberhardt in Milwaukee 16.00. By Fr. L. Achenbach of the Gem. near Odessa 7.10. Thank offering by Mrs. Geo. Skaupp in Hart, Minn. for Rupprecht in Milwaukee 5.00. P. E. G. Starck's congregation b. Sioux Falls, Dak. 1.00. Mäurer's congregation in Belvidere 2.00. P. Horst's congregation for W. Bobsin in Addison 15.00. P. Dubberstein's congregation for Paul Johl in Milwaukee 5.00. P. Aug. Hertwig 2.00. By k. Kollmorgen of members of sr. By k. Kollmorgen of members of his congregation in Atwater for Karl Fark in Milwaukee 14.65. By Praeses Sievers v. Ouier in Minneapolis 1.00. (S. -101.09.)

Inner Missi o n i n Minnes o ta, Dakota and Montana: Fr. J. C. H. Martin's congregation in Waltbam 3.00. Fr. W. Friedrich's congregation in Waconia 15.00. Fr. G. Rumsch's congregation in Claremont 6.00. Fr. J. Horst's congregation in Courtland 10.00 and

20.00. Fr. J. Frick's Gem. at Arlington 7.00. Fr. H. Schulz's Gem. at Faribault 18.50. By Fr. E. F. Welcher of Fr. Hertz at Freeman, Dak. 4.00. By Fr. B. J. Zahn of the Gem. at Arlington 8.75, Gem. at Henderson 8.31. P. O. Clöter's Gem. at Town Woodbury 5.75. By I P. Chr. Maurer of Heinr. Ebler's 1.00, sr. Gem. at Jacksonville 3.62. P. J. v. Brandt's Gem. at Albany 3.75. P. F. Streckfuß's Gem. at Young America 15.00. P. H. J. Mueller's Gem. at Bergen 5.00 and 2.00. P. H. Schulz's Gem. at Dundas 1.70, at Morristown 5.25. P. C. Nickels' Gem. at Rochester 7.45. P. F. H. Etkhoff's Gem. at Tripp, Dak., 7.60. 1 P. R. Biedermann's Gem. at St. Paul 5.50. P. A. Landeck's Gem. at Hamburg 26.0\$. I P. P. Rupprecht's Gem. at Hart 5.40. P. W. Licht's Gem. at Rosenberg, Dak., 17.10, at Centreville, Dak., 7.51, at Jankton, Dak., 3.00, by Joseph Mueller 5.00. P. J. S. Herttrich's Gem. at Hollywood, Minn., 15 00, at Helvetia, Minn., 11.00. I P. A. Dubberstetn's Gem. at Wykoff, Mrnn., 8.45. P. C. F. W. Maaß's comm. at Watertown, Minn., 6.82. P. W. Vomhof's Joh. comm. 4.15, Grace comm. 3.00. P. G. Potratz's comm. at Hillsboro, Dak., 4.48, to Clm Ntver, Dak., 4.25. I P. H. G. Kranz's comm. at Elmore, Minn., 10.00. 1 P. J. Grabarkewttz's comm. at Blue Earth City, 8.55. P. A. Mueller's comm. at Alma City, 7.64. P. Paul Wichmann's comm. at Green Meadow, 2.30; at Plainview, 3.40; at F.sher, 3.80. I P. F. Boesch's comm. at Spencer Brook, 2.00. 1 P. G. A. Bernthal's comm. bet Benton 40.00. I P. F. Pfothenhauer's comm. bet Lewiston 20.00. I P. A. F. Mundt's comm. bet Columbia, Dak., 4.90. I P. C. L. Orbach's comm. at Sauk Rapids, Minn., 3.12. I P. H. Brauer's St. PaulsGem. at St. Thomas, Dak., 13.50. P. W. Lange's comm. at Hay Creek, Minn., 12.05. 1 P. W. Rudiger's Imm. comm. at Spring Lake, 8.25. ? C. Kollmorgen's Gem. at Atwater 7.81. Mr. A. Widlborg at Bigstone City, Dak., 5.00. By Pres. Sievers of the Gem. at Uellow Bank, Minn., 7.75, Coll. in North Minneapolis 3.75, by Mr. Städe in Devtls Lake, Dak., .75. By Cassirer C. Eißfeldt in Milwaukee 50.00. (S. -499.91.)

Entered the caste of the NebraSka DistrictS:

Inner Mission: By Fr. H. Frincke of the communion box -2.11. Fr. C. H. Seltz, Harvest Festival Collecte sr. Parish, 10.25. Fr. J. Hoffmann from sr. Joh.-Gem. 7.10. Fr. C. E. Bode, harvest festival coll. sr. Gem., 11.10. Fr. J. P. Müller, harvest festival coll. sr. Chriitus-Gem., 8.75. Fr. Th. Möllering of sr. Brakhage, thanksgiving coll., 8.50. ? J. M. Maisch 3.25. Fr. W. Rudolph of St. Paul's congregation in Bernard 9.12, of St. Peter's congregation in Humphrey 4.85, of St. Paul's congregation in Emerick 2.16. Fr. Joh. Meyer of St. Bethlehem's congregation 3.50. Bethlehem congreg. 3.38. Fr. J. Hilgendorf, communion cole, 9.61. Fr. H. Frincke from communion cole 2.50. (p. -87.93.)

Negermission: Fr. Fr. König, Weihnachtscoll. sr. Gem., 9.75.

Negro mission in Sprtn gfield: Fr. G. Weller from the bell bag sr. Ztons comm. 15.00.

Jewish mission: Fr. Joh. Meyer von sr. Bethlehem Community 4.65.

Emigr. Mission in New York: Fr. M. Adam, sent to Joh. Beerbohm's wedding, 4.75. Fr. König, harvest festival coll., 5.50. (p. -10.25.)

Emigr. Mission in Baltimore: Fr. King, Harvest Festival Coll., 5.50.

English Mission: Fr. M. Adam from N. N. 1.00.

Heathen Mission: P. H. Wehking by Mrs. L. M. 1.00.

Synodal treasury: P. A. F. Uve von. sr. Gem. 3.70. P. A. Bergt jun. from sr. Joh.-Gem. 10.00. P. F. Düver, Reformation Festival coll. sr. Gem., 6.85. Fr. H. Bremer, Harvest Festival coll. sr. Job.-Gem., 17.25. Fr. M. Adam, coll. sr. Gem., 8.00. Fr. H. Voß, harvest festival coll. sr. Cong. in Deshler, 5.00. Fr. Storm, Harvest Festival Coll. sr. Cong. in Friedensau, 6.70. Fr. H. Dannenfeldt, harvest festival coll. sr. Gem., 4.25. Fr. Joh. Meyer of sr. BethleHems-Gem. 3 70. Fr. A. Leuthäuser of sr. Congreg. 4.00. Fr. H. Frincke, Christmas coll. sr. Gem., 6.00. Fr. J. M. Maisch, desgl. 8.00. (p. -83.45.)

Pilgrim House in New York: P. E. Klawitter by J. Geldes 5.00.

Widows and orphans: Fr. K. Th. Grüber, Thanksgiving Offering of N. N., 9.00. Fr. W. Rudolph of St. Paul's Parish in Emerick 2.15. Fr. A. Leuthäuser, Thanksgiving Offering of N. N., 2.00. (S. -13.15.)

Orphanage near St. Louis: P. L. Huber, harvest festival coll. sr. Gem., 10.00. Fr. J. M. Maisch of s. pupils 1.70, Isaac Müller. 50. Fr. H. Frincke, Christmas coll. 2.00. (S. -14.20.)

Orphanage in Addison: P. L. Bendin, ges. at Mr. Lambreckt's birthday party, 4.50. P. H. Frincke, Christmas coll., 2.00. (pp. -6.50.)

Orphanage in Wittenberg, Wis.: Fr. H. Wehking from Mrs. L. M. 1.00. Fr. G. Weller, bell-bag coll. sr. Zions-Gem. 10.00. Fr. H. Frincke of s. Confirmanden 1.50. Fr. König, Christmas coll. sr. Gem., 6.16. By P. C. H. Seltz, Thanksgiving coll. sr. Gem., 3.50. (p. -22.16.)

Orphanage in New Orleans: P. H. Frincke, Christmas coll., 3.00.

Hospital in St. Louis: Mr. L. Gnekow, ges. on Mr. Alb. Blasing's wedding, 6.20.

Poor Students in Springfield: Fr. L. Huber, Christmas coll. sr. Comm., 1 p.m.

Poor students in St. Louis: P. C. Thrust cone from Mr. Ed. Meyer 5.00.

Poor students in Fort Wayne: P. G. Weller, ges. a. Abrens Horn's wedding, 10.75.

Poor students: P. W. Harms, Dankfestcoll. sr. Gem., 7.66, wedding coll. at A. Schleusener 7.34, thanksgiving coll. of Fr. Hilgendorf's Gem. 24.00, conference coll. in Fr. Maisch's Gem. 5.00. (S. -34.00.)

Student L. Eigel in Addison: P. G. Jung, Coll. sr. Gem. at Cordova, 5.00.

Pupil Ohldag in Fort Wayne: P. H. Fischer of sr. Christus-Gem. 22 00.

Student A. Meeting in Springfield: P. Job. Burmeister, Dankfestcoll. sr. Gem.. 6.99. P. H. Frincke. Kindtaufscoll. betrn. H.

field caused expenses: P. K. Th. Grüber, Dankfestcoll., 5.30. l'. Brakhage, desgl., 8.50. (p. -13 80.)
Seminar housekeeping in Addison: P. Brakhage from N. N. 1.10.
Seminary household in Springfield: P. G. Jung, Harvest Festival Coll., 8.50. 1". M. Adam, coll. sr. Gem., 10.00. (p. 18.50.)
Negro Mission Building Fund: P. W. J. Gans, Thank Offering by Mrs. Dorothea Junge, 5.00.
Gem. in Blair, Nebr.: Kassirer D. W. Röscher von k. Seuels Gem. in Indianapolis 13.89.
Free Church in Germany: P. M. Adam, ges. on Joh.
Beerbohm's wedding, 4.75.
Taubstummen-Anstalt: P. L. Huber, Erntefestcoll. sr. Gem. 9.50.
Mrs. P. Holtermann: Fr. Joh. Meyer of sr. St. Paul-Gem. 2.19.
Total -456.96.
Lincoln, Dec. 31, 1888. I. C. Bahls, Kaff.

Revenue to the Western District's coffers:

Synod treasury: By Fr. Roschke's Gem. in Freistatt -9.25. Fr. Rupprecht's Gem. in Cole Camp 5.50. Schäfer's Gem. in Tilsit 5.00. Matuschka's Gem. in New Welle 10.75. k. Fackler's Gem. in Canton 5.00. By P. Kuss of the Gem. in Cambria and Wilson, N. A., 15.00. By M. C. Barthel of P. J. Frosch in Elmira, Ont., 10.00, W. Oldhaver in Beardsley, Minn., 1.00, J. G. Höhne in Metra, Ind, 1.00. P. Friedrich's Gem. in Chattanooga, 4.45. Brandt's Gem. in St. Charles, 14.20. l P. Jben's Gem. in Harvester, 6.00. P. Grimm's Gem. in Altenburg by Mr. Kühnert, 10.60. P. Meyer's Gem. in Black Jack by Mr. Poggemöller, 18.25. P. Meyr's Gem. in Frievhetm, 8.50. By U. H. Sieck in St. Louis by Ed. Junghans 5.00. P. Pröhl's Gem. in Feuersville 5.25. P. H. Sieck's Gem. in St. Louis by Mr. Göhmann 13 20. k. Mießler's parish in DeS Peres 10.50. Wangeiin's parish in St. Louis by Mr. Umbach 16.00. P. Schmidt's parish in St. Louis by Mr. Sieving 64.18. (p. -238.63.)
Church building in Springfield: Fr. Bartels' Gem. in St. Louis 13.35.
Progymnasium in Concordia: Fr. Fackler's Gem. in Canton 1.00. By Fr. Germann in Ft. Smith by sr. Gem. 13.10, Mrs. Wegmann 1.00. By Prof. Käppel of Ä. Dietrich in Leavenworth 7 Kans., 1.00, Fr. Frese's Gem. in Port Hudson 6.00. By Kassirer Mangelsdorf 28.47. (p. -50.57.)
Debt Repayment: By P. Mencke in Stover from sr. Gem. 9.75, sr. Filiale 7.25. (S. -17.00.)
Western District Inner Mission: Fr. Schäfer's congregation in Tilsit 3.40. U. Matuschka's congregation in New Welle 6.25. Fr. Fackler's congregation in Canton 1.00. Praeses Biltz's congregation in Concordia 15.00. U. Janzow's congregation in St. Louis by Mr. Schwartz 17.00. By W. C. Barthel in St. Louis by J. G. Höhne in Metra, Ind, .90, F. Lüdtke in Winchester, Wis, 1.00, W. Hiddesen at Greenville, O-, 1.00. P. Bartels' Gem. at St. Louis 6.00. Brandt's Gem. at St. Charles 10.00. P. Jben's Gem. at Harvester 5.50. P. Grimm's Gem. at Altenburg by Mr. Kühnert 18.20. P. Zschoche's Gem. at Frohne by Mr. Weinhold 16.65. P. Mayer's Gem. at New Wells 9.10. k. Michels' Gem. in New Haven 2.60. By P. Ehlers in Norborne, Collecte on the Hockzeit Wehking-Berning, 14.50. k. Wangerin's Gem. in St. Louis by Mr. Willhartt 38.10. By Mr. Umbach 1.15, by Mrs. Lehr 3.00. P. Hanser's Gem. in St. Louis 51.50. P. Müller's Gem. in Beaufort 4.10. k. Schmidt's parish in St. Louis by Mr. Sieving 54.92. By P. Wangerin in St. Louis by F. Giime 1.00, by H. Bressert 5.00. By Mr. Umbach 2.35. (p. -289.22.)
Negro Mission: By U. O. Hanser in St Louis v Louis Kirchhofs 1.00. By M. C. Barthel of H. Bormann in Danbury, O., 3.20, Christ. Reh in Waldenburg, Mich., .50, W. Oldhaver in Beardsley, Minn., .50. 1 P. Richter's Gem. in Washington 4.00. U. Brandt's Gem. in St. Charles 5.00. By k. Jben in Harvester of N. N. 5.00. r. Norden's Gem. in Jarvis 2.00. By P. Mayer in New Wells from Ung. 2.00. k. Mendes Gem. in Uniontown 8.00. Durck P. Holls on Honen Creek by Wittwe B. 2.00. U. O. Hanser's Gem. in St. Louis 25.00. P. Albrecht's Gem. in Perry Co. 6.00. U. Schmidt's Gem. in St. Louis by Mr. Sieving 45.85. By P. Wangerin in St. Louis by F. Grüne 1.00. P. Meyer in Macon City 1.00, by D. Nosebrock 2.00. (S. -114.05.)
English mission: U. Sckäfr's parish in Tilsit 3.00. k. Richter's parish in Washington 4.00. By Kassirer Spilman 4.00, for English parish in New Orleans 5.00. O. Hanser's Gem. in St. Louis 15.00. P. Albrecht's Gem. in Perry Co. 1.00 (for hymnal), P. H. Sieck's Gem. in St. Louis 6.35. (S. -38.35.)
Jewish mission: 1'. Fackler's Gem. in Canton 1.00. k. Brandt's Gem. in St. Charles 2.00. By P. Holls to Honey Creek from Wittwe B. 2.00. (S. -5.00.)
Heathen Mission: By P. Holls to Honey Creek v. Wittwe B. 2.00.
Emigrant Mission: 1' Richter's community in Washington 3.50.
Pilgrim Buildings in New York: By P. Holls to Honey Creek by Wittwe B. 1.00.
Wittw enkasse: U. Schäfer's Gem. in Tilsit 3.00. Fackler in Canton 4.00. By U. Germann in Fort Smith from the Women's Club 5.00. By M. C. Barthel from J. G. Höbne in Metra, Ind. 1.00. U. Brandt's Gem. in St. Charles 14.65. k. Jben in Harvester 2.00, by sr. Gem. 3.25. U. Mayer's Gem. in New Wells 13.00. U. Michel's Gem. in New Haven 6.10. U. Buszin in Useful .50, from sr. Gem. 2.50. P. Heyne in Lake Creek 2.00. by P. H. Sieck in St. Louis from Ed. Junghans 5.00. P. Mendes Gem. in Uniontown 5.50. Mießler in Des Peres 2.00. P. Albrechts Gem. in Perry Co. 5.35. (S. -74.85.)
Sick pastors and liver: By M. C. Barthel v. l. G. Höhne in Metea, Ind., 1.00.
Orphanage at St. Louis: Through Fr. Rupprecht in Cole Camp by J. Meyer .50. Through Fr. O. Hanser in St. Louis by Miss. El'sa Mustard .50, by Leop. Jack 1.25, by Teacher Käppel's school 11.00.

1.00. By M. C. Barthel from F. Kufahl in Wheaton, Kans, .50. by P. Jben's Gem. in Harvester 5.40. by P. Grimm's Gem. in Altenburg by Mr. Kühnert 14.96, from teacher Asche's pupils 1.09. by P. Mayer's Gem. in New Wells 8.55. by P. Janzow in St. Louis from savings bank of Eduard, Arthur, Emma, Hilda and Hedwig Engler, Christmas gift, 2.50. by k. Nething in Lincoln from F. Boehmer 2.00. By kaff. Spilman 16.00. By P. Michels in New Haven, collecte on C. Roedders silb. Hockzeit 3.20, by parish 3.10. P. Heyne's parish in Lake Creek 7.00. By P. Holls in Honey Creek by Wittwe B. 1.00. P. Schmidt's parish in St. Louis by Mr. Sieving 32.50. P. O. Hanser's Gem. in St. Louis 39.50. (P. -151.55.)
Orphanage near Boston: By P. O. Hanser in St. Louis from Mrs. N. N. for printing press 5.00.
Orphanage near Wittenberg: through Fr. Albrecht in Perry Co. by the school children 3.65.
Hospital in St. Louis: By P. O. Hanser in St. Louis by Miss. Elisa Senf .50.
Deaf and Dumb Institution: Fr. Grimm's Gem. in Altenburg by Mr. Kühnert 13.25. By Fr. Holls in Honey Creek by Wittwe B. 1.00. (S. -14.25.)
Poor students in St. Louis: Through Fr. Roschke in Freistatt, ges. at Voßkamp's wedding, 9.00. Through Fr. Heyne in Lake Creek, thank offering by N. N., 1.00. Fr. Schmidt's Gem. in St. Louis through Mr. Sieving 9.60. (S. -19.60.)
Poor Schöler in Fort Wayne: By Fr. Michels in New Haven, Coll. at Holtgrewe-Kappelman wedding, for Matuschka 6.00.
Poor seminarians in Addison: for buszin of k. Brandt in St. Charles 2 00.
German Free Church: Fr. Schmidt's congregation in St. Louis through Mr. Sieving 25.10.
Congregation in Fulda, Minn: By Fr. Hanser in St. Louis from the Young Friars' Association 5.00.
l Fr. Biedermann's Gem. in St. Paul: By Fr. Hanser in St. Louis from the Young Friars' Association 25.00.
Gem. in Sedalia, Mo.: By P. Holls in Honey Creek by Wild. Beck 1.00.
k. Schubkegels Gem. in Blue Point, Nebr.: By k. Hanser in St. Louis by Heinr. Scheer 10.00, by Jungfr. Verein 10.00. (S. -20.00.)
Comm. in Moberly, Mo.: Fr. Ehlers Comm. in Norborne 7.75.
Piano for Concordia: By Kaff. Mangelsdorf 5.00. St. Louis, Jan. 22, 1889. H. H. Meyer, Kassirer.

For the orphanage at Addison, Ill, received from congregations: c. in Illinois: From P. Great's congregation at Addison: by H. Bergmann -35.80. By F. Göllner 23.55. By L. Rathje 19.05. By F. Fedderke 38.25. From 1'. Rabe's parish at Yorkville 10.00. From Chicago: By P. Reinke as Christmas gifts wedding collectibles from Hitzmann-Karnebage's and Karl Schalk's wedding 9.80 and 3.00. By l'. Bartling from Joh. Klitzke 1.00, u. Caroline Bornhöft .50. Through teacher Diener from Mrs. Junker 2.00. Through Fr. Leeb, Collecte sr. Gem, 9.90. By Fr. Müller in Lake View from Joh. Lobitz 1.00. By Fr. F. Detzer in Niles Centre from Franz Heinrichs, Fritz Poppenhagen, Christian Poppendagen G 1.00. By Prof. J. S. Simon in Springfield 31.27 and 69.40. Coll. on 1st Sunday of Advent by P. H. Brauer's Gem. in Niles 15.25. By teacher J. H. W. Krüger in Effingham by E. Pfeifer, A. Pfeifer, C. Pfeifer, Rlch. Woidt u. Wittwe Eden (p .50, Thomä, J. Krohn, Wenthe, Pett, Wittwe Ringwald, Frankenstein, Frau Koboldt, L. u. W. Tjardes, Wilh., Louise and Anna Kobold, N. N. (Z .25, M. u. F. Lunow .35, W. Lewerenz and F. Witt .75, H. Evert .40. by L. Markmann in Bensenville 2.00. by P. Detzer in Niles Centre by Jul. Stief 2.00. by P. J. W. Steffen by the comm. in Genoa 6.00, by the comm. in Hampshire 4.65, by the comm. in Sycamore 3.10. (p.-298.02.)
From communities etc. outside Illinois: By Cassirer D. W. Röscher in Ft. Wayne, Ind., 4.50 u. 14.41. By Kaff. Ch. Schmalzriedt in Detroit, Mich, 9.58. By Fr. Imm. Gibring of sr. Gem. in Sweet Springs, Mo., 4.55. By Cassirer J. C. Bahls in Lincoln, Nebr., 6.50. (S. -39.54.)
From children: From Chicago: Christenlehr-Collecten: by k. H. H. Succop 12.10, P. H. Wunder 9.14; from teachers' pupils: F. J. C. Kringel 2.51, G. Bartelt 3.00, R. A. Wismar 4.00, W. F. Diener 11.35, F. Kringel 9.75; from the piggy bank of little Agnes Diener .90; from P. W'. Kohn's pupils 3.67. From teacher Chr. Merckenschlager's pupils at Woodworth, Ill., 7.25. From the piggy banks of Adolph, Karl, Fritz and Otto Engel at New Minden, Ill., 2.37. From Bloomington, Ill. from the pupils of teachers: E. F. A. Stahmer 7.66, H. Biermann 4.10. From teacher W. Wellensiek's pupils at Red Jacket, Mich., 6.23. (p. -84.03.)
In board money: By Cassirer Ch. Schmalzriedt, Detroit, Mich. for A. and H. Wagester 10.00. By P. Schöfler in Joliet, Ill, from Barbara Meyer for Bro. Meyer 12.00. From Joh. Steffens in Chicago 5.00.
Received for the orphanage at Wittenberg, Wis: By Mr. Schütz in Readfield, Wis. 8' sack of flour, 8 p. Bran, 4 p. peas. By N. N. in Clintonville, 1 barrel of cabbage heads and red beets. N. N. in Bear Creek 2 p. potatoes. Hönike in Town Hermann 1 p. potatoes, 1 p. flour. J. Fröhlich in Cecil 1 p. flour. Kregel 3 p. cabbages. Röpke, Shawano, 1 p. flour. Gürt, T. Hermann 1 p. flour, Gielow in Clintonville 3 p. cart. By P. Nickel at Shawano stocking wool. By P. W. Hudtloff, Belle Plaine, onions and hops. Durck l'. Rathjen 1 bundle of children's woolens. S. Mener in Cecil 1 quart beef. A. Dahlmann in Milwaukee 1 box candy. From the Women's Association of St. Stepbans Parish in Milwaukee 4 quilts, 1 pr. stockings. Mrs. Pöntlage 1 quilt. Mrs. Woydt 2 woolen petticoats, 2 girls' pants, 2 shirts, 1 white skirt. Mrs. Graffenius 2 doz. Caps, 18 pr. glove. Mr. Meisner in Clintonville

1 barrel of apples. R. H. Dicke 2 p. flour. By R. Wolbrecht from his. Parish in Sheboygan 5 quilts, 8 pr. stockings; 12 pieces of stuff for nuthatches, 1 tr. overcoat, 1 doz. Handkerchiefs, 3 pr. shoes, 4 caps, 2 g-tr. skirts, tr. boy's stuff, 5 pr. gloves, 1 vest, 2 mufflers, j doz. Towels, 9 nd. calico flannel, a number of picture books, stylus w. By R. Kühle from sr. Gem. in Milwaukee 1 Sammtkäppchen, 2 Pr. Pultwärmer, 8 wollene Unterröcke, 2 woll. Shirts, 19 Pr. wool. Stockings, 6 yrs. calico, 1 wool. Girls' trousers, 2 girls' jackets, 4 dresses, 37 caps, 2 knitted jackets, 4 boys' trousers, 2 Pr. shoes, 25 Ud. towel stuff, 12 handkerchiefs, 3 skirts, 1 neck tie, 1j Ad. wool. Stuff, 1 shawl, 1 boy's suit. From the women's club called Gem. 5 Pr. stockings, 6 pillowcases, 1 sheet, 3 aprons, 3 woll. Kleiber. From Mr. Jastrow and Boogie in Milwaukee 14 pr. sockube. From the Maidens' Association of Bethlehem congreg. in Milwaukee 14 caps, 9 handkerchiefs, 2 scraps gingham, 15 spools sewing thread, 1 tr. jacket, 1 skirt, 1 shawl, 1 wool. Petticoat, 5 aprons, 4 collars, some thread. By Mr. R. Weber, New London, 4 p. medl. By Heling, Belle Plaine, some wool.

Sincerely thanking the kind donors Herm. Dittke.

For the Martin Luther Orphanage in Wittenberg, Wis., -received: By R. Dowidat in Oskosh, Wis. sent at the after-celebration of W. Knobloch's wedding -1.16. By P. Rathjen in Bonduel, Wis. sent at Schneider County wedding, 3.70. By R. Dicke in Town Washington, Wis. from C. Luebke 1.00. By P. List from Gillet, Wis, by J. Hausen, F. Bubolz, J. Quandt 1.00 each, W. Kasten, F. Bublitz, C. Sellnow, A. Weber .50 each, J. Lübke, H. Lübke, F. Dorow, R. Hinz .25 each. By R. Schwan in Pella, Wis, at Mr. Grunwald's wedding s., 5.00. By R. Erck's parish in Wausau, Wis. s., 9.00. By R. Stute's parish near Rankin, Wls. s., 4.00. By P. Fuhrmann in Clintonville by sr. Gem. that. 7.75, at Town Line 3.05, F. Töpke 1.15, Mrs. Speerbrecher .15, Mrs. C. Hoffmann, L. Korb, I. Fischer, C. Wedbe each .50, J. Eßmann, F. Rinbt each 1.00. By R. Llst's Gem. at Gillett 4.25. By R. B ewend at Boston, Mass. that. 1.00. By P. Bittner at Grand Rapids, Wis. that. from sr. Gem. 5.35, s. school children 2.35, Mrs. W. Popofski 1.00. By R. Gevers of St. Peter's Women's Association in Prairie du Chien, Gift. 5.00. A. V. and R. P. in Westfield, Wls. 5.00 as a "Christmas gift." By R. Brueggemann from Mrs. R. El. Weyel in Willow Springs, Ill, 1.00. Gift for the 4 Boesel siblings 4.00. From N. N. in Norfolk, Nebr. 1.00.

Many thanks to all dear donors!

For the orphanage in Indianapolis

received: From A. Bleck -1.00, N. N. through teacher Schulz .50, from school children of St. Paulus Gemeinde dahier 5.00, from d. Centkasse der Confirmanden derselben Gem. 2.00. Through R. Werfelmann, ges. auf der Hochzeit W. Petersheim, 8.00. From school children R. Hitlers 7.00, Lehrer Konzelmanss 3.00. Christabend-Collecte aus P. Werfelmanns Gem. in Brazil 7.65 and v. N. N. J.OO. R. Schäfer's Gem. 4.65. R. Tisza's Gem. 6.00, N. N. .10. From R. H.ller 18 1t> meat. By Mr. Zapf from Mrs. Haker's sewing school in R. Zorn's Gem: 1 cloth, 1 towel, 4 pr. stockings, 2 pr. gloves, 1 pr. pulse warmer, 2 white aprons, 1 with waistband, 3 pegs, 4 quilts, the small one for the foundling, 5 collars, of which one f. d. foundling. In addition, from women and virgins before. Gem. 2 nightgowns, 6 aprons, 2 petticoats, 4 pr. stockings, 2 pr. pants, 2 pr. woolen shirts. By Mrs. R. Sauer from the Women's Association of St. Paul's congreg. in Fort Wayne: 1 woolen blanket, 11 pr. stockings, 1 rushing, 2 saucer covers, 1 chemise, 2 bed sheets, 9 aprons, 5 pr. pants; from Mrs. C. Nahrwolt 1 dress, 1 petticoat, 1 l>ck apron, 1 bodice, 2 pr. pants. From the Dreieinigkeitsgem. here from N. N. 2 woll. Blankets, from N. N. 2 pillows including covers. P. Seuel.

For the Deaf and Dumb Institution in Norris

From July 8, 1888, to January 8, 1889, received from the Kassirers: Chr. Schmalzriebt -26.55, Ch. Svilman 1.50, J. C. Babs 12.30, D. W. Röscher 23.40, Ch. Eißfeldt 11.00, Ch. Schmalzriebt 11.42, J. S. Simon 4.03, Ch. Eißfeldt 10.65. By Kassirer Hargens in San Francisco, Cal, by the Women's Club of R. R mkel in Los Angeles 5.00. By Kassirer: D. W. Roscker 57.02, H. H. Meyer 29 30. By the Hrauen-Deaf-MuteV rein in Detroit, proceeds of its annual festival in Norris, 200.00. By H. Aerger, Waldenburg, Mich. collected at the golden wedding of the Klug'sche Ebeleute, 5.00. By Cb. Schmalzriedt 30.00, J. S. Simon 9.47. Collecte der Trinitatis Gem. in Detroit 18.50. By H. Tiarks 17.30, Cb. Svilman 25.00, Chr. Schmalzriedt 28.36, H. H. Meyer 1.50, J. S. Simon 14.50, J. C. Babs 21.40. By Mr. C. Peters, Pittsburgh, Pa. part of the bequest of the late Christine Zerbe 1600.00. J. S. Simon 28.50. Ch. Schmalzriedt 20.25. Ck. Eißfeldt 9.00. D. W. Röscher 14.25. Cb. Spilman 13.00. T. H. Menk 22.60. Ch. Schmalzriedt 29.03. D. W. Röscher 15.65. By H. Aerger, Waldenburg, Coll. of ImmanuelsGem., 15.55. D. W. Röscher 15.65. J. S. Simon 7.25. J. C. Babs 15.15. T. H. Menk 11.05. Ch. Eißfeldt 31.00. Cb. Svilman 22.40. Cb. Schmalzriedt 15.50. H. Tiarks 28.43. Cb. Eißfeldt II 00. unnamed from Nokomis 5.00. H.H. Meyer 10.00. D. W. Röscher 50.00. J. S. Simon 33.40. collecte at an exrmen of the deaf and dumb in Trinitatis Parish in Detroit 24.78. by J. Keil, New York, .50. J. C Babs 9 50. Ch. Eißfeldt 56.15. D. W. Ro'cher 3 06. by Fr. Uffmann, Ainsworth, Nebr, by the congregation there 2.15. By Miss Caroline Schmerling of the Young Women's Association in Meriden, Conn. 5.00. By the congregation in Waldenburg, Mich. 14 25. Cb. Spilman 12.00. A bond given, werth 10.00, by Frederick Haker in Fort Wayne, Ind. For the giving of presents to the deaf and dumb, given by the Women's Deaf and Dumb Association in the Trinitat's congregation of P. J. A. Hügli in Detroit, 92 48. By women of the Immanuels congregation of P. K. L. Moll in Detroit 41 20.

Wishing God's rich blessings to all dear givers

Report of the Treasurer of the General Widows' and Orphans' Fund for the Year 1888.

Intake:	
Kafsen stock from 1887-58	80
From the general synod treasurer E. F. W. Meier.....	11.38
From the same, yield of the "Nudloff legacy"	93.20
Agent Bartbel of "Magazine", Vol. II and 12	250.00
From the Illinois District	1842.51
From the Western District	662.09
From theWisconsin District	553.16
From theMichigan District	532.72
From the Eastern	District
405.62	
From theIowa District	383.06
	-4792.54
Issue:	
Support for widows of theIllinois - District - -1454.27	
""of theWestern District""	922.62
""of theEastern District-- -65021
""of theWisconsin District
-535.00	
"" desIowa - District	422.24
""of theMichigan District--	-306
.40	
""of theKansas District	270.00
""of theMiddle District--5360
""of theSaxon Free Church--8500
To a studying orphan boy from "Nubloff-Legat" 93.20	
	-4792.54

In addition, the treasury owns the "Rudloff legacy", the proceeds of which are to be used to support student preachers' or teachers' orphans. This has been deposited with the synod for years and amounted to -1000.00 on January 1, 1889.

C. F. W. Sapper.

For poor students

received from the community R. Baumanns -8.00. From K. Schubert through P. Sprengeler 1.OO. By R. J. Strasen, ges. at Kahl-Tiegs wedding, 3.00. By same for M. Schott from Mrs. Lehberg .50, from Mrs. Fahl .50. From Gem. women's association in Freistadt, Wis. for M. Wichmann 16.00. From Gem. R. J. F. Müllers in Michigan for D. Ehmann 12.50. Gem. of R. Prvhls in Lebanon, Wis. for Th. Schurdel 13.25. Women's Association of Gem. of R. Achenbach for W. Schulz 5.00. P. Clausen of the same. Gem. for W. Schulz 2.00. Gem. R. Frinckes in Michigan for W. Schneider 28.83. Jak. Tröster by R. Bürger in Nebraska for Paul Rupprecht 10.00. By R. Krumsieg in Minnesota for Paul Johl 10.00 (of which 8.28 ges. on the gold. wedding of the Pröckel's spouses). By R. Albrecht in Janesville, Wis. collected in Christian teachings, for Ad. Oetjen 11.00. By P. Käselitz in Illinois, Christmas Collected for K. Boseck, 5.00. Women's Club in Freistadt, Wis. collected for Tb. Schurdel 8.00. Mrs. Pritzlaff and Mrs. Lüdke to Christmas tree J.OO. Women's club of the local Trinity congregation, through Mrs. Pritzlaff for underwear and for stockings 5.00, 1 white shirt, 6 colored shirts, 35 towels, 6 sheets, 6 underpants, 4 pr. wool. Stockings. Mrs. Woller allhier by Prof. Huth 4 Pr. woolen stockings. By R. J. Strasen allhier from the family Grunwald 1 quilt; from the family Pliesebke I Outlt; from d. family Barvoth I quilt. By R. Kühle here I woolen quilt. From the Women's Association of the local. Dreieinigkeitsgemeinde by Mrs. Pritzlaff 2 underpants, 2 pr. woolen stockings.

Many thanks and blessings to all dear donors! Milwaukee, Jan. 12, 1889. Ch. H. Löber, Dir.

With heartfelt thanks, the undersigned received: for M. Dorn from Mrs. Kirchhof, Sr. in Arlington Heights, Ill, -5.00; for H. Hafner and M. Michael from the Women's Association of Mr. R. Michael's parish, 10.00 each; for A. Ullrich through Mr. R. J. Str'eter, collected at the wedding of Mr. W. Puschecks, 17.50; for G. Eifrig through Mr. R. E. H. Wischmeyer from the Women's Association of sr. Gem. 10.00; for A. Ruschhaupt durck Hrn. R. Groß von M. Crämer I.OO, for E. Härte!, collected on the HochzeitHapperöbke, 6.50, Collecte sr. Gem. for poor pupils 34.03; forgab! from Betblehems-Gem. in St. Louis, Mo., 15.00. for V. Kern by Mr. R. A. Sieving from sr. Gem. 10.00; for A. Ruschbaupt by Mr. A. Werling in R. Lifts Gem. 10.00; for the same by Mr. R. Dau from sr. Gem. in Memphis, Coll. on J. Advent, 8.45, on Weinackststage 6.60, from the Gesangverein Concordia 3.80, from individual parishioners 6.40; for F. Verwiebe by Mr. R. L. Schulze from young people sr. Gem. 15.80; for H. Damm by Mr. R. Michael of the Women's Association sr. Gem. 10.00.

Fort Wayne, Jan. 16, 1889. H. D ümling.

For Concordia

received gifts of love: From N. N. for the college library 2.00; from R. A. G. Grimm for P. Stöppelwerth 5.00; from Hrn. Gottl. Sckolz, Montrose, Mo. for Tb. Meyer 12.50; from N. N. a special map of the Ver. States, 10 vols. for the Collegebibliothek, 4 barometers, etc.; from R. Kretb, Hope, Kans. f. poor Sck students, sent on A. Lüdemann's wedding, 6.00; from the latter's congregation on Lyons Creek 4.00; by Kassirer Meyer for poor Schküler 3.45; durck R. A. W. Frese for P. Stöppelwerth from the congreg. in Port Hudson, Mo., 3 25; for the same sent at the Werner-Wolff wedding 3.65; by Präses Biltz v. d. St. PaulsGem. in Concordia for A. Habekost 8.00, for G. Frese 2.00, for R. F. T. Distler for Fr. Göttschardt of D.



For emigrant mission

received from October 1 to December 31, 1888: From Chr. Bauer - 2.00, H. Schuster .50, Kassirer Röscher 103.09, Fr. Köhn 86U. 4.00, Kassirer Spilman 22.68, Karl Müller 1.00, P. Dowidat 20.00, Thielbar 1.00, Kassirer Spielman 38.08, Ebr. Wohlenberg .50, Kassirer H. H. Meyer 14.65, Chr. Nick .50, Mrs. Ohland 1.00, Kruse .50, I". Steup .14, P. Jäkel 23.00, J. Weieloh .50, Kassirer Bahls 28.45, Kassirer Spilman 75.00, Kassirer Renfer 10.27. (Summa-

For the Pilgrim House

received from October 1 to December 31, 1888: From Kassirer Roscher -4.00, P. J. Nachtigall 12.00, Gustav Müller 2.00, Karl Wiedenköfer 2.00, Louise Harries .50, H. Dose 1.00, Karl Eckert 1.00, Kolbeweg 2.00, N. N. 5.00, Kassirer H. H. Meyer 6.80, Kasstrer Spilman 27.00, Kassirer Renfer 14.00, Kassirer Menk 12.00, W. F. Peters 1.00, R. Bunke 5.00, Fr. Klender 1.00, C. Becker 1.00. (S. -97.30.)

Also donated to the Pilgrim House were: 12 pillowcases from the Women's Association in Port Richmond, desgleichen 38 pillowcases and 54 towels from the Women's Association in Fr. Steup's parish.

In non-interest bearing loans, -1082.50 was received and -260.00 was repaid in the last three months.

For the printing of the English Lutheran hymnal received from: B. H. Succop -2.00, C. F. Penzel L G. Reichardt 20.00, by P. C. Dreyer 2.55, by A. F. Reller 5.00, by Pbil. Treide 5.00, John Peters L H. Paul 40.00, by the Lutheran Bible Society at Fort Wayne, Ind, 50.00, F. A. Üblich 20.00, Fr. L. Weber 2.50, Miss E. Weber 2.50, H. Weber 2.50, Chr. Weber 2.50. Sincere thanks to St. Louis, Jan. 22, 1889. C. L. Janzow.

For the college household in Fort Wayne

received with heartfelt thanks: From the Women's Association in Friedheim 4 quilts, 12 towels.

Fort Wayne, January 17, 1889, A. Aehnelt.

New printed matter.

The elect of God. Sermon on the Gospel on the 20th Sunday after Trinitatis, preached and committed to print at the request of his congregation before E. Rolf. St. Louis, Mo. Concordia Lutheran Publishers. 1889.

The subject of this excellent sermon is: The elect of God. It shows: 1. who the elect of God are, 2. on what their election to eternal life is based, 3. where it comes from that the number of the elect is so small, and 4. how the believers should use the doctrine of the election by grace correctly.

The same can be obtained postage-free from the Concordia publishing house by sending in 6 cents.

Pilgrim Songs by *F W. Herzberger*, Lutheran Pastor.

63 pages clothbound with gilt edges.

Price 35 cents. To be obtained from the author or from the editors of the "Rundschau" in Chicago.

We gladly comply with the wish of the honored author of these lovely poems by displaying them here; For they are worthy to be received by our growing generation and others among our worthy readers who know the English language, to be read and recited in quiet hours of celebration, these tender, intimately pious songs of one of our brothers, who hopes to reach the goal of the pilgrimage of the children of God, the heavenly home, in a not distant time, soon to sing the songs of the accomplished in the higher choir with all the blessed.

A. G.

Correction.

The Bericht about the "Verhandlungen der 12. Jahresversammlung der Synode der ev.-luth. Freikirche in Sachsen u. a. St. 1888" costs not, as stated in some copies of the last "Lutheraner", 12 Cents, but 40 Crnts.

The report on "Proceedings of the 12th Assembly of the Lutheran

Changed addresses:

Rev. -4. O. Doerfler, -4urt-lia, (ükerokee Do., lorvs.

Rev. 6. dolirmunu, Lcien Valley, Lriv Oo., b^rv ä5orlr. kev. Lr "8t 8turck, Wiucti68t6r, kÄ^ette Oo., l6xu8. b'. L. lIUcledrundt, eor. Orcfturck "L Dmvdor 8trs., Decatur, Ill.

O. D. -edneicler, tViUinwsiiurrr, lMlrvuuekc, tVis.

L. -trierter, ^pplcton, 8rvikt Oo , lVlinn.

Ill. ^Volkrm, 223 Water 8ti ., tVuterloo. lorva.

The "Lutheraner" appears every fourteen days for the annual subscription of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by porters, the subscribers have to pay SSCents porter's fee extra.

The "Lutheran" is sent to Germany by mail, postage paid, for K1.2S.

Letters containing business, orders, cancellations, funds, etc., can be found at the address: laitd. Oonvortiu-Verlsx (äl. O. kurtdsl, Xxvnt), 6orner of üliumi 8tr. L Inciwnu 8t. Louis, ülo., anher" send.

Those letters, however, which contain notices for the paper (articles, "An" show" receipts, address changes, etc.), find under the address: "Lntliernoer", Vonevrsti" 8">"in "r/, an dir Redaction z" sende".



Herausgegeben von der Deutschen Evangelischen Mission

Redigirt von dem Lehrer-Collegen

45th Ann.

(Submitted.)

Our emigrant mission and the "Lutheran Pilgrim House" in 1888.

The twentieth year of the existence of our emigrant mission and the third year of the existence of the "Lutheran Pilgrim House" lies behind us. Praise and thanks be to the Lord for His continued help in all the troubles and worries that the work among the foreigners always brings with it. He has given us strength and health, has bestowed grace and blessings on our work, and has encouraged the work of our hands.

Immigration, which mainly provides the material for our work, amounted last year to 419,718 against 405,405 in the previous year, including 86,380 Germans against 81,864 in the previous year. Immigration from Italy, Poland, Russia and the Slavic countries of Austria has decreased, while the influx from England, Wales, Germany and Scandinavia has increased. The Lord has been wonderfully merciful in protecting the many foreigners on their journey, especially across the world's oceans. Apart from the sinking of the steamer Geiser on the journey from New York to Copenhagen in August, in which 72 passengers and 33 crew members found their grave in the waves within a few minutes, no further catastrophe occurred. May all those who have traveled from place to place happily and in good health, without any particular accident, thank God for His protection and pay their vows to the Most High!

Very strict treatment is given to immigrants who come over under contract or as "paupers", who, to all appearances, soon become a burden to the country; to very old, infirm people, to women who bring children but no breadwinner, to girls who have fallen over there, as well as to cripples and persons who have been in prison or in a hospital over there. When the names are registered at Castle Garden, each person is interrogated as sharply as possible, and if the slightest suspicious circumstance comes to light, the persons concerned are immediately taken to a locked room,



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Feb. 12, 1889.

No. 4.

After all other passengers have been cleared, they are subjected to an even stricter interrogation. If there are cases which, in the opinion of the Castle Garden officials, violate the law, the sworn statement of the immigrant is sent in writing to the customs collector, who then has to decide whether he can leave freely or must be transported back. If no one can be found here to vouch for the people and, in doubtful cases, provide the necessary guarantee of \$500.00 that they will not be a burden to the country, the customs collector orders their return, which usually takes place on the same steamer on which they crossed. The shipping company in question must take over the transport free of charge. Sad scenes take place, especially when whole families have to migrate back. They return to their home country poorer than poor and must endure ridicule there. In such cases, the benefit of our emigrant mission becomes apparent. I have repeatedly succeeded in snatching individuals and entire families from the sad fate of being sent back. Only recently, I was able to free a family over which the customs collector had already broken the baton and which was to be brought back on board the ship within six hours of my becoming aware of this case, so that they could travel forward to Cleveland instead of backward to Bremen.

As often as a German ship lands its passengers, my way leads me to Castle Garden. Usually two steamers arrive weekly from Bremen, 2 or 3 from Hamburg, one each from Antwerp, Rotterdam and Havre, and monthly one from Stettin. There my main occupation is the distribution of Lutheran writings. In the past year I have distributed: 2700 synodal calendars, 2500 tracts, 5400 Lutheran children's sheets, 150 volumes of Luther's People's Library, a large number of issues of "Zeuge der Wahrheit", "Lutherisches Volksblatt",

"Lutherischer Anzeiger", "Pittsburg Kirchen- und Waisenfreund", as well as many "Abendschulkalender" and "Blüthenlese". I would like to thank all those who have provided me with this reading material.

have supplied in return for payment. May the seed thus scattered also bear fruit! During the distribution of writings, I look around for those who are directed to me or to the "Lutheran Pilgrim House". Those who visibly carry the yellow card of the "Pilgrim House" are soon recognized by me, addressed and received. Unfortunately, many keep our card in their pocket or have it packed in their suitcase. It is only by chance that I meet them. If I have the names of the people assigned to us, I try to find them out of the crowd; but in many cases I do not succeed. Therefore I have to ask again and again: Send the card of the "Pilgrims' House" to Germany in time and impress upon the people to wear it visibly when they arrive in Castle Garden and not to take it off until they are in the "Pilgrims' House". When I have finally found my people, I place them with their hand luggage on a pile and, as soon as the doors open, I move with them into the "Pilgrims' House" a few minutes away, where they are then further counselled and cared for according to body and soul.

Although many people who wanted to and should have come to the "Pilgrims' House" did not, our guest book shows the names of 5164 guests who stayed there last year. They were people of all status, age and faith and from many countries, even the black African was not missing. Among the guests were also many brothers and sisters from our congregations, who were on a visiting trip to Germany. Through these guests, our treasury raised the beautiful sum of \$6172.13. But there were also many poor people among them who were hungry but had no money. These - there were 896 persons - received free meals, and in many cases also free night quarters, to the value of \$224. In addition, support was given partly in cash and partly in food for the onward journey in the amount of \$689.48.

The financial situation of the "Pilgerhauf" is a favorable one, as the report of our treasurer shows. Although the collection funds are now running out

The income of our congregations is sparse, since so many other general synodal purposes have to be satisfied; but as a result of the good income in our budget and commission fund, combined with the non-interest bearing loans which have flowed to us so abundantly, the debt could again be paid off in \$5000. On January 1, '89, we thus hold a debt of \$14,000, for which we have \$685 interests, and a debt of \$12,268.70, for which, praise God! we have no interests to pay. And since on January 3 a friend of the "Pilgrims' House" again lent us \$2500 without interest, we have thus immediately paid off the second mortgage in full, and thus only have to pay for \$11,000 - \$535 interest annually. Who would have guessed this progress when three years ago, with fear and anxiety, we undertook the purchase of the "Pilgrim House" for \$45,000 with only \$1000 in hand, without knowing whether our congregations would approve the venture and help us. How thoroughly God has disgraced our small faith! In the first year we had to get \$2300 alone for our interests and now only \$535. Truly, the Lord has helped us beyond pleading and understanding! And if all signs are not deceiving and God does not withdraw His blessing from us, we will soon get rid of the remaining interest-bearing debt. This can happen if we receive a lot of non-interest bearing loans. This will bring a substantial benefit to the "Pilgrims' House". The money is safe and invested in such a way that it can be returned punctually after thirty days' notice. So far, we have never needed to meet this deadline, but have always been able to repay the reclaimed amount immediately. So who would not want to help who can help?

The proper management of the "Pilgrims' House" causes greater difficulties than some people might suspect. It is not easy to satisfy all the demands and requests of the thousands of people who stay there. Among them there are also oddballs who have to be treated like a raw egg. In addition, it is very difficult to always find the right service personnel. We also know and feel the general land plague with servants. Fortunately, God has provided us with an excellent housemother in Mrs. Cornils, with whom I manage the entire household. She works with real interest in her often quite arduous profession with untiring zeal and rare skill and has earned general praise for her great cleanliness, good cooking and friendly treatment of the guests. She is still assisted by a cook, a housemaid and a house servant. In addition, a bookkeeper and an agent for Castle Garden are employed at the "Pilgrim House."

My cash sales were \$126,121.18. Advances were made \$2691.74. 3049 letters were received, 2278 were written.

If we now take a look across the ocean at our aid stations in Bremen and Hamburg, we must first report on personnel changes. Mr. W. Vopel, who has been in our exclusive service in Bremen for six years, has moved to Hamburg and taken up the position of the Hamburg Lutheran Emigrant Mission, which became vacant through Thormählen's death. His address is No. 15 Amlingstraße, Hamburg.

Vopel's successor in Bremen is Mr. W. Schmidt, No. 9 Wiesenstraße. Vopel's relocation to Hamburg was planned and carried out without our involvement, and everything possible was done on the part of the Missourians to keep him in Bremen; for, even though he did not belong to Missouri, he presided over his difficult post with commendable skill, loyalty and obvious success. As reluctantly as we therefore had to let him leave Bremen, we do not begrudge the Hamburg Mission the capable strength it has gained in him, but we do not claim more immigrant assignments than is right. We are well aware of the difficulties involved in the proper distribution of the cards of the "Emigrants' House" and the "Pilgrims' House", and have therefore always been satisfied with the portion allocated to us and will probably have no reason to complain in the future. It is enough for us to know that the gentlemen in the Hamburg Committee, who have known and taken into account our Emigrant Mission for sixteen years and our "Pilgrim House" for three years, are convinced that the emigrants are in good hands with us.

But why do we have our own representative in Bremen? Because the Unirten, in whose hands the emigrant mission lies there, want to know absolutely nothing about our mission and our "pilgrim house". Pastor Buntz, the present head of the Bremen Emigrant Mission, has referred in his report (as far as I know for the first time) to our activity among the immigrants in New York and Baltimore, and speaks of his position toward us as follows: "Since the stream of emigrants still continues to turn predominantly to North America, where they land almost without exception in the ports of New York and Baltimore, we have put ourselves in close contact at the latter port with the pastors of the Protestant synod, Batz and Huber, who faithfully take care of those recommended by us and provide for them to the best of their ability. In New York, we have been in close contact for many years with the "German Lutheran Emigrant House" at No. 26 State Street, which was founded by the church and is directed by the excellent Pastor Berkemeier, where we know that our emigrants are in good hands, both in body and soul, while without such reliable protection they are exposed to the greatest frauds and moral dangers, especially in New York. In the course of the last few years, the American Missouri Synod, which formerly assigned its immigrants to this house, has separated from it and recently founded its own "Pilgrim House" for the emigrants. In the meantime, we have not been able to decide to enter into contact with the Missouri Synod and the house representing its interests and also to supply it with emigrants. The latter must first prove itself (?), while the older house has already proven itself to be quite reliable. Moreover, we must deplore the fact that the Missouri Synod excludes all German Lutheran churches from the fellowship of pulpit and altar and thus separates their members who have come from Germany in the most sacred things from their members who have remained behind, while we have just let it be our eager endeavor to maintain the intimate relationship between the German Lutheran Church and the German Lutheran Church.

The aim is to cultivate and maintain the ties between the distant family members and those who have remained at home. Incidentally, the Missouri Synod also maintains its own agent here, who has to protect its interests and is active on its behalf. So far Pastor Buntz. The concern for the emigrants in the German port cities has always been rather small on the part of the church in Germany. When our Mission here was founded 20 years ago, there was an emigrant mission only in Hamburg, in connection with the inner mission driven by the "Rauhen Haus", which exclusively assigned the emigrants to the notorious Pastor Neumann in New York. Hamburg was the main port for German emigrants at that time. In Bremen, almost no one took care of the emigrants but the Methodists, who at that time had the so-called "Mission House" in New York and tried to bring as many guests as possible to this house. On the Lutheran side, Pastor Ruperti, then in Bremerhafen, did what his time and strength allowed him to do for the emigrants; but there was no one person who devoted himself exclusively to this activity. This circumstance drove me to Germany in 1873. The foundation of a Lutheran emigrant mission in Bremen as well as in Hamburg took place. Mr. B. Zieger from the Stephansstift in Hanover was appointed as missionary for Bremen, but was first sent to New York in order to get to know the local conditions in detail. After his return to Bremen, he was assisted by a number of Hanoverian pastors and laymen who directed his work and provided for his living. Both sides rejoiced in the prosperous progress of this highly necessary work of Christian charity. Then came the so-called lean years of emigration, as a result of which Zieger's activity decreased. In addition, the financial contributions flowed more sparsely. Zieger lost heart and gave up his post, and the Lutheran emigrant mission in Bremen came to an end. Gradually, emigration picked up again, especially through Bremen. Then the Unirten took care of the emigrants and contacted the "German Emigrant House" in New York, at a time when our connection with the said house was already beginning to loosen. When we completely severed this connection for ecclesiastical and other reasons, which were published in the "Lutheraner" at the time, the unite in Bremen no longer assigned any emigrants to me; they even went so far as to warn me publicly, which was especially the case when the cards of the "Emigrant House" were distributed after the usual emigrant service. This was also heard by people who had been referred to me by their relatives here, and I had to take away their distrust of me. If such people did not have to come to me for money or letters, I very often did not get to see them at all. So we were forced to protect our interests in Bremen. That's how Vopel got there.

It should also be noted that our Synod, in conjunction with the Wisconsin and Minnesota Synods, continues to minister extensively to the immigrant population and provide for their spiritual welfare. These three synods have about 100 traveling preachers in the field, who are among the greatest ent

We are trying to provide the scattered members of our church in all corners of our great country with Word and Sacrament and to gather them into Lutheran congregations. This inner missionary activity of ours, however, is being counteracted by the Lutherans in Bremen. Our pastors and parishioners should take note of this and inform their relatives and friends, who are expecting them from Germany via Bremen, in time about our representative W. Schmidt, 9 Wiesenstraße there, who takes care of all emigration matters and only refers the people to me and Mr. Sallmann in Baltimore for consultation and further transportation!

May the faithful God continue to be pleased with our emigrant mission over there and over there and grant us holy courage, good counsel and right works for this purpose. S. Keyl.

The work of the missionary to the Jews.

Our missionary friends, who long for Christ to be revealed to the descendants of Abraham, will gladly take a look at the kind of work that our missionary D. Landsmann is doing. The following excerpts from the diary are quite suitable for this purpose.

Sept. 1. In the morning a Magid, i.e. a Jewish Orthodox preacher, a good Talmudist, came and asked me if I was a native of Pinsk. I answered in the affirmative; he said: I am also a Pinsker. I had heard of this Magid before, and would have liked to see him long ago, but I could not come to him, he would not have me. - I received him kindly. Instead of talking to him much, I gave him a copy of all my tracts and asked him to read them and tell me his objections freely. He took them and read first: "Jew and Jewish Christian" in Hebrew. In 20 minutes he had finished, grim anger had obviously seized his soul. Now a fierce fight arose, he began to get rough. I calmed him down and asked him why he had become so angry, that he should tell the cause and that he should not let anything hold him back, but be lustful. However, he kept silent and did not answer a word. He took all the tracts with him and said he would come back on Monday.

In the afternoon I visited 2 families and was able to speak a lot about Christ, that he was the Savior of the world, that he would also redeem them if they came to him as sinners, and so on. I found many Jews in both houses (if I counted correctly, there were 26 people). They made some objections, but they were very calm and polite. I was able to distribute 18 tracts there.

Sept. 3. The Magid really came back; I was very happy about that. He brought me back all the tracts and remained sitting with his hat on his head; I left him with it. - When I asked him what he found wrong with the tracts and if he could refute them, he replied, "No! Now I took the Bible and showed him that, in spite of his supposed piety, he was a lost sinner and must be lost unless he accepted Jesus Christ as his Savior and Redeemer in faith, and believed that he was also saved for him on the day of his death.

He said that he had died on the trunk of the cross and so on; that andIf someone should come, I would not turn off the door until I had nothing else could save him from hell and eternal death. This lastedbrought him to safety. - He asked for paper and wrote a letter to until noon; he left again, but promised to come back tomorrow. Pastor B. in Hebrew. Now we took the Bible and read Is. 53. I asked

Visited 2 boarding houses in the afternoon, found many Jewshim to explain to me from whom this word was spoken. He wanted present, was able to hand over 6 Hebrew and 3 German Newto twist it for me, as usual, but I immediately took the Midrash and Testaments, also 25 tracts, and some promised to come and see me. Jalkot and did not let him. I said: If you are a pious orthodox Jew, you

Sept. 4 This morning the Magid came to me again; we startedmust believe and accept this chapter as your old rabbis have talking about sin again. I took Jer. 6:7, 8, and showed how Godinterpreted it, that the Messiah must suffer and die as a sacrifice for complained about Israel's sins then, and still does today, and thatour sins, etc. - But when he was cornered by this, he said: "I do not Israel has always not wanted to hear God's voice, etc., and pointednow believe everything the Talmud says, and because it is on your to the Messiah, and showed that this alone was Israel's greatest sin,side, therefore I will not accept its explanation about this chapter." I that it rejected the Holy One in Israel, and still rejects Him today. -said, "Well, if that is so, you must cease to be a Jewish preacher, We read Daniel 9, Haggai 2, Malachi 3, and I showed that Christ wasand if you still preach, I consider you a hypocrite and a man without the angel of the covenant, and that he had come to earth in theconscience; for he who preaches and teaches that he does not fullness of time to redeem the world from sin, and so on. He promisedbelieve is a liar and a deceiver, is that what you want to be? He was to come again tomorrow. silent. - Now I said: I don't need the Talmud's interpretation of Isa.

Visited 3 families in the afternoon, could speak very little, they did53, the chapter explains itself, but you all have to admit that the not have much time, they were preparing for their New Year's eggs,Christians understand the chapter correctly; your Talmud also says which falls on the sixth of this month. the same; is that not enough? He left without answering. - In the

Sept. 5. The preacher came again; it was a hard time for me, heafternoon 4 families visited, 18 tracts distributed.

acted like a madman. He cried out, "I don't want to believe in Jesus.

(Conclusion follows.)

I hate him, and I am sorry that you believe in him. The newspapers were right when they warned everyone not to talk to you; you are 'gif' and your tracts are 'gif'." In anger he ran away. But I held him and brought him back to my room and asked him why he was so angry, what I had done to him? He puffed with anger and gave no answer. Some minutes later he answered: "You have seduced B., the present pastor, his blood will come on your head; God will demand it from you, he was an honest man, but you have seduced him in Stambul (Constantinople). . . We heard that in Pinsk. I said: I did not seduce him, but I led him back to the God of Abraham, he is now a true Israelite, he believes in God and his word, etc. Now the fight began again, I held fast to God's word and spoke to him kindly, I wanted to appease him, but he was angry because he was not able to resist. I asked him not to harden his heart, but to ask God to take away his hatred against the person of Jesus, etc., and reproached him with Isa. 63:10: "But they were embittered and indignant against his Holy Spirit; therefore he became their enemy and fought against them," and showed that he was doing the same, and warned him against it. So it lasted until noon, then he left.

In the afternoon I traveled to Hoboken, visited 3 families who were friends of mine, and was able to testify about the Lord Jesus for a long time.

Sept. 6th Jewish New Year. No one came to see me except our S. D., he could not go to synagogue, he still believes in JEsurn, but he works for the Jews and earns \$10.00 a week, he is in a Jewish orphanage.

Sept. 10. The Jewish preacher came creeping up slowly and asked me if I was still expecting Jews? I told him not to be afraid at all;

Of the right use of the divine word.

(Continued.)

The instruction on the right use of the divine word, which we find in the 119th Psalm, still contains two pieces, which are well to be considered. The main thing is that we not only hear and read God's word outwardly, but also take it into the heart, that we can say: "God rests in the heart through the word", that we nourish and strengthen our faith continuously from the word. When this is the case, when God's Word has gained space in the heart and is mixed with our faith, then it again gushes forth from the heart as prayer, praise of God and confession. Where God's word rules heart and will, it also becomes action and determines the actions and burdens of the Christian. Faith, which draws strength and nourishment from the word, produces all good, God-pleasing works.

He who has God's word stirring in his heart does so according to the rule: "I believe, therefore I speak," or, as it is said in the Psalm: "I speak of your command." V. 78. When the heart is full, the mouth overflows. And such speech is first of all conversation with God. "My tongue shall have its conversation from thy word." V. 172. God speaks to us in His Word, and whoever rightly grasps and hears such speech of God, answers God and has his conversation with God about His Word. Whoever is moved and seized by God's word, it happens involuntarily that he also moves it out of his lips. This is part of the right practice in the word, that one should hear such words, which particularly impress

The first thing you have to do is to say the words you want toThe first thing to be said is that a Christian in his profession will remember in your mouth, recite them to yourself, and confess themassociate daily with unbelievers and remain completely silent about to God. How many a sick person has comforted himself by prayingthe Word, which makes them happy and can also save the souls of aloud to himself well-known core and comforting sayings ofthose who are unbelievers. A Christian who in good days practices Scripture! God's word and prayer is the daily morning and eveningthe word and confesses the word honestly will not lack courage and blessing of Christians. God's Word and prayer belong closelyconfidence even in the evil hour to make a good confession of his together. Prayer flows out of the Word. When we want to pray andfaith and of God's word before the enemies and adversaries of the cannot find the right words ourselves, then we should reach into theword, to whom the word will then apply: "I speak of thy testimonies Word of God and hold up the words we have just heard and read tobefore kings, and am not ashamed." Verse 46.

God, and thus have our conversation before God and with God from But here, too, everything depends on God's grace. God Himself His Word. The psalmist says, "I awake early, that I may speak of thymust open our mouth and lips to pray, praise, give thanks, witness word." V. 148. This is the first thing we do every morning, toand confess. And we must ask and plead for this without ceasing: remember our God, to talk with him, to speak to him from his word."Do not take away from my mouth the word of truth." V. 43.

Of the pious Elector of Saxony, John the Steadfast, who made that glorious confession in Augsburg, we are told that every evening, before he went to sleep, he recited a saying from the Bible to himself several times, and when he then awoke early, this saying was often still on his mind and was thus the first thing he thought of.

And such conversation with God is, above all, praise and adulation of the divine Word, thanksgiving for the gracious Word of God. "My lips shall praise when thou teachest me thy statutes." V. 171. "I praise thee seven times a day for the right of thy righteousness." V. 164. "At midnight I rise to give thee thanks for the rights of thy righteousness." V. 62. "Thy judgments are my song in the house of my pilgrimage." V. 54. "Let the willing sacrifice of my mouth be acceptable unto thee, O LORD." V. 108. God continually sends down upon us comfort, salvation, grace, mercy, and goodness through his word. He does us good according to his word, lets hisbecame more and more worrying. Then, in January 1860, Praeses rights help us. Praise and thanksgiving should never come from ourWyneken, who had resigned his residence in Fort Wayne at the end hearts, sighs of thanksgiving, "Praise be to God! In former times itof 1858, came to St. Louis with Prof. Cr  mer to ask him to make a was customary for Christians to respond to the reading of the Gospeltrip to Germany to regain his health. The proposal met with lively with a double hallelujah.

As before God, so also before men we should boast and confessasked to communicate with the board of the community of Walthern God's word. This is part of the right use of the divine word. He whothe sentiments of the community and to urge him to make the trip. has tasted the gracious Word of God himself, who sees, tastes, andThe community undertook to provide all travel expenses. There were recognizes daily by hearing, reading, and contemplating the Word,also promises of contributions from other sides.

how kind the Lord is, cannot refrain from it, he must also speak to his Walther was finally moved. In the "Lutheraner" *) he spoke about fellow Christians of that which is dearest and most expensive to ait thus: "To the members of our synod and readers of the 'Lutheraner' Christian, he must also tell his fellow men, who know nothing of these, the undersigned, hereby report the following: After our Reverend things, of the wonders of grace, he speaks with the psalmist: "InstructGeneral Praeses, Father Wyneken, had received the news that my me in the way of thy commandments, and I will speak of thyhealth was declining from month to month and that I was hardly able wonders." V. 27. "I will tell with my lips all the statutes of thy mouth."to do even the most necessary work of my profession, he, after V. 13. Oh, that we would never dampen the Spirit when it drives andconsultation with the dear brethren in Fort Wayne, found himself urges us to testify of what God has said and taught us. This is alsomoved to send me home in the company of Prof. Cr  mer's company a sin against God's word, this is disrespect for the word, this isand, after obtaining medical advice from the latter, he persuaded me unfaithfulness and negligence in the use of the word, when above allfirst to abandon all further official activities, to embark on a journey the vain talk or even lazy gossip, God's word does not get a word into Germany and there, among other things, to use a mineral bath for edgewise, when Christians talk to their fellow Christians about alla while. At the same time, I was not only urged by the local kinds of things, just not about God's word, when Christians in their congregation and its pastors to follow the instruction I had received, but also promised by the former as well as by many other dear brethren to procure the means of travel in the most affectionate and touching manner. Now no one can recognize more vividly than I myself how badly

Monument of honor
of the blessed

Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

Walther falls ill - is forced to go on a health trip to Germany - returns strengthened and invigorated.

*) Volume 16, p. 102.

How unworthy I am of all, let alone such extraordinary love; how my poor life and my miserable service for our church is out of all proportion to the great sacrifices which my brothers want to make for it; and how what they want to give me would be incomparably better used for any other pious purpose - only the request made to me not to reject the loving care of my brothers for my recovery was so urgent, so urgent to the conscience, that I finally, in deep bowing of my soul and shame before God and man, allowed myself to give up all my grave misgivings and to submit to the will of my superiors and brothers in JEsu's name. When this sheet comes into the hands of the readers, I will therefore probably already be on the journey to the old home (via New Orleans and Havre). - May now the benevolent God prevent that by this my final consent to the wish of my brothers, to let them make such great sacrifices for my futile life, no one will be annoyed; may He further give according to His mercy that the immense amount of love given to me poor worm is not completely wasted; And may He finally be a rich retributor of my benefactors in time and eternity and strengthen me in such a way that I can still show my gratitude here or tell there as one of the least among His own what His own have done to me. . . Finally, I humbly and urgently commend myself to the intercession of all my American brethren and friends, and hereby bid them all a sincere and heartfelt farewell in Christ Jesus, our Lord and Savior. Amen.

C. F. W. Walther, Redacteur."

On February 6, 1860, he left, accompanied by his son Constantin and his nephew, S. Keyl. On the Mississippi steamer he wrote for the "Lutheran" an evaluation and recommendation of Röbbelen's writing: "Das zwanzigste Kapitel der Offenbarung St. Johannis", in which Luther's interpretation: "Die tausend Jahre müssen anfahren, da dies Buch (die Offenbarung St. Johannis) ist gemacht", is justified.

He arrived in New Orleans on February 12 and stayed here until March 10. On that day, he departed on the "Oder" for Hamburg. In the previous volume of the "Lutheran" in No. 7, we included two poems from the diary he kept on his journey, one of which he wrote on Char Friday, April 6, and the other on the first day of Easter, April 8. "We refreshed," it says in the diary, "our souls in the morning by singing loudly into the sea of: Christ is risen," etc.

We add here some thoughts recorded in the diary, which show what his mind was occupied with at that time, as so often:

"An exhortation to our Synod to preserve the unity in which it stands.

"It is something unprecedented in our days, a miracle of God.

"It is a return of the days of our fathers and of Apost. 2.

"It is a visitation of grace and a gift of grace from God.

"Let us quietly watch how people everywhere want to progress and invent new things, corrigir the orthodox church, lead the fathers to school; may



However much the new wisdom may spread, the wind of time will blow it away like chaff and the old truth will shine like the old sun.

"This unity makes us strong despite our weakness.

"Let us bear the shame with joy that we only reproduce the theology of the 16th century, not reproduce it; let us look to those who seek the glory of having reproduced the pure Lutheran doctrine not as disciples, but independently.

"Not a unity of stagnation, but a unity in living movement.

"Unity not only among ourselves, but also with the orthodox Church of all times. **)

He arrived happily in Hamburg on May 4. In Leipzig, which he visited several times, he met, sometimes repeatedly, with Dr. Marbach, Graul and Hardeland, Pastor Ahlfeldt and the Leipzig professors, among others. In Leipzig, he consulted two physicians who advised him not to take the bath and to travel to Switzerland. In Saxony he visited his relatives. In Halle, he was kindly received by Dr. Guericke. In Zeitz, he visited Ströbel, who was known for his contributions to Guericke's journal. When he arrived back in Leipzig on June 7, he learned that Dr. Marbach (who had emigrated with the Saxons but had returned) had died the day before. The funeral took place on the 9th. The eulogy held by Pastor Fr. Ahlfeldt told the "Lutheran ***).

On June 12 he started his journey to Switzerland. On the return trip he visited Pastor Hornung in Strasbourg, where he met Pastor Magnus, in Durlach Pastor Eichhorn, in Ispringen Pastor Frommel, in Steeden Pastor Brunn, in Hermannsburg Pastor Harms, etc. On August 4 he began his return trip to America. On August 20, he landed in New Park and arrived in St. Louis on August 28, as the "Lutheran" reported, "not only happy, but also recovered from his physical ailment.

At the general synodal meeting held in St. Louis in October, Praeses Wyneken was able to announce in his report: "Our dear and dear teacher, Professor Walther, has returned from his journey to Germany strengthened and invigorated, thank God. May the Lord keep him a blessing for us for a long time to come.

(To be continued.)

(Submitted.)

The California and Oregon Districts

of the Lutheran Synod of Missouri, Ohio and other states held its second annual meeting from January 16 to 22 at St. Paul's Church in San Francisco, Cal. In accordance with the old, well-established and blessed usage of the Synod, the Synod this time again occupied itself in the morning meetings with the discussion of doctrine. The doctrinal discussion was based on seven theses put forward by Praeses Bühler

*See the editorial correspondence in "Lehre und Wehre", Jahrg. VI, p. 193, in which he expresses these and similar thoughts.

***) Year 17, No.'2.

t) Year 17, p. 16.

on the right use of the knowledge that the Bible is God's revealed Word. What the theses contain, and what has been presented from beginning to end in a comprehensible and convincing manner for the explanation and substantiation as well as for the right application of the same, was and is a sowing of a most delicious seed, which will not remain without glorious fruits under God's blessing of grace. -our church has now also taken up the mission among the in many For the defense and refutation of the Bible despisers, in accordancecases completely unsupplied Lutheran Bohemians of Minnesota. with the subject matter, the reasons were also emphasized fromAlso in Glencoe, Minn., a promising field of work has now opened up which one can gain a rational conviction that the holy writers bear to Father Hauser of Minneapolis, who has devoted himself to the such characteristics in themselves, which can at least convince mission among the Lutheran Bohemians. On January 13, he had the every man who uses his reason rightly of the fact that nothing could joy of interpreting the Gospel of the Pharisee and the Publican in the be further from the prophets and apostles than a dishonest intention Glencoe church before an audience of 50-60 Bohemians and many to deceive the world, and whose external circumstances did not German parishioners. The songs: "Aus tiefer Noth ich schrei zu dir", "Meinen Jesum laß ich nicht", and "Nun danket alle Gott" were sung suffer them to be able to successfully advertise something untrue by the Bohemians in Bohemian. The Bohemian Lutherans present under the title of truth. - The right, salutary knowledge that the Bible were very pleased with Fr. Hauser's visit. Upon request, he will is God's Word, the sanctuary above all sanctuaries, comes from the preach to them again. It is likely that a small Bohemian Lutheran Word itself, which proves itself as God's power in the heart. Only he congregation will then be established here as well. C. D. accepts the word, not as the word of man, but, as it truly is, as the word of God, who, overcome by its power, says to himself with every sixteenth century, the old Unitarian spirit is again stirring, which word of Scripture that he hears or reads: here my God and Lord is denies the mystery of the Holy Trinity. Among the confessions of the speaking to me; his yes must be my yes, his no must be my no. The faith of Christ, "used with one accord in the church," is the magnificent recognition that "the Bible is God's Word" does not only consist in Athanasian Symbol, in which the doctrine of the Holy Trinity is so accepting that God's holy people have spoken and written through clearly and distinctly confessed on the basis of Scripture. The the immediate impulse of the Holy Spirit, it goes much deeper; it Mennonite journal "Herald of Truth" does not want to know anything occupies the heart; it is a conviction, an experience that the great about this confession. It says in its last number of February 1: "The God, out of indescribable love, has laid down his revelation in the Creed of Athanasius contains sentences which are in direct contradiction with the Mennonite doctrinal view.... are in direct holy Scriptures of the Old and New Testaments for all men and for contradiction." It also says that this confession contradicts the Bible, all times. That this knowledge is rightly called a blessed one is but does not and cannot prove it. evident from the glorious benefit that all those have from it who now use it rightly: they know the true God and the right way to God; they Seiß in Philadelphia, has, as the "Luth. Kirchenblatt" reports, baptized come to true peace of mind and to a living hope of blessedness in only six children in his large (English) congregation in the last synodal faith; they are truly blessed, here temporally and there eternally. -year! That infant baptism is coming more and more into decline in What then is the right use of this knowledge? "That we use God's American sectarian churches is not to be wondered at. Should it be word according to its proper end and purpose, namely, for the expected from a congregation calling itself Lutheran? salvation of the soul." This use is first and foremost a personal one, Cider at the Lord's Supper. A correspondent of the "Weltbote" i.e. the Christian must take from God's Word for his own person, writes that in his congregation cider (apple cider) is used instead of wine at the Lord's Supper! He does not report to which sect the learn, experience, etc., what is necessary for his salvation. But from "congregation" belongs. this personal use of the holy Scriptures also comes the right use of them in the church community. How both can and should be done

The synod spent the time of the afternoon sessions on various investigation has been initiated against Pastor J. Paulsen in Kropp in business matters: Mission on this coast, employment of traveling Schleswig, for the following reason. In March of last year, Pastor Paulsen was asked by Pastor B. in Eggelingen in East Frisia whether he would be willing to preach there on June 18 at a mission festival. General Praeses, despite the long, arduous journey, delighted us Pastor Paulsen accepted the sermon. Not long after, the East Frisian Consistory issued a decree according to which all mission festivals with his presence. had to be announced to the Consistory in advance and all speakers had to be named fourteen days in advance. Pastor B. named the speakers to the Consistory, and the Consistory expressed the wish not to allow Pastor Paulsen to preach. Pastor B. refused to fulfill this wish. Cultusminister v. Goßler then turned to the Consistory in Kiel and had it forbid Pastor Paulsen to attend the mission festival in Eggelingen. Pastor Paulsen

To the ecclesiastical ghronics.

I. America.

A new station for the young Bohemian Lutheran mission. As was already reported in the "Lutheran" of December 18 of last year, -our church has now also taken up the mission among the in many For the defense and refutation of the Bible despisers, in accordancecases completely unsupplied Lutheran Bohemians of Minnesota. Also in Glencoe, Minn., a promising field of work has now opened up to Father Hauser of Minneapolis, who has devoted himself to the mission among the Lutheran Bohemians. On January 13, he had the joy of interpreting the Gospel of the Pharisee and the Publican in the Glencoe church before an audience of 50-60 Bohemians and many German parishioners. The songs: "Aus tiefer Noth ich schrei zu dir", "Meinen Jesum laß ich nicht", and "Nun danket alle Gott" were sung by the Bohemians in Bohemian. The Bohemian Lutherans present were very pleased with Fr. Hauser's visit. Upon request, he will preach to them again. It is likely that a small Bohemian Lutheran congregation will then be established here as well. C. D.

Among the Mennonites here, as among the Anabaptists of the sixteenth century, the old Unitarian spirit is again stirring, which denies the mystery of the Holy Trinity. Among the confessions of the faith of Christ, "used with one accord in the church," is the magnificent Athanasian Symbol, in which the doctrine of the Holy Trinity is so clearly and distinctly confessed on the basis of Scripture. The Mennonite journal "Herald of Truth" does not want to know anything about this confession. It says in its last number of February 1: "The Creed of Athanasius contains sentences which are in direct contradiction with the Mennonite doctrinal view.... are in direct contradiction." It also says that this confession contradicts the Bible, but does not and cannot prove it.

General Council. The president of this "Lutheran" body, Pastor Seiß in Philadelphia, has, as the "Luth. Kirchenblatt" reports, baptized only six children in his large (English) congregation in the last synodal year! That infant baptism is coming more and more into decline in American sectarian churches is not to be wondered at. Should it be expected from a congregation calling itself Lutheran?

Cider at the Lord's Supper. A correspondent of the "Weltbote" writes that in his congregation cider (apple cider) is used instead of wine at the Lord's Supper! He does not report to which sect the "congregation" belongs.

II. foreign countries.

State Church. That the Protestant church in Germany, instead of getting away from the state, is becoming more and more dependent on the state, is shown by the following example: "A disciplinary investigation has been initiated against Pastor J. Paulsen in Kropp in Schleswig, for the following reason. In March of last year, Pastor Paulsen was asked by Pastor B. in Eggelingen in East Frisia whether he would be willing to preach there on June 18 at a mission festival. Pastor Paulsen accepted the sermon. Not long after, the East Frisian Consistory issued a decree according to which all mission festivals had to be announced to the Consistory in advance and all speakers had to be named fourteen days in advance. Pastor B. named the speakers to the Consistory, and the Consistory expressed the wish not to allow Pastor Paulsen to preach. Pastor B. refused to fulfill this wish. Cultusminister v. Goßler then turned to the Consistory in Kiel and had it forbid Pastor Paulsen to attend the mission festival in Eggelingen. Pastor Paulsen

However, he did not comply with the ban and preached at the certainly a perversion of conscience. But you can also see from this mission festival. For this he was sentenced to 60 marks by the story how the devil, the murderer from the beginning, still today, as consistory in Kiel. This decision was confirmed by the minister in the in the time of the Reformation, as in the old church, incites the great last instance and he accepted the punishment. Not, however, ones of this world against Christ and his limbs and thirsts for the because of this mission sermon, but because of the further blood of Christians.

discussions about the proceedings of the Minister of Culture, which Pastor Paulsen then published in the "Kropper Kirchl. Anzeiget published by him, and in which he specifically addressed the relationship of the Minister of Culture to the Lutheran Church of Schleswig-Holstein and protested against the fact that he was the highest superior of the Lutheran clergy, the Minister of Culture initiated a disciplinary investigation against Pastor Paulsen, since he had thereby 'violated the reverence for the state government' and especially against him as his 'highest superior.

(A. E. L. K.)

Roman orders in Germany. The government has refused to establish a Franciscan monastery in Breslau, despite all the efforts of the prince-bishop there. Anch the approval of a Capuchin branch requested by the Archbishop of Cologne has been refused by the Minister of Culture.

Dr. Joseph Parker, preacher in London, is seeking to become famous. Recently, as the **New York Observer** reports, he has recommended attendance at the theater and indicated that he will allow tobacco smoking during services.

Persecution of Christians. In Russia, the Lutheran Church has been severely oppressed, even persecuted, by the imperial (98X50) to the service of God. The festival preachers were Messrs. kk. L. Schmidt, R. Kretzmann and Praeses Bente (English).
Examples of this kind have already been communicated to the readers of this paper. If a preacher offers communion to a Greek Orthodox who is convinced of the Lutheran truth, or to one of the many apostates who in recent years have been tempted to convert to the Greek church by threats and promises of the Russian clergy or officials, after he has repented, he is deposed or even imprisoned or sent to Siberia. Pastor von Ruckteschell in Petersburg recently succumbed to this pressure from above. A Herr von Woronoff, a member of the Greek church, was, as "the pilgrim from Saxony" tells us, "asked by a child of his landlady, who wanted to go to Sunday school there, to accompany him. There, in the first sermon he heard, he immediately found what he needed for his searching mind. For five years he sat there at the feet of the highly gifted Pastor von Ruckteschell, filled with love for Christ and the souls of his listeners. Only after v. Woronoff had come to a clear, sober conviction after these five years that his inner state of faith was incompatible with his outer affiliation to the Greek church, did he desire the Lord's Supper in the Lutheran church. After severe inner struggles, Pastor von Ruckteschell, who was well aware of the consequences of this step for his office, his wife and his five children, handed it to him on the second Advent of 1888 and informed his superior authority of his step and resigned from his office. v. Woronoff evaded arrest by fleeing and has been taken in by fellow believers in Germany. Pastor von Ruckteschell, at Wirballen on the border, was induced by order of the Minister of Police, v. Gresier, to turn back and turn himself in at Petersburg. As a result of all these distressing events, he has fallen into a heated nervous fever and is now being watched and treated by four physicians. Perhaps it is because of this tragic turn of events that the verdict is more lenient for him. That Pastor Ruckteschell informed his authorities of this step, which he took in obedience to God, and resigned from his office himself, was indeed

Inaugurations.

On the 3rd Sunday after Epiphany, on behalf of the Honorable Praeses Bütz, Fr. O. Pfaffe was introduced to his two congregations at Iron Mountain and Pilot Knob, Mo. by the undersigned.
G. Tönjes.

Address: Rev. O. kkakke, Iron Ickormtaln, Llo.

On the 4th Sunday after Epiphany, Fr. A. C. Dörrfler was installed by order of Praeses Studt and with the assistance of ck. I. G. Sckltepsiek and L. Traub, was introduced in his parish at Aurelia, Iowa, byl . D. Hesse.

Address: Herr O. Dörrfler

Church dedications.

On the Sunday after New Year's Day, St. Paul's Lutheran congregation in N orth East, Pa. dedicated its newly built brick church (45X75 with a steeple about 95 feet high) to the service of God. Celebratory preachers wereW. Bröcker and J. Fleckenstetn (English).
F. Dühnernell

On the 2nd Sunday after Epiphany, the Lutheran congregation of St. Paul's in Ottawa, Canada, dedicated their newly built church (98X50) to the service of God. The festival preachers were Messrs. kk. L. Schmidt, R. Kretzmann and Praeses Bente (English).
I. C. Borth

On the 4th Sunday after Epiphany, my congregation in Aurelia, Iowa, dedicated its newly built church (32^X53, tower 68 feet high) to the service of God. Celebrant preachers: Father Traub (German), Father J. Schliepsiek (English).
A. C. Dö rffler.

On the 4th Sunday of Advent, the small Misston congregation in Blair, Nebr. dedicated their new church (22X36) to the service of God. The festival preacher wasl . Hilgendorf.

Conference - Display.

The Luzerne Specialconference gathers on 19. u. 20. February in Luzerne, Iowa.
I. Deckmann.

Display.

Rev. H. W. B ähr, Colden, Eric Co., N. A., has been removed from his congregation after previous due inquiry, and it is hereby brought to the general notice that his membership in the synodical body is suspended for the present.
P. Brand, President.

Correction.

In the report of the last Synod of Delegates (1887) an error has crept in concerning the matter of support. It says there page 82, line 8 from the bottom: "While the commission is generally based on the previous standard rate (-100.00 for a widow and -20.00 for a child under twelve years of age)", and so on. However, since the previous standard rate was -20.00 for a child under fourteen years of age, as can be seen from the statutes as well as from the still existing minutes of the former support society, according to which the undersigned, as general treasurer of the society, has always acted during his more than fifteen years of office, the report should therefore read: "While the commission is generally governed by the previous standard rate (-100.00 for a widow and -20.00 for a child under fourteen years of age)", etc., etc.

C. F. W. Sapper.

For your consideration.

In October of last year, the last of the shares issued by my congregation fell due for redemption. Those who are still in possession of our shares, want to send them through their pastor to L4r. U. Hamann, 2815 I-eavenrvortü 8tr., Omalla, Nebr. to receive back the amount paid for it.

Omaha, Nebr. in January 1889.

E. J. Frese.

Announcement.

At the third drawing of our church building shares, which took place on the 13th of this month, the following numbers were drawn:

34, 115, 129, 279, 295, 300. L. 302, 305, 312, 362, 367, 587, 589, 591, 601, 604, 628, 633.

The holders of the numbers "highlighted" in the print who reside in America wish to receive the amount due to them by sending in their bills of

Llr. O. KpilmLn,

8[^]. Oor. LullEore L Lubarv 8trs, Baltimore, Lick. to receive.

Niederplanitz, January 18, 1889. O. Willkomm, Pastor.

Correction.

In the previous issue, p. 1, column 3 in the middle, it should read: What it means to declare articles of faith to be "open questions" is shown by the following sentences taken from an article written by Prof. R. Lange in "Lehre und Wehre", which were heartily approved
by Walther

Entered the caste of Illinois - District:

Synod treasury: Christmas coll. from B. Great's congregation in Addison H46.60. From B. A. Wagner's congregation, Ebticago, 108.00. By dens. from Mrs. N. N. 1.00. Coll. From P. A. Pfofenbauer's Gem. 8.60. Gem. B. Brauer's in Crete 30.83. Gem. B. W. Heinemann's, Okawville, 7.25. Gem. B. Frede:" ktngs at Dwtght, Weih".Coll., 11.50. Cong. at Danville 15.50. Coll. on 1st Christmas Day at Matteson Cong. 6.75. Cong. at Jacksonville 12.55. By P. Bartling from H. Eggold 1.00. Christmas Coll. of Cong. at Dundee 14.12. By Women's Club there 10.35. Cong. Pleasant Ridge 8.00. k. Hilds Gem. at Bethlehem 4.10. Pasture Coll. of Gem. at Strasburg 12.32. New Year's Coll. from B. Great Gem. at Addison 44.00. Gem. B. Grupes at Roscle 19.90. Christmas Coll. of Gem. Cdampatgn 3.75. Gem. B. Mennickes Sr. at Rock Island 30.00. Gem. P. Gräfs at Blue Point 4.00. k. Ramelow's comm. at Elkarove 14.25. comm. P. Sieving's at Lombard 20.00. B. Lenk's cross comm. at Millstadt 5.00. B. Bergen's comm. at Wartburg 2.40. B. Köfsel's comm. at Stewardscn 11.54. comm. B. Hölter's at Chicago 38.90. B. Erdmann's comm. at Renault 13.51. Chr.Coll. of B. Blankens' Gem. in Backley 16.50. B. Bartltng's Gem. in Chicago 28.38. B. Mueller's Gem. in Ehester 9.00. P. Katthain's Gem. in Hoyleton 5.00. B. Lewerenz' Gem. in Effingham 7.56. B. Brauer's Gem. in Eagle Loke 22.20. B. Burfeind's Gem. 5.35. Chrism. coll. in B. Kcchs Gem. in Lemont 10.00. Gem. B. Noacks 14.00. New Year's Coü. of B. Lueck's parish in Jefferson 13.00. B. Th. Buenger's parish 8.15. P. Heerboth's parish in Wheaton 4.00. From B. L. Lochner's parish: Coll. on Christmas Day 22.29, on New Year's Eve 13.20, on New Year's Day 13.26, from the Synodal Bucks 3.29. Half of the Christmas coll. of the Gem. B. M. Grosses 15.88. B. Leeb's Gem. 14.25. B. W. Kohn's Gem. 24.66 Coll. in B. Uffenbeck's Gem. 23.64, from whose synodal box 2.26. Evensong Coll. of the Gem. in Dorfe" 5.35. Coll. in B. Brauer's Gem. in Brecher 12.51. Festive Coll. of the Gem. in Secor 10.00. Gem. B. Döderlein's in Homewood 9.27, Christmas Coll. there 9.58, New Year's Coll. 6.42. From B. Dear's parish in Wine Htü 9.00. Wetbachts-Coll. from Neugeblenbeck 8.47. Evening Coll. in B. Schurickt's Gem. in St. Paul 12.00. Gem. Nokomis, k. Wesskl, 22.50. B. Sievers' Gem. in Roseland 8.50. Gem. in Osnabrück 10.00. Weibn.-Coll. of Gem. in Algonquin 10.00. k. Sckraders Gem. in Ruma 2 00. Gem. in Cbandlerviüe 5.50. Tbeil of Weikn.-Coü. from B. Detzers Gem. in Evanstone 5.50. Reform.-Festcoll. of Gem. P. C. Schröders 7.75 and Weihnachtsfest Coll. 9.00. B. Goebinger's Gem. in Staunton 13.50. From the Gem. in Prairie Town 7.50. B. Hansen's Gem. in Worden 7.30. Gem. in Lost Prairie 5.10. Adolf Siekmann by P. Bartling 2.00. N. N. by dens. 5.00. Gem. by B. Rosenwinkels 4.30. Wetbnachts and Neujakrs coll. from k. Hartmann's coll. at Woodworth 34.72. B. Ottmann's coll. at Colltnsville 4.75. Weihn.-Coll. of coll. B. G. Kühn's 6.00. (S. K1034.11.)

Building fund in Addison: B. Wangerin's Gem. at Solltst 10.36. Gem. P. Strieters in Proviso 23.00. Conr. Walter through B. Liebe 5.00. Gem. B. Reinkes, Chicago, 48.55. by Lebrer Weder in Addison 1.50 and teacher Dießner the. 2.50. k. Bartling 5.00. Gem. B. Eißfeldts in South Chicago 17.00. (S. K112.91.)

Poor students in Springfield: Fr. Wunderlich through B. Donner for Kirschke 2.00. Gem. in Meredosia 2.00. Gem. in Danville 12.50. By the Missionary Society of the Gem. P. Mennickes Sr. for F. Möller 4.00. By Kassirer Eißfeldt 20.00. Festive Coll. in B. Zahn's Gem. in Secor 5.10. Gem. B. Döberlein's in Homewood 10.6 l. B. Schröders Gem. 1.00. bell-bag coll. in P. C. Schröders Gem. for Bergen 6.00, for W. Eifert 6.04. By Kaff. Schmalzriedt 4.00. By dens. for Heike 11.34. Mr. Brinkmann by P. Mießler 4.90. Coll. from P. Grimm's Gem. in Ash Grove for Bartz 8.00. B. Ottmann's Gem., Coüinsville, 4.20. (S. K101.69.)

Washing box in Springfield: From B. Winter's congreg. in Hampton 10.00. From God's box in Golden congreg. 3.60. Communion coll. on Christmas Day in Arenzvtlle congreg. 4.15. (S. K17.75.)

Inner Mission: F. L. Krage from the congregation in Addison 1.00. From the estate of Mr. F. Henningsmeyer, designated by himself, through B. Ramelow at Elkgrove 54.88. Gem. B. Erdmanns at Renault 10.00. P. Strieter's Gem., Proviso, 15.00. B. Wunders

ders Gem. in Ruma 4.00. Wittwe Lücker by P. Hansen in Worden 2.00. Wittwe N. N. from P. Wunders Gem. .25. Aug. Baumann by P. Bartling 1.00. I'. Fritzes Joh. Gem. at Cowling 1.00. Epiphaniass Coll. from P. Frederklings Gem. at Dwight 5.00. By Mr. J. Zühlke through P. Retnke 3.00. Gem. k. Schmidts at Crystal Lake 11.50. From Mr. A. Dierks through k. C. H. Müller .65. Adolf Siekmann through b'. Bartling 1.00. N. N. by dens. 8 00. Ferd. Topel by P. L. Lochner 1.00. Christmas and New Year's Coll by b'. Hartmann's comm. at Woodworth 10.00. P. Ottmann's comm. at Collinsville 2.55. (p. -311.08.)

Heathen Mission: Epiphantas-Coll. of the Gem. of New Minden 7.70. From the God Box of the Gem. in Eagle Lake 2.30. Mrs. Schweppe by P. C. Brauer 2.00. (S. -12.00.)

Negro Mission: From the piggy banks of Karl, Emma, Erneitma and Klemens Homann in Addison 1.55. Through 1 p. A. Wagner by F. Nix 1.00. By P. Bartling by H. Eggolb 1.00, H. Kleiner 1.00. From Hilds Gem. by W. Völker for Springfield 2.00. From an unnamed by I P. Heumann for Springfield 1.00. From Mlssionsverein in U. Mennickes Gem. 5.00. Thank offering by H. Helbbreder for Springfield 5.00. From the deceased. F. Henningsmeyer for Springfield 5.00. From his estate designated by himself 54.87. I'. Sieving's parish for New Orleans 15.00. U. Eromann's parish 10.00. Parish in Eagle Lake for Springfield 2.00. Karl Schulz through P. M. Große 3.00. b'. Leeb's Gem. 10.20. U. Rüber's Gem. for New Orleans 32.25. Paultne Krüger by P. Engelbrecht for New Orleans .15. Durck dens. by Fr. Sievers I.oO and H. Plumhoff for New Orleans 1.00. Alb. Jeske by P. Große for the Negerjchule in New Orleans 1.00. Epiph. Coll. of the Gem. U. L. Lochners for the Negro Church in Springfield 15.11. Mother Bergmann by Fr. M. Große 1.00 for this. From the bell bag of the Gem. Brecher 10.00. P. Böttchers Gem. in Mt. Pulaski for the Negrok. tn Springf. 5.00. Feitta>"seoll. of the Gem. Secor for New Orleans 5.00. C. Helberg through U. Döverlem in Homewoob 3.00. Hockzettscoll. at H. Frehse there for Little Nock 5.25. father Rodewalb and Emrlie Liebe by U. Liebe each .50. epiph.coll. from I P. Skwartz' Gem. tn Artamont 6.67. P. Schrabers Gem. 10.00. by dens. from D. Wegener 1.00. H. Blume by U. Hteber 2.00. coll. at Klndergottesd. of Gem. at Ehampaign for New Orleans 1.60. from I*. Wetsbrodt's Gem. of Mt. Ouve, 4.43. From the piggy bank of Agnes Witte, Bearbstown, for Springf. 1.00. R. Mmkow from b'. Wunders Gem. 2.00. Aug. Baumann by 1 p. Bartling 1.00. Mrs. Wetnmann by P. rvurfeind for New Orleans 1.00. V. Fntzes Gem. at Cowling 1.00. By a parishioner of the 1". Damm for Springf. 1.50. H. Bartling, Addison, 1.00. N. N. by 1". Hartmann for the new Negro school m New Orleans 2.00. For this, from Mrs. Sandberg by 1 P. Werfelmann 2.00. Epiph.offerings of some members of the branch 1 P. L. Schwarz' 4.25. From the God's Box of the Gem. Eagle Lake 9.19. Adolf Siekmann by k. Bartling 1.00. By dens. of N. N. 3.00. (S.-254.02.)

Widow's fund: Mrs. N. N. by 1 p. Wagner 1.00. Ferd. Remle by I'. Bartling 2.00. P. Hilds Gem. 14.70. Gottf. Bandlow das. 1.00. H. Kowert 2.00. From the bell bag tn P. Wangerin's Gem. 8.50. P. Lenk 4.00. H. Johanntng by P. F. Bergen .25. I'. L. Winter's Gem. 1.50. Gem. in Golden 8.56. N. N.'s. .59. by b'. Hölter, thanksgiving offering by Martha Stephan, 3.00. By dens. by Marie Keller 1.00. Gem. by P. A. Wagners 37.00. by P. T. Rösch 4.00. by P. Noack 5.00. k. Holidays Gem. 10.75. p. Engelbrecht 5 00. r. Lange by p. Leeb 1.00. f. Wolf by b'. Muller, Lake View, 5.00. k. Uffenbeck's Gem. 9.84. Quite a few members of the Gem. tn Peoria 7.85. Fr. Traub Sr. 5.00. Chicago Teachers' Conference by teacher Köbel 22.20. N. N. by Fr. Engel 2.00. I". Schrader 2.00. k. Htebers Gem. 8.24. Wittwe Lücker in Worden 1.00. A. Baumann by P. Bartling 1.00. P. C. Damm 3.00. A. Döhring by P. Krause .50. 1 P. Krause 1.00. Teacher H. Bartling, Addison, 4.00. P. C. F. Hartmann 5.00. By dens. by Mr. F. Meyer 13.00. P. C. Schmidt 5.00. Comm.Coll. by its Gem. 5.00. N. N. by P. Bartling 2.00. P. Bartltng 5.00. L. Müller by P. A. Wagner 2.00. P. G. Kühn 2.00. (p. -222.48.)

k. Bertram in New Zealand: P. Bergen's Gem. in Wartburg 1.25.

Jewish Mission: By P. Bartling of Eggold 1.00. By dens. of A. Baumann 1.00. P. Fritzes Joh.-Gem. 1.00. (S. -3.00.)

Revenue to the Middle District's coffers:

New construction in Addison: I' Stock's commun. at Fort Wayne 3. figure. -41.00. P. Schumm's Gem. at Kendaüville 15.00. k. Schmbt's Gem. bet Decatur 20.00. Fr. Ernst's Gem. tn South Eucltd 34.00. Fr. Stevtng's Gem. in Fairfield Centre, 2 Zabl. 25.75. Fr. Polack's Gem. near Dudleytown 15.00. By Fr. Quer! tn Toledo naked tr. of p. .25. (p. -151.00.)

New construction in Milwaukee: P. Schumm's Gem. in Kendallville -20.00. P. Michael's Gem. in Göglein, nacktr. 15.50. k. Schumm's Gem. in Kendaüville 5.00. (S. -40.50.)

Building fund tn Springfield: P. Schlesselmann's Gem. in Friedheim -3.00.

Synod treasury: P. Rump's Gem. at Polleston -15.09. k. Franke's Gem. at Fort Wayne 10.85. Fr. Lange's Gem. at Valparaiso 11.25. Fr. Sauer's Gem. at Fort Wayne 56.25. k. Kunscktk's Gem. at Leslie 5.00. p. Sitzmann's Gem. at Van Wert 5 00. p. Scheips' Gem. tn Hobart 4.55. p. Böse's Gem. an d. South Ridge 13.17. p. Scbmtdt's Gem. tn Seymour 11.50. P. Kaiser's Gem. in Liverpool 4.76. Au s P. Henkel's Gem. in Aurora 15.00. P. Ernst's Gem. tn S. Eucltd 10.00. k. Werfelmann's Gem. in Neudettelsau 25.00. P. Stock's Gem. at Fort Wayne 25.00. P. Sckupmann's Gem. in Gar Creek 8.47. Dess. Gem. in Maumee Township 1.00. P. Koch's Gem. in Huff 6.00. P. Husmann's Gem. b. Arcadia 3.25. P. Lücker's Gem. in Bremen 13 06. P. Katser's Gem. in Julietta 8 06. k. Hiller's Gem. in Minden 8 40 n Gößwein's Gem. in Vincennes 16 15 n

Gem. at Sberwood 3.40. P. Jungkuntz's Gem. at North Judson 5.00. P. Horst's Gem. at Hiüiard 7.00. Dess. Gem. near Dublin 4.00. 1 p. Niethammer's Gem. at La Porte 31.81. P. Bauer and Gem. at Weites 4.60. From P. Schäfer's Gem. at Waymansville (f. Springfielb) 28.75. P. Schlesielmann's Gem. at Friedheim 19.19. P. J. G. Kunz at Indianapolis 5.00. D. 1>. Katt of Mrs. W. Meissel in Terre Haute 5.00. Of the Gem. in Jonesville 15.00. 1 P. Kock's Gem. in PurcellS 4.25. 1>. Sckust's Gem. in Floriba 4.00. Dess. Gem. b e t Florida 2.50. 1>. Schlechte's Gem. in Otis 12.36. I P. Trautmann's Gem. in Columbus 12.88. P. Stelter's Gem. in Denham 3.00. Dess. Gem. in Medaryville 6.00. P. Querl's Gem. in Toledo 9.12. k. Wambsganß' Gem. in Indianapolis 54.67. 1 p. Jox's Gem. in Logansport 5.35. (p. -534.39.)

Inner Misston: D. I P. Rump in Tolleston by Mrs. Kriemann (for Nebraska) -3.00. Ik. Walker's Gem. in Cleveland 9.70. N. N. by 1 P. Koch in Huff .50. P. Brömer's Gem. in Cinctnnati 12.00. From d. Gottesk.lk. Gößwein's Gem. in Vincennes 4.81. By P. Werfelmann in Brazil from N. N. 2.50. H. Tiefel that. 2.00. P. Jungkuntz's Gem. in North Jubson 4.08. P. Kaumeyer's Gem. in Lancaster 10.48. Mrs. M. Badschuck and L. Lang in Navarre 2.00. Ik. Weseloh's Gem. in Cleveland 16.80. (P. -67.87.)

Negro Mission: P. Scheips'Gem. tn Hobart-7.01. Dess. Gem. at Salt Creek 3.35. By Ik. Schumm of H. C. B. at Wawaka 5.00. t'. Lisl's Gem. at Preble 7.45. Ik. Schmidt's Gem. at Decatur 4.55. Dess. Gem. near Monroeville 1.15. By Fr. Rupprecht in North Dover of R. 2.00. From d. Missionb. Fr. Michael's Gem. in Gögletn 10 00. Mrs. M. das. 1.00. Fr. Husmann's Gem. near Arcadia 3.30. 1 Fr. Brömer's Gem. at Cinctnnati 8.25. Ik. Polack's Gem. at Dudleytown 14.79. V. etl. Glbrn. das. 3.00. P. Jungkuntz's Gem. at Winamac 1.00. By Mrs. Pastor Jungkuntz at North Judson 2 00. P. Zorn's Gem. at Cleveland 19.50. By 1 P. Mohr in Jiglefield by Wittwe E. Böhne 2.50. 1>. Scklesielmann's Gem. in Friebekeim 23.19. From Jox's Gem. in Logansport 1.00. A. d. Missionb. P. Weseloh's Gem. in Cleveland 10.00. D. I P. Niemann in Cleveland from H. 1.00. For Springfielb: Through k- Diemer in Peru from Mrs. Chr. Keßler 1.00. From k. Preuß' Gem. in Auburn .25. j. Fackler from Gotsch's Gem. at Hoagland 1.00. For New Orleans: Fr. Wambsganß' Gem. in Bebford. 7.60. St. Petri's Gem. Fr. Thieme's in Columbia City 2.86. Through Fr. Sieving in Fairfield Centre from Joh. G. März 10.00. From the same 3 Aktionscheine of the Gem. in Columbus, O., 15.00. By three members of Fr. Goesswein's congregation in Vincennes (for 1'. Burgdorf's church) 14.00. Fr. Hassold's congregation in Huntington 7.64. Fr. Bsichoff's congregation in Bingen (for Bethlehem School) 16.00. (p. -206.39.)

Heathen Mission: By 1>. Swan in Cleveland v. E. S. -1.00. By Fr. Swan in Cleveland v. O. S. 1.00. By 1 P. Swan in Cleveland vou F. W. jr. 2.00. By P. Kleist in New Haven by Mrs. Sprandel .50. By t'. Gotsch at Hoagland by E. u. K. Fackler 1.00. (S. -5.50.)

Jewish mission: A. d. Sparb. P. Kaiser's Skulk. in Liverpool - .24. From H. Henkel's Gem. in Aurora 3.00. From d. Missionsb. P. Weseloh's Gem. in Cleveland 8.25. (p. -11.49.)

English Mission: Karl Schäckel from Fr. Husmann's Gem. in Tipton (for New Orleans) -1.00.

Emigrant mission in New York: From the missionary b. k. Michael's congregation at Goeglein -3.78. Fr. Schlesielmann's congregation at Friedheim 10.00. I Fr. Görsch's congregation at Hoagland 3.00. k. Wambsganß' Gem. at Indianapolis 9.90. (s. -26.68.)

Emigr. mission in Baltimore: From the missionary b. k. Michael's Gem. in Göglein -1.89. P. Schlesielmann's Gem. in Friedheim 4.37. (p. -6.26.)

Faith brothers in Germany: By Fr. Lothmann of C. F. in Akron -1.00. By Fr. Lückner in Bremen of Ph. Stocktnger .50. Fr. Hiller's Gem. in Minden 9.25. k. Gotsch's Gem. at Hoagland 3.00. (S. -13.75.)

Columbus, Ohio congregation: Fr. Mtckael's congregation in Goeglein (posttr.) -10.55. D. Fr. Sieving in Fairfield Centre of Joh. G. März (Actien) 10.00. From Fr. Preuss' congregation in Auburn 2.30. Fr. Bauer and congregation in Weites 6.00. Fr. Dankworth's congregation bet Mount Hope 13.50. Fr. Katt's congregation in Terre Haute 10.00. Fr. Steger's in Archbold St. Joh.Gem. 3.50. St. James' Gem. 2.15. (p. -58.00.)

From P. Biedermann's Gem. in St. Paul, Minn: From k. Schmidt's Gem. in Seymour -11.50.

Poor students in St. Louis: Through Fr. Schmidt in Elyria v. d. Fr. L. M. u. T. W. for Haserodt -8.00. R. in North Dover for Rupprecht 1.00. Women's v. Fr. Seuel's Gem. in Indianapolis for J. Rupprecht 10.00. M. Mertz 10.00. D. k. Diemer in Peru from Mrs. Chr. Keßler 1.00. Gottlieb Niemann from Fr. Gross' Gem. in Fort Wayne for H. Guckenberger 50.00. Virginsv. Fr. Querl's Gem. in Toledo 5.95. (S. -85.95.)

Poor students in Springfield: by P. Heinze in Elkhart from Mrs. Kunder - .50. P. Zollmann's Gem. in Bear Creek for Kleimann 13.90. P. Seemeyer s Gem. in Schumm for C. Schmidt 10.00. P. Mohr's Gem. in Inglefield 6.50. women's v. P. Ntemann's Gem. in Cleveland for F. Westerkamp 10.00. D. P. Zollmann's Gem. in Bear Creek ges. on J. Schäfer's Hochz. for Kleimann 6.30. (S. -47.20.)

Waschkassetn Springfield: women's v. P. Seuel's Gem. in Indianapolis -6.00. women's v. P. Weseloh's Gem. in Cleveland 14.00. (S. -20.00.)

Poor students in Fort Wayne: By Fr. Heinze in Elkbart coll. on Otto Mast's Hochz. for Halboth -3.00. Women's v. Fr. Wambsganß' Gem. in Indianapolis for Carl Schmidt 40.00. Schult. I>. Thieme's St. Petri-Gem. Columbia City 4.31. Frauenv. P. Stock s Gem. at Fort Wayne for H. Müller and F. Stock 53.00. D. dens. coll. on Rebber-Meyer's Hochz. for Chr. Meyer u. this. Scküler 18.20. By P. "sieving v. eil. Glbrn d. Gem. in Fatifield Centre for Val. Kern 8.50. For dens

k. Seuel's Gem. at Indianapolis 22.35. p. Seemeyer's Gem. at Schumm 20.00. 1>. Mertz's Gem. at Clifty 10.05. k. Querl's Gem. at Toledo 6.00. (p. -82.95.)

Poor students in Addison: For H. Müller by k. Werfelmann in Neudettelsau by J. Schetderer -5.00. Frauenv. k. Weseloh's Gem. in Cleveland for Ph. Weseloh 10.00. By the widows B. and W. from P. Sauer's Gem. in Fort Wayne for Schäfer 30.00. Frauenv. P. Huge's Gem. in Briar Hill for W. Hakcr 10.00. By P. Kaiser in Liverpool ges. bet Joh. Lutz's Kindtaufe for W. Weidner 1.13. D. dens. for dens. Pupil ges. bet d. baptism d. Child of W. Hoffman" 1.97. (p. -57.10.)

Orphanage inAddtson: schoolchildren teacher Gotsch's in Columbus -8.25. Desgl. teacher Kastenhuber's bet Columbus 3.42. (p. -11.67.)

Orphanage at Boston: P. Scheips'Gem. tn Hobart -2.00. By I P. Schwan in Cleveland from A. G. 1.00. By 1". Zollmann in Bear Creek from N. N. 5.00. Ueberschuß vom Chrmbaum tn U. Michael's Gem. tn Göglein 4.25. For new printing press: U. Gößwein's Gem. in Vincennes 1.06. From etl. virgins P. Hassold's Gem. Huntington 1.60. (p. -14.91.)

Orphanage bet Pittsburgh: From U. Henkel's Gem. in Aurora -3.42. By U. Loihmann in Akron by Lillte Röpkc 2.00. (p.-5.42.)

Orphanage in Wittenberg: P. Scheips' Gem. in Hobart -2.40. By U. Mohr in Inglefield from Wittwe E. Böhne 2.50. (p. -4.90.)

Orphanage at St. L outs: Ueberschuß der ChristbaumCollecte in U. Kleist's Gem. New Haven -3.91. School children d. Zions-Gem. U. Thieme's in Columbia City 2.21. P. Gößwetn's Gem. in Vincennes 11.00. D. dens. from a parishioner 5.00. (S. -22.12.)

Orphanage in Indianapolis: Teacher Brakesühler's Schult, in North Dover -3.10. Through U. Schwan in Cleveland by A. G. 1.00, by E. S. .50. Mrs. Kunder tn Elkhart d. U. Heinze 1.00. E. tn North Dover by P. Rupprecht 1.00. D. P. Ttname tn Columbia City "from Anni's Sparb." 1.00. U. Kock's Gem. tn Huff 5.50. By P. Zucker tn Defiance from Mrs. Hen. Schmidt 5.10. P. Mueller's Gem. in Lanesville 5.60. Teacher Seibel's Schulk. tn Cleveland 2.25. P. Bachmann's Emanuels.Gem. in Evansville 14.00. D. U. Horst tn Hilliard from Mrs. And. Renner 1.00. by his children 1.00. by U. Mohr in Inglefield by Wittwe E. Böhne 5.00. k. Walker's Gem. in Cleveland 8.00. By P. Schwan tn Cleveland from E. H. .50. By P. Sauer in Fort Wayne from Mrs. Westphal 1.00. School mission b. k.Huge's isem. inBriarHill 1.45. Teacher Zeile's Schulk. in Lafayette 3.30. D. P. Trautmann tn Columbus ges. on a Kindtaufsf. at W. Michael 3.50. P. Querl's Gem. in Toledo 4.00. D. P. Schupmann in Gar Creek coll. on Fiedler-Felger's Hochz. 2.64. (S. -71.44.)

Hospital tn St. Louts: By Fr. Gößwetn v. a parishioner in Vincennes -2.00..

Taub stummen-An st alt: P. Lückner's Gem. in Bremen -3.83.

Pilgrim House tn New York: P. Schumm's Gem. tn Kendallville -12.00. Same Gem. 10.00. (S. -22.00.)

Districts support fund:!. Sitzmann in Van Wert -5.00. Scheips in Hobart 2.00. Dess. Gem. das. 6.50. k. Böse in Defiance 2.00. Dess. Gem. an d. Somh Ridge 13 83. k. Schmidt bet Decatur 5.00. Dess. Gem. that. 4.10. Werfelmann in Neudettelsau 4.00. By Fr. Rupprecht in North Dover of R. 2.00. Fr. Michael in Göglein 5.00. Women's v. k. Seuel's Gem. in Indianapolis 15.00. I P. Husmann's Gem. at Arcadia 5.75. P. Brömer's Gem. tn Cincinnati 22.20. Sieving's Gem. in Fairfield Centre (f. Steinbach) 10.30. By a Gemetndegl. 1 P. Gößwein's Gem. in Vincennes 3.00. V. dens. for old Past. u. Lehr. 3.00. P. Diemer's Gem. tn Peru 10.59. P. Mohr's Gem. in Inglefield 9.50. P. Bauer and Gem. in Weites 6.50. P. Schlesselmann in Friedhetm 4.00. 1*. J. G. Kunz in Indianapolis 5.00. P. Kretzmann and Gem. in Cleveland 26.00. D. dens. of F. H. 1.00. H. Stock's Gem. at Fort Wayne 21.35. Out of the piggy bank P. Schlechte's children tn Otis 1.50. By P. Querl tn Toledo of N. N. 1.00. k. Wambsganß' Gem. in Indianapolis 22.73. P. Zorn tn Cleveland (for 1889) 5.00. By Schupmann tn Gar Creek coll. on Fiedler-Felger's Hochz. 3.00. D. 1*. Bischoff near Bingen by L. Bultemeier 1.00. P. Niemann in Cleveland 3.00. D. dens. by Mrs. S. 1.00. (S. -230.85.) Total: -2000.93.

Fort Wayne, Ind, January 31, 1889.

D. W. Bärcher, Kassier

Entered the coffee of the Eastern District:

Synod treasury: From the Gem. P. Lauterbachs in Johnsburgh -3.00. Gem. P. Weidmanns tn Olean 6.00. By k. Sörgel from "Kirchenfreund" 5.00, L. Nielander 5.00, J. Schiller 1.00. Gem. in Freedom, Pa-, 7.55. Gem. P. Beyers 14.11. Gem. P. Stechholz' 9.66. Gem. I P. Germanns 5.00. Gem. k. Krafits 15.25. Gem. P. Lübkerts 11.25. Gem. P. Bröckers tn Silver Creek 3.07, in Fredonia .80. Gem. P. Pfeiffers 1,6.63. Gem. P. Hochstetters 4.00. Gem. P. Dorns 7.26. Gem. k. Bernreuters in Farndam 5.32. extra grant of St. Mattkäus parish in New U'rk 300.00. parish tn Weüsville 10.00. St. Pauls parish in Bavonne 6.81. parish tn Port Richmond 49.16. (Summa -485 87.)

Pilgrim House: By P. F. King of N. N. 5.00.

ProgmynasiuminNewBork: By P. Stechholz 1.00. Gem. P. Weidmanns in Allegany 4.86. By H. Steup from Mrs. Schmidtclapp 5.00. Marie Nielsen 1.00. Gem. tn Wellsvile 2.00. Gem. P. F. Königs 10.00. By P. Hetn from Joh. Loesch 5.00. (S. -28.86.)

Emigr.-Mts ston: Gem. P. Pfeiffers 5.00. Kaff. Schmalzriedt in Mtchigan Distr. 4.45. (S. -9.45.)

Emigr. -Mission tn NewYork: By Fr. Stechholz v. G. Engelhardt 1.00. St. Paul's Parish in Bayonne 10.00. (S. -11.00.)

Inner Misston: St. Paul's comm. tn Bayonne 10.00.

Inner Mission in the East: Gem. P. Pfeiffers 6.00. k. Thomä 2.00. Gem. Fr. Oehlschlägers 5.05. St. Pauls-Gem. tn Baltimore 44.80. By Fr. Frincke of Mrs. K. Münch 5.00

Mrs. Schaborg 1.00. by P. Wischmeyers 12.05. by?. Körner's 12.00. By Fr. O. Hanser by etl. women sr. Gem. 4.00. Gem. tn Wellsviue 2.00. By teacher Krieger by C. Krieger 2.00. Gem. in Port Richmond 16.02. (p. -112.52.)

EnglishMlssion: By Fr. Stiemte of N. N. .50 for New Orleans, by individual members of sr. Gem. 6.25 for d. engl. hymnal. (S. -6.75.)

Heathen Mission: Gem. l'. Stutz' 21.54.

Jewish Mission: Gem. 4". Pfeiffers 5.00. Fr. Thomä 2.00. By Fr. Octo Hanser of etl. women sr. Gemeinde 4.00. (p. -11 00.)

Negro Mission: By teacher List of L. Ganske 1.00. Gem. 1". Beyers 17.86. 1 P. Thomä 2.00. Gem. P. Biewends 6.2t. Sunday School of the Gem. l'. Kraffts 5.03. Gem. k. Wischmeyers 11.04. By!>. Sieker by Berti Gerdes 1.00. Gem. 1 Fr. Körners 10.00. By Fr. O. Hanser by etl. women sr. Gem. 4.00. Gem. in Wellsville 2.00. St. Pauls-Gem. in Bayonne 10.00. For Springfield: Gem. Lauterbachs in Jobnsburah 1.00, Gem. 1 Fr. Biewends 6.00. (p. -77.14.)

Gem. in Springfield: By P. Sörgel of "Mifsionsfreundin" 2.00.

Gem. in Fulda, Minn.: By Fr. Stiemte of single. Members of sr. Gem. 31.60.

Lutheran Free Church in Germany: by P. Steckholz from G. Egelharbt 1.00. congregation of Lauterbachs in Johnsburgh 1.66. congregation l P. Lübckerts 16.75. P. Thomä 2.00, by dens. from Witwre Bünger 1.00. congregation P. Oehlscklägers 8.08. St. Paul's congregation in Bayonne 15.09. (p. -45.58.)

Poor students in St. Louis: Gem. P. Sennes 44.58 for O. Gräßer. Women's Association of Gem. P. Siecks 25.00 for F. Ranbt. By Fr. Stiemte of N. N. .50. Gem. k Wischmey ers 1.00. By 1". F. König from N. N. 1.00. (p. -72.08.)

Poor students in Springfield: By 1 P. F. King by N. N. 1.00.

Poor students in Fort Wayne: Through Father Senne of several members of his church. Congregation 42.56 for G. Matkaideß. Martini congregation in Baltimore 22.00 for T. Fleckenstetn. Gem. P. Grams 12.70 for C. Drewes. Gem. in Wellsville 5.00 for H. Biermann. By k. F. King of N. N. 1 00. (p. -83.26.)

Poor students in Addison: By P. F. King of N. N. 1.00.

Deaf and Dumb Institution: By P. F. König von N. N. 1.09. At Louise Lüdersdorf's birthday party ges. 3.10. (p. -4.10.)

Hospital in East NewYork: Gem. P. Stechholz' 5.97. Gem. P. O. Hansers 5.00. (p. -10.97.)

Orphanage nearRoxbury: parish of P. Siecks 15.00. By P. Stechholz from G. Engelhardt 1.00. By P. Stiemte from J. Stuckert's children .61, Mrs. Lohmüller 1.00. Fried. Stutz in Washington 2.00. orphan coffee of the Gem. P. Heblers 11.00. Gem. Tkomäs in Soutütingen 7.00. By P. Sieker of H. Feste 2.00. By P. W. A. Frey of H. J. Stoß 2 00. Gem. P. Grams 10.80. Gem. Steups 10.00. Kaff. Schmalzriedt in Michigan District 1.00. By 1 P. F. König by Fr. Schäfer 1.00. School children of Imm.-Gem. in Baltimore 7.00. By P. Schwoy by Octo and Anna Rienecker .50 each. For printing press: Gem. P. Oehlschlägers 1.00, G. W. Frye in New Orleans 2.00, parish in Wellsville 1.00. (S-75 91.)

Orphanage tnCollegePotnt: By Fr. Schulze from Christ's piggy bank, and Rieke Sudemener 2.00. By.

Stitching wood from G. Engelhardt 1.00, from sr. Gem. 9.41. Frieo. Stutz in Washington 2.00. orphan fund of Gem. P. Heblers 11.00. Gem. Tvomäs in Rew Britain 6.00. By P. Syrup from Marie Nielsen .50, from sr. Gem. 10.00. By 1". F. King by Fr. Schäfer 2.00. (p. -43.91.)

Orphanage near Pittsburgh: Gem. P. Siecks 16.25. Fried. Stutz in Washington 2.00. By P. Thomä ges. on d, wedding Mohr-Stührmann, 2.50. (p. -20.75.)

Widow's fund: teacher J. L. List 3.00. P. Weidmann 4.00, by dens. of Mrs. N. 1.00. l'. Johannes 2.00. P. Thomä 2 00. Gem. by P. Wischmeyers 11.04. l P. W. A. Frey 5.00. k. Gram 5.00. comm. in Allen Centre, N. A-, 11.20. (S. -44.24.) Total -1215.53.

Baltimore, January 30, 1889. c. spltman, cassirer.

Entering the caste of the WiSeoufin distrietS:

Inner Mission of theWisconsin District: by k. l. J. Oetjens Gemeinde -5.16. Bensien in Waterford 1.00.

l. Diekl 4.25. Karl Bags, Janesville, 1.00. P. J. A. G. Döhler 1.00. P. H. Stutes Gem., Ahnapee, 6.00. N. N., Milw., 1.00. Mrs. Maria Seidel 3.00. Elisabeth Storm .50. Emilie Oestreich .50. C. Frömming Sr. .50. P. Wesemanns Gem. 11.60. P. P. Plaß' Gem. 4.07. P. G. Bartbs Gem. 4.86, Filial 1.80. P. L. Skütz' Gem., Caledonia, 10.00. 1?. F. H. Reichmann 1.00. P. Osterhus' Gem. 10.00. P. J. C. T. Bräuer's Gem., Kewaskum, 7.80. F. Eskau, Milw., .50. (p. -75.51.)

College household in Milwaukee: A. Hackl, Milw., 4.26. From Michigan Distr. cashier, 6.00. (p.-10.26.)

Poor Schoolgirl Milwaukee: P. F. Schumann's Gem., Waterford, 4.00. 1 p. J. Karrer 10.55. Wedding coll. by k. Plaß 2 00. Mrs. A. K. 5.00. (p.-21.55.)

E migr.-Miff ton inNewYork:k.L. Schütz' Gem., Caledonia, 5.00.

Saxon Free Church: P. E. Roller 3.00. P. C. Seuel 1.00. P. Tv. Wichmanns Gem., Freistadt, 12.00. T. Eskau .50. (S. -16.50.)

Deaf and Dumb Institution tn Norris: Wittwe Flöter, Racine, 2.00. Frau Sprehn u. Töchter 5.00. (S. -7.00.)

Jewish mission: Gem. P. Pk. Wambsganß' 13.00. Wittwe Flöter, Racine, 1.00. P. Eskau.50. (S.-14.50.)

Poor students in Addison: By P. F. Leybe. collected under d. Christmas tree, 6.13. Mrs. Holl 1.00. (S. -7.13.)

Construction in Addison: P. E. Rollers Gem, Stevens Point 4.57, Amberst 3 30, Buena Vista 3.30, Almond 2.00. P. J. A G. Döbler 2.00. P. Th. Wichmanns Gem 3.00. (S.-18.17.)

Poor students in Springfield: Mrs. Holl 1.00. **Mrs. A. K.** 5.00. (S.

Heathen Mission: By Th. Soot of N. N. .50. ZtonsGem. 14.18. (p. -14.68.)

Poor students tn St. Louis: Mrs. Holl 1.00.

English Mlssion: 1 P. C. J. Schwans Gem., Pella Opening 4.47, in Town Herman 2.33. (S. -6.80.)

New build Milwaukee: l'. C. Holst's congreg. 19.00. By k. P. Plaß 6.20. P. H. Rathjen's congreg. 15.00. From Trinity congreg. tn Milwaukee by M. Hilgendorf 9.00. St. Stephen's congreg. das-lbst, 3rd chlg., 100.00. (p. -149.20.)

District support casje: P. J. l. Oetjens Gem. 3.10. C. Holsts Gem. 5.00. P. E. Roller 5.00. Baptismal coll. at Heinr. Harms 3.21. By P. P. Plaß 3.93. k. l. A. G. Döyler 1.00. N. N. 4.00. Prof. C. Huth 4.00. Prof. E. Hamann 4.00. C. F. Eberts Gem., Berlin, 4.10. 1*. G. A. Feustel 4.00. P. C. Strafen 4.00. P. W. Endeward 4.00. k.G. Barth 4.00. P. C. Baumann 5.00. k.F.H. Reichmann 1.00, whose Gem. 4.03. Dir. Ch. H. Löber 4.00. (p. -67.37.)

Synod treasury: P. G. Loebers Gem. in Milw. 15.00. k. F. Schumann's Gem. in Waterford 2.70 u. 6.65. Bethlehem's Gem. in Milw. 9.10. P. R. Janks Gem-, Bear Creek 4.03, Union 1.27, Manawa 1.95. Gem. l'. Ph. Wambsganß', Adell, 18.00. From the communities of kk. F. Prödl 11.20, F. Ledebur 5.47, G. Präger 5.50, Bro. Keller 8.14, D. Kothe, lower, 23.57, upper 12.00, C. F. Ebert, Berlin 9.03, Auroraville.97, G. A. Feustel, Bloomfield, 15.00, C. Strafen, Watertown, 52.00, J. Strafen, Milw., 18.00,Th. Nickel, Shawano, 5.56, C. Seuel, Portage 18.17, Lewiston 1.80, Adams County and Kckbourn .85, W. Endeward, Boaz, 6.65, L. Schuetz, Caledonia, 9.00, Th. Wichmann, Freistadt, 19.52, A. Rohrlack, Reedsburg, 15.00, M. J. F. Albrecht, Janesville, 11.73, F. H. Reichmann 4.02, J. G. Nütze! 18.34, H. W. Leßmann 7.65. Dir. Ch. Löber, school fees, 26.00. N. N., Milw., 1.00. H. Sprengeler 1.00. (P.-365.87.)

Negro Mission: P. J. l. Oetjens Confirmands 4.00. Mrs. Karl Schulz from Zions Gem. in Milw., .25. P. J. Diebl 4.00. cross rem. tn Milw. for N. O. 14.50. women's club in Racine for Springfield 10.00. Mrs. A. P. .25. Mrs. Holl 1.00. from God's box in Afy Creek .50, Boaz 1.2l, Muscoda 3.25. Heinr. Hemeier .75. Christiane Schumacher .50. t>. Wesemann's Gem. 13.42. Lijette Laubenstein 2.00. J. Wegehaupt .50. Mrs. A. K. 6.00. Mrs. B. 2.00. P. L. Schütz's Gem., Caledonia, 10.00. P. A. Rohrlack for N. O- 8.00. N. N. for N. O. 1.00. P. Eskau .50. (p.-83.63.)

Orphanage tn Wittenberg: Mrs. P. Oetjen 2.00. k. l. J. Oetjen's Gem. 4.30. P. W. E. Brtnk's Gem., Black Creek Falls 8.00, Lake Linden 5.00. From l'. F. Wolbreckts Gem., Sheboygan, 41.70. gem. in Town Scott 6.34. Franz Wol lägers children 8.00. P. G. l. Dorpats Gem., Butternut 2.21, Glidden.60. P. F. Lenhe 5.00. P. J. Diehl 4.00. P. M. l. K. Albrecht's gem, Janesville, 24.15. P. E. Rollers Gem., Stevens Point, 6.00. Jmm. Gem. in Milwaukee 3.10. P. l. Karrers Gem. 8.18 & 10.55. P. H. Rödr's Gem. 4.00. By t>. P Plaß 2.31. P. W. C. Schillings Gem., Hubbard 14.78, Mayville 4.68. P. H. Natbjens Gem. 5.85. P. Cd. Tbeels Gem., Crystal Lake 6.76, Newton 7.21, Germania 5.38, Neshkoro 5.00. P. O. Hanser's Gem., Hanover 5.00, Center 3.60. L. F. Keller's Gem. 8.51. women's club at Racine 10.00. teacher P. Ruge's pupils 2.50. P. H. Restin's Gem., Phillips and Whiktlesey, 6.72. P. D. Kothe's lower Gem. 6.50. livery P. G. Schaus' pupils 2.50. school children at Bloomfield 10.50, at Wolf River 4.25. wedding coll. at Herm. Kroog 3.00. members of Kreuzgem. in Milw. 5.50. l'. G. Wildermutb's congreg. 11.10. P. Arnold's congreg. at Calumet, 6.00. Mrs. P. E- deward 1.00, their children 3.00. Sophie Präger 1.00. P. Wesemann's congreg. 10.00. Mrs. A. K. 5.00. P. C- Baumann's congreg. 9.35. Members of Imm. congreg. at Milw. 36.50, Zion's congreg. 35.26. Cassirer of M>ckigan disir. 21.36. A. Bwthel, Freistadt, 1.00. P. A. Robrlackö Gem.. Reedsburg. 18.00. k. l G. Nützels Gem.. Ofhkoth.

Entered the caste of the Western District:

Synodal funds: From P. Jehn's parish in Kansas City -14.00. P. Schwankowsky's parish in Baden 3.00. P. Meyr's parish in Kurreville 1.50. By Mr. Wm. Malchow of the congregation at Lutberville 4.77. P. Lentzfch's congregation at Cxaig 3.05. P. Gümmer's congregation at Longtown 6.60. By Mr. Peetz of the congregation at Pilot Knob 2.35. By Prof. Günther of the congregation at Kirkwood 4.00. (Summa -39.27.)

Progymnasium in Concordia: Durck Praeses Biltz in Concordia by Fr. Chr. Bock 5 00. Fr. Schwankowsky's congreg. in Baden 3.00. Fr. Lentzsch's congreg. in Craig 3.00. Fr. Wisches congreg. in Ellisville 10.00. (S.-21.00.)

Inner Mission of the Western District: Durck Hrn. Malchow tn Lutderville, coll. on Hockzeit KringGöbel 10.00, coll. on Hockzeit Rosebrock Lück 1.23. Durck P. Lentzsck in Craig, coll. durck Hrn. Stünkel, 3.25. Through k. Wescke in Ellisville by P. Blum .25. by Hrn. Hörmann tn St. Louis by Mrs. Engeler.75. (S. -15.48.)

Negermission: By P. Lentzsch in Craig, coll. by Mr. Stünkel, 2.05.

Heathen Mission: By P. Rebwaldt in Clark's Fork by H. Schutzmann 1.00.

Widow's Fund: By P. Lentzsch in Craig, ges. on H. Ernstings Hockzeit 6.05, by H. Stünkel .25. Mr. J. G. Etzrtzardt in California 2.00. By Lebrer Günther from the St. Louiser Letzzerconferenz 6.75, by Heinr. Hartmann sen. 2.00. By P. Hirschen at Cape Girardeau by Wittwe Brtnkopf 5.00. Durck P. Burkart in Lutherville by Frau Westphal 1.00. (S. -23.05.)

Orphanage bet St. Louis: Durck P. Sckwankowsky in Baden by Mrs. B- Guest 2.00, by Mrs. P. Sckwensen 1.00. Mr. J. G. Ehrdardt in California 3.00. (S. -6.00.)

Hospital in St. Louis: By Fr. Schwankowsky tn bathing of Mrs. B. Guest 3.00.

St. Louts. Feb. 5. 1889. H. H. Meyer. Cassirer.



Kaffcn Report of the Emigrant Mission at New
Vork for the Year 1888.

Pilgrim House Account.

Revenue:	
Balance on January 1, 1888K	1764.90
By generalbusiness 98923.82	
House circuit	6172.13
Advance	2965.21
Collect	1072.52
Non-interest bearing money	8939.50
Commission	4242.91
Mission	830.19
	-126121.18
Expenditures:	
General business-99097	51
House management	3323.02
Advance	2691.74
Non-interest bearing money	6095.00
Support	913.48
Wage	2220.39
Inventory	233.19
Repairs	162.03
Interest	848.53
Taxes	697.80
Deposit at the house	5000.00
Mission	1500.00
	-126121.18

Mission Account.

Revenue:	
Through	
collections	-830.19
	-----K880.1S
Expenditures:	
Deficit on	
January 1	
	-2177.45-2177 .45
New York, January 28, 1889.	W. C. Farr, Cassirer. No. 8 8 tute 8tr.

Ab" The receipts of Messrs. J. C. Bahls, H. Bartling, I. Harmening, Dir. Ublig and Bloß will follow in the next number.

New printed matter.

The Lord has done great things for us, and we are glad.
Sermons delivered at the dedication of the rebuilt Evangelical
Lutheran Church of St. Matthew in Chicago, Ill.

This 44-page pamphlet contains, after some historical preliminary remarks, first the speech which the pastor gave to the congregation on leaving the ground floor of the church on Is. 66, 2., then the morning sermon on Ps. 126, 3. (by P. H. Succop), the afternoon sermon on Is. 12. (by Prof. Selle) and the evening sermon on Ps. 84, 2. 3. (by P. C. L. Janzow). This collection of excellent church sermons is highly recommended to our readers. The pictures of the burned down and the newly built church are enclosed. Any net profit from the sale of the sermons is to be used for the benefit of St. Matthew's parish.

The pamphlet can be obtained from Mr. P. Engelbrecht in Chicago or from Mr. Louis Lange here. Price: 25 Cts.

Proceedings of the First Convention of the
General English Ev.-Luth. ((inference of
Missouri and other States. Held at Bethlehem Church,
St. Louis, Mo., Oct. -19th to 23d 1888.

We reported in his time in the "Lutheraner" about this first meeting of this newly formed faithful Lutheran English body. The present report contains the detailed proceedings of the same, as well as the excellent opening sermon by Father Kügele and the adopted constitution. It is strongly recommended to our readers who read English. They will be convinced that these English-speaking Lutherans stand on the same ground of faith with us. The report may be obtained from Rev. C. F. W. Meyer, Marshfield, Mo., by sending in 10 cents.

Easter Hallelujah. Festive song for mixed choir by A. H- F. Breuer.
212 Stagg St., Brooklyn, N. Y. The price is not shown to us.

This 88 tacte piece, which can be performed even by moderately experienced choirs, consists of a number of lively choruses and a solo part for baritone. The solo and the accompanying chorus to "durch JEsuM Cbrist gegeben" should wokl not be performed allegro, but at a somewhat slower tempo. For the rest, the joyful movement that wafts through the piece is certainly appropriate to the occasion for which it is intended. A. G.

Changed addresses:

Ü6V. L. O. L. Sarti'mK, Ocl688L, Li "l 8tori6 Oo., llsilln.
liev. IV. I'. Orimm, Box 15, Suolrle^, Iroquoi8 Oo., 111.
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Herausgegeben von der Deutschen Evangelischen
Redigirt von dem Lehrer-Colleg

45th Volume.

Monument of honor

of the blessed

Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

DaS practical seminar in St. Louis - Civil War - Twenty-fifth anniversary in office - "The right shape of a local Lutheran church independent of the state" - Walther again General Praeses - Colloquium with the Buffalo Synod - Colloquium with the Iowa Synod - "The Lutheran Church the true visible Church of God on earth."

In this synodal assembly (1860) it was also decided that the two seminaries, the theoretical and practical (the latter at that time in Fort Wayne, Ind.), would be united locally, that therefore the practical seminary would be transferred from Fort Wayne to St. Louis, on the other hand the high school, which was connected with the theoretical seminary here, would be transferred from here to Fort Wayne. The unification was to be carried out by September 1, 1861. As a result of the outbreak of the Civil War, the local students had to be dismissed as early as May 1861. In September, the decision of the synod concerning the institutions was carried out. Thus, Prof. Walther continued to teach at this institution in the following years, until 1875, when the practical institution was moved to Springfield, Ills.

When the Civil War, which also brought Prof. Walther much pain and heartache, broke out, it was decided in the congregational meeting of February 4, 1861, to include a special clause in the church prayer concerning the general distress of the country and to kneel and present the distress of the country to God after the sermon in the Passion Week services.

On the second Sunday after Epiphany in 1862, Prof. Walther celebrated his twenty-fifth anniversary in office. A number of his local friends had a beautiful lithograph produced. In the marginal decorations of the same, which



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Feb. 26, 1889.	No. 5.
<p>Dedication*) and a poem surround it, reference is made to four of the most important publications, to the "Lutheran" and to "Lehre und Wehre", to the "Kirchengesangbuch" and the writing: "Die Stimme unserer Kirche in der Frage von Kirche und Amt". Furthermore, in addition to Wittenberg and the Wartburg, it depicts pictorially: Bräunsdorf, the first site of his effectiveness in Germany, the (old) Dreieinigkeitskirche (Trinity Church) there on Lombardstraße, and the (old) institution building. A friend published a poem, "Fest- und Freudengruß Sr. Hochehrwürden dem Herrn Professor und Pastor Carl Ferd. Wilh. Walther zu seinem fünfundzwanzigjährigen Amtsjubiläum am zweiten Sonntag nach Epiphania 1862 dargebracht von dem Evang. luth. Zion America's." The last verse of which reads:</p> <p>"God let his place clothe him in fresh strength long to his praise! Help him to fight victoriously, to graze, so that he, as a five-year-old jubilant old man, may see with joy how Zion builds itself, on her head the starry crown of truth, and that he may one day see the Savior blessed, and gloriously shine like the splendor of heaven."</p> <p>In 1863 Walther published an extremely important writing: "The right form of an evang.-luth. local church independent of the state." This writing is a side piece to his earlier writing: "The voice of our church in the question of church and office. It was the practical implementation of the doctrine of church and office and showed that the Lutheran doctrine of church and office "forms the firmest foundation on which a particular church in its proper form is built," and "that our old orthodox teachers, although living in a state church under a consistorial constitution, on the basis of their doctrine of church, office, church government, etc., did not conceive of the form of a local congregation independent of the state in any other way than that which is presented here."</p> <p>*) To the venerable pastor and profestor Mr. Carl Ferdinand Wilhelm Walther on his twenty-fifth birthday. Anniversary of office the second Sunday after Epiphany, 1862.</p>	<p>At the extra sessions of the General Synod held in Fort Wayne in October 1864, Prof. Walther was re-elected General Praeses, after the Synod had modified the powers of the office of General Praeses and determined that he should no longer be obliged to visit the individual congregations, but should be inspector over the whole of the Synod, especially over the district presidents.</p> <p>In November 1866 the colloquium with the Buffalo Synod took place in Buffalo, N. Y.. Pastor Grabau, who had refused and thwarted the religious discussions offered until then, had broken away from his synod because it no longer wanted to put up with his arbitrary rule. No sooner had Grabau left the Synod of Buffalo than the desire for peace, which he had hitherto held down, stirred more strongly than ever in the members of it. The willingness to hold a religious discussion with Missouri about doctrinal differences was indicated by the new senior, Br. G. Maschhop, to Prof. Walther as General President on August 31. At Walther's request, a preparatory friendly private discussion took place in Fort Wayne on October 10, 11 and 12 between Walther and Dr. Sihler on the one hand and Pastors von Rohr and Hochstetter on the other. Walther was able to report to the synod meeting in St. Louis on October 31, "that the carrying out of the same by an official public colloquium, under God's gracious blessing, gives hope of the best success for the establishment of a true church peace". (Synodal Report XIII, 25.) With joy the Synod heard this news and made the necessary arrangements for the colloquium to be held and elected the colloquists, among them Prof. Walther. The colloquium was held from November 20 to December 5. At the Colloquium, one of the Buffalo Colloquists held to certain Buffalo teachings to the end. The others, however, declared at the end: "In view of the fact that they agree with the statements of the Missouri Colloquents and that these in turn agree with the statements of the undersigned" (the Buffalo Colloquents).</p>

"have declared themselves in agreement, - the doctrinal unity between the Missouri Synod and us is now completely established." The Missourian Colloquents then recorded the following: "The entire present representatives of the Missourisynod meet the above declaration with the declaration from their side that they too, with thanks and praise to the Lord, recognize complete doctrinal unity with the aforementioned for the result of this Colloquium, and therefore, in the face of the whole church, hereby extend to them the brotherly hand "**).

In the following year, when the Northern District of our Synod was assembled in Adrian in June, the Iowa Synod, meeting at the same time in Toledo, submitted a letter through a deputation consisting of Professor G. Fritschel and Pastor Klindworth, requesting a colloquium. The District gave its consent and asked the present General President, Prof. Walther, to obtain the consent of the other three Districts. The colloquium was held at Milwaukee, Wisc. from November 13 to 19 (1867). Prof. Walther was one of the colloquists representing our Synod. The main subjects on which were negotiated were: The position on the ecclesiastical confessions, the so-called open questions, the millennial kingdom, and the doctrine of the Antichrist. For lack of time, two other points of difference: the doctrines of the office of the keys and of ordination could not be discussed. The Colloquium was inconclusive at this time. The final statement of the Iowa Synod colloquists concluded with the charge that the Missourians were committing "a grievous irresponsible sin of the terrible consequence" in denying church fellowship to the Iowans for the sake of a difference in the doctrine of Antichrist. In response to this statement by the Iowa Colloquents, the Missouri Colloquents declared the following: "So long as the Iowa Synod does not firmly and roundly recant what it publicly and solemnly confessed in its report of 1858: 'that the papacy is antichristian, or that many popes may be called antichrists, in the very sense in which 1 John 2:18 speaks of many antichrists; but the man of sin mentioned in 2 Thess. 2. is a definite human personality, and therefore also in the future. . . This apostasy in the antichrist must also be expected by us in the future, because we do not understand the man of sin to be a papacy, but only a certain individual human personality* - as long as we cannot concede that it is faithful to the confession in this point. This alone, however, is by no means, as our opponents state after their final declaration, the reason why we cannot stand, confess, work and fight together with her ecclesiastically, but rather other differences named in our submissions, which in part have been balanced neither by a round recantation nor by a round confession, and in part have not yet been able to be discussed for lack of time. However, after the rapprochement that has already taken place, we by no means give up the hope of a future, God grant, early ecclesiastical agreement."

**)

*) See "The Buffalo Colloquium." p. 31 f.
**) S. "Oeffentliches Colloquium" etc. p. 31 f.

So an agreement in the full truth had not been reached. And only such an agreement could be reached by our colloquists. "We want to reach a complete agreement," said Prof. Walther repeatedly, "we want to win you! What rejoicing it would be, what a blessing for the church, if we could reach out to each other and work with each other in complete unity of faith from now on." (Later, some pastors resigned from the Iowa Synod and joined partly the Missouri Synod, partly the Wisconsin Synod).

In this year (1867) Walther published his writing: "The Evangelical Lutheran Church the true visible church of God on earth", - which had been the basis for the doctrinal negotiations of the General Synod in 1866 and was later also the basis for district assemblies.

(To be continued.)

Of the right use of the divine word.

(Conclusion.)

Where God's word takes root in the heart, it bears fruit, fruit of the lips, and fruit of works. Whoever believes God's word from the heart also obeys the word, and in all things conforms to God's word and will. The right use of the divine word includes the application of the word to heart and life, also to life and walk. We should also prove ourselves to be doers of the word. God has revealed his will to us in his word, his gracious will toward us, but also what he wants us to do, how we should walk. He shows us the right way in his word. "Thy word is a lamp unto my feet, and a light unto my path." V. 105. Then we walk blamelessly, according to God's good pleasure, if we keep his words, if we walk in the law of the Lord. Therefore the psalmist says, "How shall a young man walk in his way blamelessly? If he keep himself according to thy words." V. 9. And he praises those blessed who walk thus: "Blessed are they that live without change, that walk in the law of the LORD." Verse 1.

A right student of the Word, therefore, examines his ways, his works, according to God's Word, according to the Psalmist's example: "I consider my ways, and turn my feet to thy testimonies." V. 59. He contemplates, considers his ways, and compares them with the testimonies of God. Hearing and reading God's Word, he puts the question to himself: How is it with me? Are my actions and deeds in accordance with the rules and guidelines of the divine word? Then he will discover some deviations in his previous way of life and will have to say to himself: This and that was a misstep, an error. But he is sorry for that and turns his feet back to the testimonies of God. He sets before his eyes anew the noble, bright image and model of a holy, blameless way of life, which God's Word holds out to him, as the goal he strives and pursues. A believing Christian has his air in the testimonies of God, not only in the gospel, but in all that is God's, also in the holy, good, pleasing will of God, which is presented to him in the

Scripture is modeled. He also delights in the law of God according to the inward man. This is the mind of his heart, "Lead me in the paths of thy commandments, for I delight in them." V. 35. And because he delights in the commandments of his God, he inclines his heart, his will to them, as often as they come before his eyes or ring in his ears. "I incline my heart to do according to thy statutes for ever and ever." V. 112. This is his heartfelt wish and desire to live according to the rights of God, the word and will of God. "O that my life would keep thy statutes with all earnestness." V. 5. And such a desire becomes a resolution, a vow which he makes before God. A sincere Christian who is serious about God's word, when he hears and reads the word, makes a resolution in himself and vows to his God to live up to what is written. He renews, as often as he deals with God's word, the vow of obedience. He speaks to himself, speaks to God: My God, this is your good, holy will. I recognize that now. This shall be my will also. "I will keep the commandments of my God." V. 115.

Thus, a Christian exercises himself in obedience by exercising himself in word. Yes, the vow becomes a deed. After talking to God and letting God talk to him, he confidently continues on his way. In the midst of the noise of the world, in the hustle and bustle of everyday life, he keeps God's word and will in his heart and is careful not to sin against it. "I keep thy word in my heart, that I sin not against thee." V.11. He walks in the way God has shown him, does what God has told him to do in his profession and state, and does it gladly, and is not sluggish in what he should do, does good even to his neighbor, and does not grow weary. This is his motto: "I make haste, and tarry not to keep thy commandments." V. 60. Thus he leads a godly walk, demonstrates in his life the power of godliness, God's word becomes as it were flesh and blood in his life, he walks with God and before God. "I keep your commands and your testimonies, for all my ways are before you." V. 168. However, such a walk of the pious encounters obstacles. We live in an evil world. And it is evil time. Most of those who walk beside us on the right and on the left are wicked, enemies and adversaries of God and His Word. They go crooked ways. And they are those who walk in the straight and right way of God, and pursue them, wanting to draw them to themselves, mocking and persecuting those who resist them. And this is the last test, whether we are in earnest about God's word, that we obey God and his word more than men, that we persevere through all temptation, through all opposition to the right and to the left, and persevere in what God teaches and tells us, and say with the psalmist, "My persecutors and adversaries are many, but I will not depart from thy testimonies." V. 157. "Therefore do I keep all thy precepts straitly; I affront all false ways." V. 128. "I hate all false ways." V. 104. "I forbid my foot all evil ways, that I may keep thy word." Verse 101. "Depart from me, ye wicked." Verse 115.

Of course, it is also in no man's power to direct his way, to avoid the wrong way,

To walk and persevere in the narrow way and path of God's commandments. God must lead us, lift us, carry us, strengthen us, establish us, guard us and keep us. And therefore we must without ceasing set our hearts and eyes upon God, and sigh unto him, "Lead me in the paths of thy commandments." V. 35. "Turn from me the wrong way, and grant me thy law." V. 29. "Let my walk be sure in thy word, and let no wrong prevail against me." V. 133.

Help God that all of us, who love God's word and the salutary teachings and see our pleasure in the welfare of Zion, may learn and use God's word rightly for our own person first and foremost!

G. St.

The work of the missionary to the Jews.

(From the missionary's diary.)

Sept. 11 called to Jersey City in the morning, had good opportunity to preach the gospel.

Sept. 12. 2 boarding houses visited, 48 tracts distributed.

Sept. 15 (Day of Atonement), S. D. was with us all day, could not go to synagogue, we read and prayed together, he told us he had \$10.00 weekly with the Jews, and if he had only K7.00 with the Christians, he would be willing to be baptized publicly with wife and children.

Sept. 18 In the morning the Jewish Magid came to me again. I received him coldly. He was silent, and so was I. I had no word for him. A dark cloud was over me and I wanted to let him go. But the Lord helped, I became calmer. I asked him how he was and whether he would resist the word of God any longer, and advised him not to resist the voice of God that was now calling him. - He kept silent. I read Proverbs 1:20-33 and showed him what happens to those who do not want to hear the voice of God, as well as other passages. He gave no answer. - Finally he said: "You are a murderer, you have killed your whole family in Pinsk with your conversion to Christianity, you are no longer respected by the Jews and all the Jews say that you are a Meshummed in your family, and he began to tell me how my family is ashamed of me, etc. and wept. - I said, "My dear friend, do not weep over me, but weep over yourselves that you have rejected the **Meshech** of the God of Jacob," and told him the passage Ps. 45:11: "Listen, daughter, look at it, and incline your ears, forget your people and your father's house," etc., showing him that an Abraham also did the same as I did, and that loving Christ is better than living. Now he became angry, began to curse and ran away.

Sept. 19, visited 2 boarding houses, was able to distribute 31 tracts and 8 Hebrew New Testaments. God bless them.

Sept. 20. Visited 3 families, was able to testify of Christ for a long time; they were all friendly toward me.

Sept. 21 Called to Newark, had to eat at the Tabernacle. It was a glorious time, I was able to speak freely and unafraid of JEsu, as the

true Tabernacle, which has brought us freedom. - I distributed 50 long P. Hanser. After he had visited all the places in that region, he tracts and 13 New Testaments there.

Sept. 22. 4 Jews unknown to me came to me and asked for tracts in blessed activity. Father BartlinK serves three of these former and New Testaments; I gave them to them, and was able to speak mission posts: Medina, where the congregation has purchased a of JEsu for a long time.

Sept. 23 (Sunday afternoon). Invited to an engagement; I went construction; County Line, where the congregation was recently able and was able to give 35 Tracts and 4 New Testaments into good to dedicate a beautiful little church; and Albion, where progress is hands.

Sept. 24. Visited 2 boarding houses, found no good opportunity to speak; distributed 8 tracts.

Sept. 25 Four Jews came and asked for 2 German and 2 Hebrew New Fane, Somerset and Wilson. If God gives his blessing, these New Testaments; I gave them, as well as some tracts, and was able churches and preaching places will grow more rapidly now that they to spend an hour with them.

Sept. 26 The Jewish Magid came quietly in again. I received him P. Hanser is now working, appointed by the Committee as a in a friendly manner and asked him how he was doing and how he missionary, in Buffalo, N.Y. Here the Lutheran Trinity congregation now felt about Christ, etc. A fierce fight broke out again. The man has purchased a building lot, 120 feet frontage, in a rapidly was furious and could not pronounce Jesus' name and could not flourishing part of town, erected a church, 30X60, on it, in the front even hear when I said "Jesus". We recited Ps. 50, 61. 63. Zech. 6 half of which the school, which opened on January 14 with 44 and others. He fought against it with all his learning. When he got children, is held. The little church is filled with listeners at every tired and could no longer resist me, he began to weep with anger. Iservice. No debt burden rests on the building and property. For the made him weep quite a bit; then I told him to weep for him whom he upkeep of the missionary our Buffalo churches pay \$200.00 and had stung by his sins, and to lament him as one laments for an only \$200.00 comes from the missionary caste.

son (Zech. 12.), but not to weep with anger. - Then he told me that At last preaching is going on in Jamestown and Salamanca, N. he had been to Chief Rabbi Joseph yesterday and had spoken to Y., also. These two posts are served by Father Morhart. In the former him about me, how Rabbi Joseph had torn up my tracts and did not city the prospects are slim, but so far they have not been able to want to know about me. I said that I had known before that he would make up their minds to give up this post. In Salamanca there is a not accept my tracts, but I proved it; then I proved to him from Isa. parish which was formerly served by vagrants and has suffered 9:13, 17, Jer. 5, that nothing could be done with the rabbis, and that greatly as a result. There is hope, however, that something can be I feared that nothing could be done with him either; but I would still straightened out here.

hope that the Lord would give mercy. He was silent. At noon he went Fr. Köpchen is now working in the New York Conference Circle home. - In the afternoon he visited two families and was well on the mission field in the New England states. He is the successor of Father Feth and has been in office only since last summer. He received. resides in New Haven, Conn. where his main field of work is. On the

Called to Hoboken, had to make peace between two brothers-in-law, and succeeded. I was able to distribute 25 tracts there.

Sept. 28. Three Jews came to get tracts; I gave them to them turn out to hear him preach. At Bristol, R. I., about 35 hearers come and was able to speak a little.

That, in brief, is my work. In addition, I have been teaching my from his home, he can only preach there every 2-4 weeks. Since there are still some towns with a large German population in the area his word on the many hearts that have heard it, and let it be a savor that should be visited, the Committee, encouraged by the New York of life to them. (Z. d. W.) Conference, has appointed a traveling preacher for the East. He is not to take over any congregation for the time being, but only to travel the field. A salary of H500.00 from the missionary caste has been assured to the appointed one.

No report has been received from Father Wurl, resident of East Boston, Mast. whom the former commission appointed as traveling preacher.

In blessing, the city missionary, Father Luehr, is laboring in Brooklyn, N. Y. He has gathered a congregation there, consisting of 247 souls, including 15 voting members and 76 school children. Church and school buildings are available. Only a small support from the missionary caste has been needed and received by the congregation.

In the Pittsburgh Conference Circle, Pastor Brand Jr. has started a mission in McKeesport, Pa. Forty men have been found here,

(Submitted.)

Report of the Mission Committrr of the Eastern District.

The Mission Committee elected by the Synod of the Eastern District is obliged, according to the Instruction, "to report from time to time in the periodicals". If we now do this, we must first of all thank God, and with us all faithful Lutheran hearts, that here in the East the work of the mission is also making such pleasing progress. Let's start with the Buffalo District mission. In the Lockport Mission worked one year

who are willing to establish a Lutheran congregation. Furthermore, a building site is being purchased. For the time being, a building has been rented for the school. For the time being, support from the mission's treasury will be necessary.

Expenditures in the past year amounted to \$775.91. This year, of course, the demands on the treasury will be much higher.

On behalf of the Mission Committee
I. Sieck, Secretary.

(Submitted.)

Mission News from Nebraska.

When Schreiber told this two years ago in the "Lutheraner" a little about the great missionary work which this district is doing, a brother criticized the report for not giving the exact location of the individual mission fields; nevertheless, I cannot decide to completely comply with the wish of the dear brother this time. The exact indication of the location of the individual mission fields is a welcome guide to our field for the enthusiasts and Lutherans of the name. The above-mentioned brother will have made this experience himself. When a Lutheran pastor was deposed by his congregation, he went to the field of which the above-mentioned brother had told the exact location in the "Lutheran".

First, I must mention that our mission has received two hard blows. One is this: a large field of work was left deserted by the resignation of a young traveling preacher. As sorry as we were for this, we were much more saddened by news from another mission field. The one stationed there had made himself completely unworthy of the office - we do not want to conceal this from our readers. This was a hard blow for our mission in that area, for now the enemies of the Word of God were calling out to the weak Christians: "Now you have met the priests. Now you will have enough of them!" The sects and name Lutherans naturally also raised their voices against our synod and sought to take possession of what we had built with much effort. But, thank God, neither the open nor the hidden enemies of the truth succeeded in making great spoils. The pastor who is now stationed there reports of blessed work.

As far as our mission is concerned, we have every reason to praise God. Not only have none of the occupied mission fields had to be abandoned because there were no listeners to be found, but we have had to constantly increase the already considerable number of our traveling preachers, because calls have been coming to us over and over again: Send us help! Some of the mission sites, on the other hand, have grown so much in the past two years that they have become completely independent of the mission funds. So now something about the individual places. About twenty years ago our synod began its missionary work in the great city of Omaha. For many years it seemed that the

Our work there was in vain, as if an independent congregation could never be brought into being. In the beginning, it was neglected to acquire real estate for the community - the missionary treasury did not have the means - and with time, the price of this property rose so enormously that hardly anyone in the community could get used to the idea that the community would come to own a puffing plot of land. But lo and behold, not only has the congregation acquired this property, not only does it own the church, the parsonage and the teachers' quarters, but the congregation has also grown so much that for two years now it has been completely independent of the missionary treasury. Yes, even more, two new congregations have already been founded in this very city, one of which is already in possession of a beautiful property and has a school that is in quite a flourishing condition under the care of a teacher. The other congregation is headed by a specially appointed city missionary. The reader will find it self-evident that he immediately started a school in this community as well. Are these not wonderful successes of our work there? (Conclusion follows.)

(Submitted.)

The Southern District

held its meeting this year from February 6 to 12 at the congregation of the undersigned at Klein, Texas. Brethren came from all parts of the great synodal territory, from Florida, Alabama, Louisiana and Texas. A true Missourian is not easily deterred from attending the synod; rather, he looks forward long beforehand to the time when he can discuss the weal and woe of Christ's kingdom with his fellow ministers and believers and has the opportunity to grow in knowledge. We cannot thank God enough that He has guided our dear Synod along these lines from the beginning, that He has made it clear to us that there can be no more important business for us than the contemplation of the truths revealed in His Word, and that therefore doctrinal discussions take first place in our Synod meetings. Prof. Pieper was kind enough to deliver the paper. His subject was an extremely timely one for our circumstances, namely: "On the difference between the orthodox and the irreligious churches." In our country of sects and false Lutherans, it is especially necessary to have clarity in this matter; anyone who has no solid ground will be easily seduced into joining a sect or named Lutherans. In six theses, the revered speaker thoroughly explained from God's Word that only the right-believing church rightly exists and that false-believing churches exist only by God's permission; whether one joins the right-believing or an unbelieving community is not at all indifferent, but God wants us to distinguish exactly between right-believing and unbelieving communities; We are to adhere to the former with all our hearts, and to shun and avoid the latter in all earnestness; we are to be moved to this by the glory of God, which is given to him in its entirety only in the orthodox church; the salvation of our souls, for which only in the orthodox

Therefore, it is not only our duty to belong to the orthodox church, but the greatest grace and the highest honor that can be bestowed upon us in this life. It is true that those who prefer to keep company with the false believers sometimes give very pious-sounding reasons, but all the reasons that may be given cannot stand up in the light of the Word of God. - Whoever wants to get to know the glory of his dear Lutheran church; whoever wants to have a safe guide for his conduct against the almost innumerable unbelieving communities of our country; whoever has relatives in unbelieving communities whom he would like to help, should read and study the doctrinal proceedings in the soon to be published report on our synodal sessions of this year. - Most of the business related to our inner mission. This is progressing in a blessed way by God's grace. Our missionaries, who have to fight very special obstacles here in the South, are achieving one victory after another in spite of the rage of the old dragon. Everywhere, in Texas, in Louisiana, in Florida, people are stretching out their hands that we would like to help. Unfortunately, there is a lack of workers; we should have quite a number, not to look for preaching places and churches first, but to take over those already found. We in the South therefore have good reason never to be lax in praying for workers for the Lord's harvest, but also in offering sacrifices, be it by giving from our earthly wealth, or by having our sons trained as preachers and teachers in our institutions. - The Negro mission was also remembered; the report of one of the missionaries on the growth and status of this mission was received with pleasure. A. Wilder.

Major ecclesiastical chronicle.

I. America.

Statistics on the Missouri Synod. Our "Statistical Yearbook" for the year 1888 has just been published and, although it contains mostly only figures, will be gladly taken in hand by our dear Christians. From this "Yearbook" you will see that God has again promoted the work of our hands, which we as a Synod are commanded to do, also in the past year. He has increased the number of both teachers and hearers of the Word of God. In 1888 the Synod increased by 46 pastors, 56 congregations, 13,150 communicating members and 3269 voting members, so that at the end of December the Synod counted 1030 pastors and professors, 1480 congregations, 521 preaching places, 279,150 communicating members, 70,814 voting members, 72,825 school children and 617 teachers. 80 churches were buried in the past year. The "Uebersicht der im 'Lutheraner' quittirten Gelder" is unfortunately missing in the present yearbook, because Father Schlerf, who was in charge of it, was prevented from providing the same work for the past year. Also the column "Teachers" still requires a remark. While 620 teachers were already listed for the year 1887, the number of teachers for 1888 is only 617. This is due to the fact that this time the seminarians and students serving temporarily as teachers at the municipal schools, as well as all female teachers engaged in the same work, are not counted under the heading "Teachers", but are not included.



The number of seminarians, students and teachers serving in the school last year was 103. The number of seminarians, students and teachers serving in the school was 103 in the past year. First, it calls us to heartfelt thanksgiving to God. It is indeed God's business, about which the yearbook reports. But it is God's business, done to us and through us. Therefore we should praise and glorify him for it, as he has also expressly commanded us. Then the numbers reported in the Yearbook exhort us to faithful adherence to the whole and unadulterated teaching of the Word of God. In the past as well as recently, it was claimed that synods such as ours, which stand so rigidly above all the teachings of the Word of God and do not want to allow any error to have any justification apart from the revealed truth, have no chance of survival, especially here in America, the land of progress and the unionist-minded sects. Now we know from God's Word how foolish such an assertion is. Only the preaching of the pure and unabridged divine truth has a divine promise, not the mum-mum-saying and the flirting with old and new errors. But what we know from God's Word from the beginning, we also see confirmed by the numbers of our yearbook. Thus, in the light of the divine promise, it serves to strengthen our faith. Finally, our Yearbook also exhorts us to increase more and more in the work that is entrusted to us as a Synod. We must become even more diligent in the work. The number of preachers and teachers, who, trained in our institutions, enter the work every year, is still insufficient to prevent the sects and the false Lutherans (especially the Ohioans and the Iowans) from entering the areas that belong to us. Therefore, we definitely need to train more teachers and preachers. We can also do it by God's grace. God has given our synod many, many more pious and gifted young people than are presently in our institutions. And as far as the earthly means are concerned, which are necessary for their education, God has also given us much, much more than we have provided so far for this purpose. Therefore, dear Christians, with renewed zeal, set about our Christian work for the glory of God, our Savior, and the blessedness of many souls!

F. P.

The colored Catholics recently held a meeting in Washington. At this meeting it was announced that there are twenty Catholic Negro parishes in all. Each of these has a school associated with it. In addition to these, there are 65 schools for Negro children, run by the Roman Catholics, along with eight orphanages and three reformatories. The schools are attended by about 5000 children, while 300 are in the orphanages. Seven Negro boys are preparing to become priests. That there is only one Negro who is a priest, we have mentioned before. And this one serves a parish in the northern states. There are white priests at the other Negro parishes. It is somewhat disconcerting to hear that there are only twenty Roman Catholic congregations among the Negroes, especially when one remembers what efforts were made by the Romans some fifteen years ago to gain entrance for the Pabst Church among the Negroes in the South. Missionaries, school brothers, and nuns were sent out in good numbers to begin the work. The success did not meet the expectations. (H. u. Z.)

In the United States there are 10,000 women's clubs (W. C. T. U's.) agitating for the total prohibition of all spirituous beverages, with a membership of 150,000.

II. abroad.

Deplorable church conditions. The town of Harburg in Hanover has 30,000 Lutheran inhabitants and only one church. The people are so unchurched that they have no desire for a second place of worship. The baptism of children is either omitted altogether or postponed for an extraordinarily long time. At the end of a year, usually 300 children remain unbaptized. The church council complains about the wildness of the youth (among other things, there was a suicide of a twelve-year-old schoolchild), about alienation from God and unrestrained pleasure-seeking among the adults. Sunday devotion is so great that even the main weekly market is held on Sunday morning. (Mon.-Bl.)

The poor imprisoned pope. The Catholics tend to portray the pope as a poor prisoner, and the people often imagine a real imprisonment with all its misery. How this is peculiarly illuminated by what we hear about the papal court! It is said to consist of 20 chamberlains, 120 house prelates, 170 secret chamberlains, 6 chamberlains, 200 extra honorary chamberlains, 130 supernumerary chamberlains, 30 officers of the noble guard and 60 guardsmen, 14 officers of the palace guard, 7 honorary chaplains, 7 foreign honorary chaplains, 20 secret scribes, 10 intendants, 60 doorkeepers, etc.; in all, 1160 persons belong to it'. The Vatican, however, which the Pope occupies, is the largest palace in the world and has 15 large halls, 11,500 rooms, 236 staircases, 216 corridors, 2 chapels, several museums, archives, libraries, large, splendid gardens, etc., etc.

(Chr. B.)

At an idol festival in Allahabad in eastern India, a European official opened the procession, riding an elephant. A procession of 400 naked fakirs followed. Even the English newspapers found this concession to paganism too strong.

Inaugurations.

On the 2nd Sunday after Epiphany, I inducted Fr. Louis Ernst at St. John's Parish, Lincoln, Lee Co, Tex. G. Btrkmann.

On the 4th Sunday after Epiphany, by order of the Presidency of the Kansas Dtstrict, Mr. P. H. F. Eggert was introduced to his congregation at Carson, Brown Co. by the undersigned.

C. Cousin.

Address: Rev. 8th P. LAAert, Oarsou, Lrorvn 6o., Kansas.

By order of the Honorable Presidency of the Wisconsin District, on the 4th Sunday after Epiphany, Mr. P. W. C. Brink was installed at Dorchester, Clark Co, Wis, assisted by Messrs.?? Bro. Stebrand and S. Resttn inducted by the undersigned.

Ms. Otte.

On behalf of the Presidency Middle District, Mr. 8 Traugott Thieme was inducted by the undersigned at South Bend, Ind. on the 5th Sunday after Epiphany.

I. F. Niethammer.

Address: Uev. 1r. lüiewe, 505 8.Pa^lor 8tr., 8outk Vevä, lud.

In accordance with presidential mandate, on Sunday Septuagesimä, Mr. P. C. Lohrmann was inducted at Eden Valley, N. H., assisted by Mr. P. F. Dubpennell by Aug. Senna

District Synods 1889.

(Provisional ad.)

The District Synods of the Lutheran Synod of Missouri, Ohio, & other States will meet this year, God willing, at the following times and places:

- 1st California & Oregon District: Jan. 16-23 in San Francisco, Cal.
- 2nd Southern District: February 6-12 in Klein, Harris Co, Texas.
- 3rd Middle District: April 25 bts1. May in Indianapolis, Ind.
- 4th Michigan District: May 8-14 in Saginaw City, Mich.
- 5th Illinois District: May 16-22 in Chicago, Ill.
- 6th Wiseonsin Dtstrct: June 12-18 in Sheboygan, Wis.

7th Minnesota and Dakota District: June 20-26 in Willow Creek, Minn.

8th Canada District: July 25-31 in Ottawa, Ontario.

9th Eastern District: Aug. 14-20 in Baltimore, Md.

10th Iowa District: August 22-28 in Warren Township, Iowa.

11th Nebraska District: Sept. 4-10 in -----

12th Kansas District: September 12-18 in Atchison, Kansas.

13th Western District: Oct. 9-15 in Concordia, Mo.

On behalf of the other district presides

Ms. Sievers.

Display.

It is hereby brought to the general notice that Rev. C. Peters of Buffalo, N. U., who formerly belonged to our Synod and joined the Buffalo Synod in 1886, has requested readmission to our Synodical Union.

P. Brand, President.

Revenue to the California and Oregon District coffers:

Synod Treasury: From Mr. J. Schwerdt, San Francisco, -5.00. InnerMission: St. Paul's Parish in San Francisco 40.10. By Mr. P. Chr. F. Meyer, Harvest Festival Collecte sr. From several members of the St. Paul Women's Association in San Francisco 1.25. (Total - 47.00.)

PoorStudents: From theSt. Paul Women's Association in San Francisco 10.00.

Negro Mission:-By Mr. P. Claus from Mr. H. Haase in Cornelius, Or., .25. From Mr. W. Martin in San francisco 2.00. (p. -2.25.) San Francisco, Feb. 6, 1889. J. H. Hargens, Cassirer.

400 8lrxü 8tr.

Income to the Canada District coffers:

Inner Mission: From B. Schmalz in Berlin -1.00. C. F. Gemenjäger in Deer Park, Md., 3.70. From Fr. Andres' Gem. in Berlin 10.35. Fr. Frosck's Gem. in Flora 2.65.?. Andres' Gem. in Petersburg 2.65, in Shantz Station 2.15.?. Germeroth's parish in Wartburg 3.30. P. Bruer's parish tn Carrick 14.00. J. Siefert in Normanbv 1.00.

Student Fund: P. Andres' Gem. at Petersburg 3.74, at Sbantz Station 2 20. P. Dubpennell's Gem. at North East, Pa. 4.00. Hockzeit's Collecte at F. Bivour's at Wellesley 2.00.?. Eix's Gem. at Wallace 4.67. P. Bruer's Gem. at Howick 15.30. I. Riepert at Normanby 2.00. L. Albrecht at Carrick 1.00. N. N. 5.00.

Building fund in Springfield: P. Kirmis' Gem. in Wellesleu 6.94. Mrs. P. Graf in Humberstone 1.00.

For pastors of the Saxon. Fretkirche: Gratitude offering from Mrs. Witt in Vembroke 1.00, from Mrs. P. Frosck in Klimira 5.00.?. Bentes Gem. in Humberstone 2.00, in Stonebridge 2.00.

Predtger-undLebrer-Wittwen and orphans: Mrs. Huras in Welleslev 1.00. P. Bentes Gem. in Stonebridge 2 50, in Humberstone 2.50. P. Merkels Gem. in Tavistock 5.70, in Stratford 5.12. Hockzeits Coll. at J. Seip in Normanby 7.18, at F. Herbst das. 6.70. Mrs.Bräuttgam in Howick .50. Gratitude offering v. Mrs. Huth in Howick 1.50. N. N. in Stonebridge 1.00.

Negro Mission: Fr. Landskus congreg. in Mitchell 2.12. G. Weber in Carrick .50. Thank offering by G. Buhrow in Carrick 1.00. Fr. Landskus congreg. in Logan 5.25.

WaiienbausinBoston: P. Andres' Gem. in Berlin 8.11. Hockzeits-Coll. bet Stoffkauf Bald near Sabrieville 5.50

Revenue into the Illinois - District's coffers:

(Conclusion)

Deaf and Dumb Institution: Coll. on 2nd Cbrist Day in Fr. L. Lockner's parish 6.18. Out of parish collection bag in Brecher 10.00. Fr. Schrader's parish 2.00. Fr. Lewerenz' parish 6.00. Fr. Uffenbeck's parish 9.31. (S.-33.49.)

Kirckbau in Springfield: P. Wangertn's Gem. at Sollitt 7.00. G. C. from Golden's Gem. 1.00. P. Schalter's Gem. at Red Bud 5.00. N.N. from?.Pissel's Gem. 5.00. Subsequent from Beardstown's Gem. 2.00. From Drecker's Gem. bell bag 9.95. P. Bötticker's Gem, Mount Pulaski, 25.00. Weibnacktscoll. from P. Grimm's Gem. in Ash Grove 7.76. Filial P. Hiebers 5.50. P. Feddersen's Gem. tn New Berlin, 2nd Sdg., 10 25. (S. -78.46.)

Studying orphan boys: By Fr. Leeb from some members of the congregation 19.25, from the Women's Association sr. Gem. 10.00.?. Heumanns Gem. 7.63. Durck P. Bartling from G. Kleiner and Wittwe Pelz 1.00 each, Ferd. Remle 2.00. P. Noacks Gem. 17.00. Mrs. Dörsner durck P. Succop 5.00. Coll. at Hockzeit Lobrenz-Hagen by P. Engelbreckt 10.70. A. Lobitz 1.00 and N. N. 2.00 durck P. Müller in Lake View. From Fr. W. Brueggemann's parishes: Christenlebr Coll. of Trinity congreg. 9.26. Mrs. one. Weuel 2.00. Job. congreg. in Downers Grove of K. Marwitz, Cb. Warkentien, F. Andermann each 1.00, H. Buschmann 2.00, J. Lewerenz, Luise Hogrefe, Anna Warkentien se .50. Found in church by G. Müller .50. Of teacher Brauer's school children: L. Mibm .30, E. Tiedt, F. Sckliehing, E. Buge, L. Tiedt, M. Backmann, L. Nedies, E. Brüggemann, K. Benwitz each .25.L. Radmer .20. E. Seidel, A Boneß, H. Krüger, A. Fauter, W. Radmer each.10, K. Prescott .05. From Harlem durck P. M. Große of K. Skultz 2.00, half of Christmas coll. 15.88. From Chicago, P. L. Lockner: C. Jörn and Sobn 25.00. From Skul children of teachers: Scholz 3.60, Nagel .70, Treiber 9.50. Burmeister 5.50. W. Saqert, A. Habn. A. Bubolz, W. Laudon,

W. Schildt, H. Marttng, G. Schwarz, G. Lawall, F. Kube each 1.00. Mrs. Wegert 2.50. F. Schmidt 2.00. From Willie, Minnie and Jba Mariens' piggy bank 2.00. Ferd. Salensky, Ferd. Kom, Bertha Schott, A. Kohlstedt, F. Radloff, Mrs. Jda Helbtg, Mrs. Emmert, A. Haak each .50. F. Bloß .20. L. Reimutb .05. A. Baumann by P. Bartling 1.00. By dens. of Mrs. A. Schreiber 2.50, Adolf Siekmann 1.00. N. N. 3.00. Thank offering for recovery of Willie Leßmann by? - L. Lochner 5.00. Through dens. by Mrs. N. N. .35. (p. -199.67.)

English Mission: By Fr. Hölter, found in the collection bag for the new English congregation in New Orleans 3.00. Fr. Erdmann's congregation in Renault 20.00. Henriette Plahn by Fr. Engelbrecht .50. A. Bublitiz .75, L. v. S. 1.25, K. v. S. 2.00 by k. L. v. Schenck for the new Betlehem's Church in New Orleans. Gem. P. C. Schröders 5.90. P. Fritzes Joh.-Gem. 1.00. Gem. in Lost Prairie for New Orleans 5.15. Wilhelmine Stedtmann by P. Engelbrcht .50. (S. -40.05.)

Emigrant Mtssion: Fr. Feddersen's Gem. in New Berlin 7.50. Fr. Erdmann's Gem. 3.45. Fr. Müller's Gem. tn Ehester 7.65. (S.-18.60.)

Orphanage near St. Louis: Fr. Witte's congregation in Pekin 13.15. Coll. at children's service in Beardstown 9.30. H. Bahde through Fr. Heumann 5.00. From the church in Blue Point 1.22. Mrs. Lydia Graf that. .28. Fr. Bergen's congregation. in Wartburg 3.50. P. Schalters Gemeinde in Red Bud 10.00. Coll. at the children's service on St. Cbrist's Day in the Gem. Prairie Town 4.25. Ueberschuß von der Christbescherung das. 1.85. Through P. Müller in Ehester by H. Bünge 5.00. Fräul. E. Wtebusch by dens. 1.00. Gem. in Darmstadt 5.43. P. Eh. Kühn .35. coll. by Fr. Flachsbart's Gem. on Christmas Eve 5.22, on 1st Cdrist's Day 1.93, N. N. that. 1.00, thanksgiving for happ. Schraders Gem. 3.00. Wittwe D. by P. C. Schröder 5.00. Eb. u. Anna D. by dens. 1.00. Christmas Eve collect (along with a pocket watch in the bell bag) in?. Weisbrodt's Gem. in Mt. Olive 13.00. (p. -91.48.)

Hos vital in St. Louis: P. Gräfs Gem. tn Blue Point 1.50. Coll. on the wedding of H. Kntppe with H. Meyer in Lake Zur^ch by P. Loßner 4.50. P. Cd. Kühn .50. (p. -6.50.)

Orphanage tn Addison: By P. Wagner of W. Thom 2.00. By the confirmands of P. Sappers 4.00. On d. Hildebrandt-Friedricksdorff's wedding in Chicago ges. 3.70. By the school children of Fr. L. Schwartz 1.20. By dens. of Mrs. W. Schulze 1.00. Under the Christmas tree ges. tn P. H. Kowerts Gem. 6.00. P. Heumanns Gem. tn Fartna 6.00. From the Gem. Golden of A>, K., A., E. & W. each .25. surplus of the Cdristbaum coll. in the parish of New Minden 5.30. Mr. H. Büning from the parish of Hoyleton 14.00. Mr. H. Hamer through P. J. Streckfuß 1.00. festive coll. of the parish of Secor 15.00. Mrs. M. Großmann tn Sterling through P. Lußky 1.00. P. Schrader's parish 3.00. H. Blum through? Hiebei 2.00. Christmas coll. of the Gem. Glencoe 5.00. C. Plumhoff through Fr. Burfetnd 2.00. (p. -73.45.)

Gem. in Turner Junction: Gem. P. Hiebers 6.50.

For furnishing a sick room in Milwaukee: Mrs. D. Mtchelet through P. Hölter 3.00.

Gem. in Blue Hill: From P. Hilb's Gem. by W. Völker 1.00.

Gem. in St. Paul: By P. A. Wagner of J. Htlgendorf, H. Potratz, L. Millies, J. Köppe .50 each. F. Rix, G. L., I. Haussen, J. Beckmann each 1.00. H. Zuttermetster 2.00. K. Schmidt .25. N. N. 1.75. P. Sappers Gem. in Bloomtngton 15.00. N. N. by P. Mariens 1.00. Gem. tn Red Bud 5.00. (S. -31.00.)

Gem. in Fulda: By Fr. Schüller in Joliet by J. F. Paiold and Cd. Kollmann each .25. Gem. tn Bloomtngton 15.00. N. N. by Fr. Mariens 1.00. (S. -16.50.)

To defray expenses incurred by the illness in Springfield: From the Women's Association of the Jacksonville Gem. by Mrs. Hoffman" 10.00. By Prof. Wyneken 13.80. (pp. -23.80.)

For the new printing press at the Orphanage bet Boston: P. Sappers Gem. 1.00. P. Schalters Gem. in Red Bud 2.25. P. Müllers Gem., Ehester, 1.00. P. Göhringers Gem. 5.00. Gem. in Addison 1.00. (p. -10.25.)

Orphanage in Wittenberg: P. Bergens Gem., Wartburg, 4.60. Pilgrim House in New York: Fr. Schrader's Gem. 1.00.

House cold cash in Addison: P. Schrader's Gem. 2.00. Gem. in Grand Crossing: P. Succop's Gem. 68.25. House cold cashinMilwaukee. P. Schrader's Gem. 2.00. P. Hieber's Gem. bet Matteson 10.68. P. C. Schroeder's Gem. 4.85. (p. -17.53.)

Poor students in Milwaukee: wedding scoll. by?. Slate deckers for flax beard 6.20. For dens. by P. Nachtigall's Gem. 2.20. (p. -8.40.)

Laundromat inAddison: Eh. Wilke tn Arlington Heights by P. Bartling 2.00.

Deutsch e Freikirche: By P. A. Wagner from A. Beduhn 5.00. I". Bergens Gem. in Wartburg 5.00. Gem. Red Bud 5.00. H. Schultz from Fr. Wunders Gem. 6.25. Mrs. Range by Fr. Engelbrecht 5.00. N. N. by Fr. A. Wagner 5.00. Fr. Burfeinds Gem. tn Richten f. P. Hübeners Gem. tn Hannover 9.50. Wittwe Gils from P. Wunders Gem. 1.00. (p. -41.75.)

Seminar Household tn St. Louis: Fr. Schrader's Parish 3.00.

Sick pastors and teachers: F. L. Krage from the parish of Addison 1.00. Fr. Lenk 1.00. By Fr. Hölter from Maria Keller 1.00. Neujabrscoll. from Neugehlenbeck 9.33. H. Blume by Fr. Hiebei 2.00. Wilh. Hülskötter in Venedy 5.00. Christmas and New Year's Coll. of the parish of Woodworth 10.00. (S. -29.33.)

Seminary household in Springfield: P. Feddersen's congregation 1.00. Dorsey congregation 1.50. P. Schrader's congregation 3.00. B. Schneidewind through P. C. Schröder 2.00. Through dens. of Ad. Gerner 1.00. By Kassirer Schmalzriedt 6.00. Chrism. and Neujabrscoll. of P. Hartmann's Gem. in Woodworth 10.00. (S. -24.50.)

Building Fund in Milwaukee: 4th Zhlg. of P. L. Lochner's Gem:

for Dorpat 2.15. By P. Hölter from Doroth. Boy f. Stark 1.00. Young People's and Young Women's Club in P. Müller's parish, Lake View, for Zitzmann 23.50. From Fr. Drögemüller's parish for Dorpat 7.55. Bell-bag coll. in Fr. C. Schröder's parish for C. Schröder 6.00. Women's club tn Fr. Werfelmann's parish for Gotsch 15.00. Young men's club in Fr. Müller's parish -in Lake View for Zitzmann 3.00. (p. -58.20.)

Poor students tn St. Louis: Through?" A" Wagner for Eickstädt from C. Lübke 5.00, Gem. Meredosia for Drögemüller 2.50. Christmascoll" of Grmm. LansinH and Seester for G. Stephan 12.15. Missionary Fund of Beardstown congregation for Büscher 6.00, for Drögemüüer 5.00. Missionary Society of Rock Island congregation for Möller 4.00, for Menntcke 4.00. Chester congregation for Haserodt 8.00. Jungfr.-Verein tn P. Succops Gem. for Nuoffer 15.00. P. Döberlein's Gem. in Homewood 7.39. Frauenverein der Gem. St. Paul for Karl Albrecht 7.50. P. Schrader's Gem. 1.00. N. N> by P. A. Wagner for Grambauer 4.00. By dens. of C. Roschmieder for Grambauer .50. (p. 8S.04.)

ArmeSchülerinAddison: Gem. Meredosia f, Fr. Buszin 2.50. For dens. by Fr. Löschen and etl. Gem. Gl. 6.00. Mtssionsverein der Gem. Rock Island for E, Selle 4.00. Fr. Sievtngs Gem. for Hiümann 15.00, By Fr. Hölter by M. Keller for Döring 1.00.?" Succvps Jungfr.-Verein for O. Lüdtkke 15.00, dess. P. Hiebers Gem. f. the stud. sons of P. Martins 6.50. P. Göhringers Gem. for Reuter 17.00. From the God's box d. Gem. Eagle Lake for Nuoffer 6.00. (S. -88.00.)

Springfield Ill Jan 30 1889 I S Simon Kaff

Revenue to the Kansas district treasury:

Inner Mission: By Kassirer H. H. Meyer -10.00. By P. Drögemüller's congregation in Millwood 2.53, by W. Möller .50, F. Knollman .50, ibm itself 1.47. By P. Vetter, Atchison, by Frl. Anna Höck 1.00. By P. Kauffeldt's Gem. tn Newton 5.61. By P. Vetter's Gem. tn Atchison 6.44. By Pres. Pennekamp's Gem. in Topeka 13.51. By Allg. Kassirer E. F. W. Meier 125.00. (p. -166.56.)

Negro Mission: P. Stemmermann's Gem. in Humbold 2.25" P. E. Mueller's Gem. tn Lincolnville 2.10. P. J. Matthias' Gem. tn Block 8.40. (p. -12.75.)

Progymnasium in Concordia: P. Sennes Gem. in Alma 16.50. P. H. LÜkers Gem. in Pittsburgh 7.10. P. G. Hahns Gem. tn Lincoln 3.17" P. Hafners Gem" tn Leavenwortb 1.70. P. E. Müllers Gem. in Lincolnville 1.09. P. E. A. Freses Gem. in Palmer 3.75. (p. -33.31.)

Wittwen- und Waisenkasse: By Mr. Geißler in Humbold from N. N., thanks for happy delivery. Delivery, 5.00.?. Frese's Gem. tn Palmer 2.75 and 4.30" P. Drögemüller's Gem. in Millwood 2.00. P. J. H" F. Hoyer's Gem. tn Hanover 8.90. (p. -22.95.)

Heathen Mission: Through Fr. Senne in Alma, Kans. by a stranger in thanksgiving for blessed harvest 30.00.

Orphanage near St. Louis: P. Stemmkrmann's Gem. in Humbold 1.05. P. Drögemüller's Gem. in Millwood 4.00. Mrs. Bertha Dietrich in Leavenwortb 2.00. By P. Vetter in Atchison by Mrs. Thaden 1.00. N. N. .25, Julius Kaatz 1.00, 6th Jacobs .75, A. and C. Mangelsdorf .60. Fr. E. Müllers Gem. tn Lincolnville 2.51. Pres. VeNneramps Gem. tn Topeka 3.70. Lehrer Höcks Schulkinder in Atchison 1.55. (S.-18.41.)

Synod treasury: P. Frese's congreg. in Palmer 8.00. P. Fr. Hahn's congreg. in Otis 4.55. P. J. M. Hahn's congreg. in Lincoln 2.82, in Sylvan Grove 2.46. P. Hafner's congreg. in Leavenwortb 8.26. P. Mattbtas' congreg. tn Block 7.70. P. E. Mueller's congreg. tn Lincolnville 2.10. P. Sennes Gem. in Alma 3.20. Fr. A. Schmid's Gem. tn Onaga 9.25. Fr. Stemmermann's Gem. in Humboldt 3.00. Fr. Keller's Gem. tn Lttn 2.00. Fr. Jungck's Gem. in Skepston 4.02. Praeses Pennekamp's Gem. in Topeka 7.00, tn Alma 6.45. Fr. Polack's Gem. tn Bremen 26.25. (S. -97.06.)

Piano for Concordia: By P. Senne in Alma by?. Veits Gem. 5.00.

Poor students at Concordia: By P. J. M. Hahn tn Lincoln, Hobzettscollecte at Behrens, 3.25.

Building fund for Negro mission in New Orleans:?. Hovers Gem. in Hanover 5.50.

Martin Luther Watsenh from in Wittenberg, Wis.: P. Kltnngmanns Gem. in Argentine 4.00.

Report.

In my receipt of 1 December read: For Inner Mission, instead of "from P. Lübkes Gem. in Herrings" from P. Lükers Gem. in Harington

Revenue into the Minnesota and DakotaDistrict coffers:

Synodal funds: From Fr. Destinon's congregation at Plato -1.50. From Fr. Heyer's congregation at Minnesota Lake 5.00. From Fr. Fackler's congregation at Maple Grove 6.50. Through him from N. N. there 10.00. Through Fr. Zahn from the congregation at Arlington 5.50. Through?. Grabarkewitz from individual members of his congregation. Gem. ges. 20.50. By P. Stark of Hetntr. Scheve in Stoux Falls, Dak. 10.00. (S. -59.00.)

Negro Mission:?, v. Brandt's Gem. near Albany .60. by P. Stark of Hetntr. Scheve tn Stoux Falls, Dak., 10.00. (p. -10.60.)

Free Church in Germany: V. Ziegenberg at Atwater 5.00. By Praeses Sievers from Mr. Aug. Jäch tn Minneapolis 5.00. Coll. at St. Paul Teachers' Conference 11.18. (p. -21.18.)

Deaf and Dumb Institution: P. Heyer's Gem. at Minnesota Lake 1.40. By Pres. Sievers of Aug. Jäch at Minneapolis 5.00. By P. Stark of Hetntr. Scheve at Sioux Falls, Dak. 10.00. (S. -16.40.)

Widows and orphans: P. Claus, Millbank, Dak, 5.00. P. Hink, Hankinson, Dak, 5.00. P. Strolin, Fairfield, Minn, 3.00. By the same from his branch 1.71. P. Schaaf's comm. at Potsdam 8.20, at Plainview 2.50. P. Destinon's comm. tn Plato 3.00. P. Heyer's comm. at Minnesota Lake 3.42.

P. Achenbach in Minneapolis 2.00. By Praeses Sievers of Aug. Jäch in Minneapolis 5.00. By P. Stark of Heinrich Scheve in Sioux Falls, Dak. 10.00. Teacher C. Ehlen, Hamburg, Minn. 4.00. Teacher H. Edlen, Waconia, Minn. 4.00. Teacher E. F. Arndt, Hay Creek, Minn. 5.00. (S. -60.88.)

Aged and Sick Pastors and Teachers: By Fr. W. Vomhof, Thank Offering for Recovery Obtained, 5.00. By Fr. Stark of Heinr. Scheve in Sioux Falls, Dak. 10.00. (S. -15.00.)

Orphanage at Wttenberg > Wis.: P. Hinks GeM. at Hankinson, Dak., 8.25. P. Strölin's Gem. at Fairfield, Minn., 3.50. P. Mäurer's school children 3.00. Of the school children from Aions Gem. at St. Paul 2.60. (S. -17.35.)

Poor students: By Fr. Ross, ges. at silvernetr hockzeitsfeicr at H. Sempel, Willow Creek, Minn., 7.00. By Fr. Dreher at Glencoe, ges. at wedding at Miller-Mutskler, 3.80. By Fr. Biedermann, surplus of a collecte at pastoral conference at Benton, 2.85. By Fr. Heyer's gem. at Minnesota Lake, Minn-, 2.68. By Fr. Welcher of Jak. Walz, Freeman, Dak, 3.00. By Fr. Horst, ges. at wedding at Brauns-Dahms near Nicollet, for W. Bobsin in Addison 6.15. (S. -24.98.)

Poor students in Springfield: Fr. Friedrich's parish in Waconia 10.00. By Fr. Welcher from Jak. Walz in Freeman, Dak. for Stud. Dtefenbach 2.00. By Fr. Stark of Heinr. Scheve in Sioux Falls, Dak., 20.00. From the same for the students Wtetng, Harre and Meile 5.00 each. (p. -47.00.)

Poor Students in St. Louis: By Fr. Stark of Heinr. Scheve in Sioux Falls, Dak, 8 p.m.

Poor students in Fort Wayne: By Fr. Stark from Heinr. Scheve in Sioux Falls, Dak. for Herm. Stark 10.00.

English Misston: By P. Stark of Heinr. Scheve in Sioux Falls, Dak., 10.00.

Building fund in Mtlw aukkee: k.Heyers Gem. at Minnesota Lake 8.00.

Milwaukee household: Fr. Rolf's comm. in St. Paul

Household in Springfield: by P. Welcher of Jak. Walz, Freeman, Dak., 5.00.

Fr. Biedermann's Gem. in St. Paul: Fr. Köbler's Gem. in Mountville 17.00. By Kaff. Spilman in Baltimore 5.50. By Kaff, stkoscker in Fort Wahne 11.50. (S. -34.00.)

P. Hannemann's Gem. in Fulda: Through Kass. Spilman in Baltimore 31.60.

Inner Misston tn Wink., Dak. And Montana: By P. W. Wächter, Flensburg, Dak, 2.00. P. Horst's Gem. tn Courtland 16.70. P. Friedrich's Gem. tn Waconia 21.50. k. k. Ross' Gem. tn Wtllow Creek 13.00. P. Albrecht tn St. Paul 1.00, from whose Gem. by Messrs: Kopplingst l.OO, H. u. C. Hüfmeyer each .50, C. Schröder 1.00, H. Schröder 50, C. Mefserli 1.00, Fr. Thöle, C. Schmied, W, Buschmann each .50, Wittwe Buschmann .25, Wittwe Brandhorst, F. Büchner each 1.00, Rothauae. Rasienau .25 each. p. Engels Gem. in Elizabetb Ctiv 8 30. k. Vettters GeM. in Montevideo 5.00. P. Strölins Gem. in Fairfield 11.21, Filial 2.81. P. Schaafs GrM. in Potsdam 6.50, in Ptainview ^80. P. Fadklers Gem. in Maple Grobe 6.50. By Pres. Sievers at a wedding ges. in Minneapolis 2.75, Aug. Jäch das. 5.00. By Stud. F. T. Schwanke of the Gem. bet Mansfield, Dak., 8.90. By P. E. L. Krrtzschmar's Gem. at Gaylord 7.60. By P. Stark of Heinr. Scheve at Sioux Falls, Dak., 25.00. By P. G. J. Fischer, Faulkton, Dak., 21.00. By P. C. Häuser ges. at Glencoe 5

Entered the coffee of the Nebraska DistrictS:

InnrreMission: By Fr. C. H. Becker of sr. St. Paul's parish -9.75. Fr. W. G. Bullinger of sr. Gem. at Cash Creek 2.00. Fr. A. Baumböfener of sr. Gem. 16.00. P. A. W. Bergt, Epiphany Collecte sr. St. Peter's parish, 10.45, sr. Gem. in Tecumseh 3.00, ges. on H. Reckweges wedding 4.75. P. A. Leuthäuser from sr. St. Paulus-Gem. 4.50, from Hrn. Fried. Eicke .50. Fr. J. Hoffman", thank offering from Mrs. Ntcolay 1.00. Fr. H. Webking from sr. Imm. parish 7.50. Fr. J. G. Lang, Mtssionsfestcoll. sr. Gem. 7.01. P. W. G. Bullinger of sr. Gem. at Clearwatrr 7.00, to Cask Creek 11.00. (P. -84.46.)

Negermission: Fr. F. H. Jabn from Miss Lizzie Dankert 2.00. Fr. Joh. Meyer from sr. Bethlehem congregation 3.72. Fr. I. P. Müller from Mr. Joh. Bröcker 1.00. Fr. C. H. Becker from the missionary box of St. Paul's congregation 5.91. (p. -12.63.)

Negro Mission tn New Orleans: P. G. Weiter, Weihnacktscoll. sr. Zion comm., 26.06.

Emtgr. mission: P. S. Meeske from a member of sr. Gem. for New Nork 5.00, for Baltimore 5.00. (S. -10.00.)

Misston in North Omaha: P. F. Düver, Weihnacktscoll. sr. Gem., 10.50, coll. on Fischer-Hohtfeldts wedding Dec. 6. By Mr. J. B. Wagner v. Hooper 5.00. (S.-21.62.)

Synod treasury: P. C. E. Bode's congregation, Christmas coll., 11.41. P. Brakbagr's congregation, desgl. 11.00. P. Aug. F. Ude, Coll. sr. Gem., 3.30. Fr. W. Harms, desgl., 9.00. Fr. Theo. Möllering, desgl., 4.50. Fr. G. J. Bürger, Abendmablscoll. sr. Gem., 7.10. Fr. M. Adam, desgl., 10.00. Fr. E. Flach, festive coll. sr. Hauptgem., 13.40. P. S. Meeske, desgl., 6.57. Mr. C. Schneider, coll. of Louisville Gem., 9.41. P. Tr. Häßler of sr. Gem. 20.00. Fr. J. G. Lang from the collection bag of sr. Gem. 7.01. (p. -112.70.)

Widows and orphans: Fr. G. Jung, Weibnacktscollecte, 6.85. Fr. J. Hilgrndorf, desgl., 22.86. Fr. J. Hoffman", ges. bet der 60. Geburtstagsfeier der Frau Neuwerk,. 3.25, von Pauline Hoffman" 1.00. Fr. H. Wehking von sr- Imm.-Gem. 4.00. Fr. G. Weller aus dem Klingelbeutel sr. Zions-Gem. 25.00.?. Tr. Häßler from Mr. Elmshäuser 5.00, from D. Schmidt .50. (p. -68.46.)

Orphanage at St. Louis: Fr. G. Weller of Wittwe Werder 2.00. Fr. M. Adam, coll. at children's service, 3.25. Fr. Aug. Leuthäuser of sr. Matth -Gem 6 00 Fr. J. P. Müller of Mr. Joh. Bröcker 1 00 Fr. C.



st. St. John's parish, 12.25. Fr. G. Weller of N. N. 5.00. (S. -17.25.)
Orphanage in Wittenberg: ?-I..Hoffman", communion coll. sr. Joh. Gem. to Beaver Creek, 10.75. Fr. M. Adam, coll. at cinema service, 4.00. Fr. H. Wehking of sr. Imm. congreg. 5.00. (p. -19.75.)

Poor students in Springfield: P. S. Meeske from the bell bag 5.83. I P. G. Weller, from the bell bag st. Zion's congreg. 10.00. (p. -15.83.)

Poor students in St. Louis: Fr. F. Düver, sent at Chr. Drögemüller's birthday party, 3.20, from Aug. Belau.50, from N. N. .30. Fr. G. Weller from the collection bag of sr. ZionsGem. 10.00. (S. -14.00.)

Poor Pupils in Advison: Fr. G. Weller a. d. bell-bag sr. Zion's congreg. 10.00.

Poor students in Milwaukee: Fr. G. Weller a. d. bell bag sr. Zion's congreg. 10.00.

Stuv. Paul Gesterling in Springfield: P. Tr. Häßler 2.25, by Mr. Elmshäuser 2.75. (p. -5.00.)

Stud. A. Krämer in St. Louis: P. A. W. Bergt, ges. on W. Reckwege's wedding, 5.00.

Student A. Falk in Addison: P. A. W. Bergt, ges. at W. Reckwege's wedding, 3.00.

Stuv. Ä. Merring in Springfield: P. J. Hoffmann, ges. on Alb. Mantey's home dedication, 3.00.

To defray expenses occasioned by disease in Springfield: P. F. H. Iahn of sr. Giern. 17.00.

Laundromat in Springfield: P. F. Düver of s. Preaching place near Lowell 1.00.

College Household in Concordia: Fr. J. G. Lang from the collection bag of sr. Gem. 7.01.

Negermission building fund: P. W. J. Gans, Epiphany Coll. sr. Gem., 9.10.

Fretkirche in Deutschland: P. S. Meeske, Abendmahls Coll., 3.35.

Deaf and Dumb Institution in Norris: P. Joh. Burmeister, ...

Income to the Southern District coffers.

since last receipt dated October 15, 1888:

Inner Mission: By Fr. F. Wunderlich of his congregation in Bryan, Tex. By Fr. G. Buchschacher, mission festival collect of his parish in Warda, Tex. Congreg. in Warda, Tex. 80.00. By Fr. M. Leimer of F. Kaase in Swiss Alp, Tex. 6.00. By Fr. I. Trinklein of Mrs. C. Stockii in Houston, Tex. 6.00. By Fr. F. Engelbert, Missionfestcoll. sr. Cong. in Cullman, Ala., 21.85. By Cassirer E. F. W. Meier from Alkgem. inner mission fund 400.00. By P. A. Donner, contribution for October in Honey Grove 10.00, Coll. in Sherman 4.40, in Pottsboro 3.00. By P. J. Trinklein, Houston, Tex, Missionsfestcoll. of congregations at Spring Creek, Tex-, (lcktti" u. M^C^prvss) 80.40. By P. P. Klindworth, Missionsfest coll. sr. Gem. in William Penn, Tex-, 23.25. By?- C. L. Geyer, mission feast coll. of St. Peter's and St. Paul's parishes in Serbin, Tex., 49.00. By P. J. Barthel, taking at Hamtton, Tex., 20.00. By P. Th. Wolfram, Lincoln, Tex. mission feast coll. sr. Gem. 35.00, by Mr. W. Meisner .75. by?. S. Hörnicke, tuition for October 32.50. by 1 P. S. Süß by W. Stichler, Schulenburg, Tex. 2.50. by P. J. F. W. Reinhardt, coll. in Quincy, Fla, 2.20. By P. A. Donner, coll. at Honey Grove, Tex. 10.00, coll. at Pottsboro, Tex. 6.30, coll. at Sherman, Tex. 1.50. By P. H. T. Kiltan, Serbin, Tex. mission festival coll. d. St. Pauls-Gem. 53.25, wedding coll. at Herm. Schulze 3.00, at Karl Jento 1.65, baptismal coll. at Bernh. Kilian 1.60, Joh. Walke 1.85, Joh. Proske 1.15, Andr. Frilsche 1.60. By Fr. J. Eckhardt, coll. at Hempstead, Tex. by Fr. G. Birkmann from Joh. Dube, Fedor, Tex. by Fr. 2.50. By Fr. C. E. Scheibe, collection of school fees at Birmingham, Ala, 8.50. By P. Joh. Barthel, coll. at Big Springs, Tex. 5.00, at El Paso, Tex. 3.00. By P. I. Trinklein from Mr. Blätke at Houston, Tex. 1.00. By I'. M. Leimer, mission festcoll sr. Gem. in Swiss Alp, Tex., 31.10, nachträgl. by N. N. 1.00. By 1 P. S. Hörnicke, school fees for Nov., in Lake Charles, La., 27.50. By P. S. Hörnicke, school fees for Dec., in Lake Charles, La., 13.75. By P. G. Birkmann, mission festcoll. sr. Gem. in Fedor, Tex. by 27.45. By P. A. Donner, contribution at Honey Grove, for Dec. 10.00, for Jan. 1889 10.00, coll. at Pottsboro 2.9", at Choctaw 1.65. By M. Sckedlrr, vicar, contribution for traveling expenses from Springfield, Ill, to Shiner, Tex. by 35.00, contribution for salary at Shiner, Tex. by 10.00. By 1 P. J. F. W. Remhardt, Collecte at Starke, Fla. of, 2.71, at Orlando, Fla. of, 2.15. By P. E. C. Scheibe, receipt of tuition in Birmingham, Ala. of, 5.00. By P. Joh. Barthel, Hamilton, Tex. of, Taking at Clyfton, Tex, 21.50, at Hamtton, Tex, 8.00, at Pottsville, Tex, 4.00. By S. Süß, baptismal coll. with Mr. Sch. at Schulenburg, Tex, 2.65. By P. C. L. Geyer of sr. Gem. in Serbin, Tex., 2.05. (Summa -1102.16.)

(Conclusion follows.)

New Orleans, La., Jan. 15, 1889. G. W. Frye, Cassirer. 38 3b. ^uckrvrv 8tr.

Entered the caste of the "Western" District:

Synod Fund: From Fr. Günther's congregation in Mora -6.00. Fr. Köstering's congregation in St. Louis 27.55. Fr. Griebel's congregation in California 5.00. Praeses Biltz's congregation in Concordia 20.00. Fr. Pflantz's congregation in Gordonville 6.00. (S. -64.55.)

Progymnasium in Concordia: By Kassirer Mangelsdorf 4.84. P. Demetrios Gem. in Emma 6.60. 1 P. Michels' Gem. in New Haven 3.00. (p. -14.44.)

Inner Mission of the Western District: Fr. Kösterings Gem. in St. Louis 27.70. By Fr. O. Hanser in St. Louis by G. Trömel 5.00, by Fräul. J. Gödeckvc 1.00. (p. -33.70.)

Negro Mission: Through Fr. Günther in Mora v-vnD. Harms 3.00, by Claus Eckhoff 1.00. By Fr. O. Hanser .in St. Louis by Jak. Engel

English Mission: Through Praeses Biltz in Concordia by A. B. in Prairietown from W. Bunte 2 cart, and 25 cts. From Hrn. P. J. G. 2.50.
Widow's Fund: By Fr. Günther tn Mora from N. N. 3.00. By Fr. O. Wunder 2 cart, Chr. Golla 1 cart, Geo. Fautstlich 2 cart, Heinrich Hanser in St. Louts from G. Trömel 5.00, from Mrs. Scheifelen 5.00, Schmidt 1 cart, Ad. Schemedad 1 cart, Joh. List) 2 cart, 2 apples, from the Women's Association 25.00. Through Praeses Biltz in Geo. Stiehl 2 cart., 1 apple, H. Müller 2 cart, Fred. Kruse 1 cart, H. Concordia from Wittwe Henke 2.00. (S. -35.50.)
Orphanage near St. Louis: Through? Günther tn Mora by D. of fat, Aug. Sievers Sr. 2 merz, Nie. Hoffirelctr 4 bush. Apples, Heinr. Harms 1.00. Fr. Kösterings Gem. in St. Louis 25.00. Through Fr. O. Meyer 1 cart, 1 turnip, 1 cabbage, Geo. Göpfert 2 cart, Bro. Hanser in St. Louis by Fräul. J. Gödeker 25.00. By Praeses Biltz in Heidkamp Jr. 1 bush. Kart., Br. Hasse 2 Brl. Süßkart., J. Fähnrich 1 Concordia, Coll. at the StünkelMüller wedding, 5.00. By Fr. Kart, Mrs. Louise Eitert 2 Kart, 1 Wheat, Fred. Kruse and Joh. Schwankovsky in Baden from the orphan's box of sr. Gem. 3.50. (p. Fautstlich each 50 pfo. Flour, N. N. 100 ppl. do., N. N. 1 pot of fatwerge. From Mr. P. G. H. Schieferdeckers Gem. and vicinity of W. Sievers sen. 3 bush. Wheat, 1 kart, W. Sievers jun. 2 bush. Kart., Ernst Quade 1 do., H. Drckhaus 1 wheat, 1 oats, W. Dickbaus 1 cart, Ludw. Schlechte jun. 1 cart, 1 oats, W. Wolf 24 Bush. Kart, Fred. Bode 1 cart, Fred. Met" 2 busb. Wheat, Ernst Brand 1 cart, W. Bekemeier 25 cts, W. Beltmann 1 bush. Kart., W. Roffmann 1 wheat, Geo. Rebecker 1 wheat, H. Heümann 1 dy., Wittve Schröder 1 cart, Wittve Spanhut 1 do., Fr. Backs for coffee, sugar, prunes and rice -1.50, Aug. Nönnebeck 4 cart, H. and Gottt. Backs 3 cart, H. Bettmann 14 bush. Wheat, H. Schlechte 24 bush. Kart, H. Rolle 1 Kart, H. Stahlhut 2 Kart, N. N. 1 wheat, Fr. Steinmann 3 Bush. Wheat, H. Schumacher 2 bush, do., 1 cart, H. Schlichte 2 bush. Wheat, 1 kart., Bro. Lücker 2 bush. Wheat, C. Möhle 4 kart. do., H. Dustmann 2 bush. Wheat, W. Brante 1 cart, C. Finke 1 bush. Kart., H. Nünbold, Karl Engelke, Ludw. Pape, H. Dustmann, Chr. Kütke, W. Kohlenberg and Eitle Eben 1 Kart. each, 1 wheat, H. Gusewelle 2 Kart. each, 1 wheat, Karl u. Heinr. Kütke 1 Bush. each. Wetzen, H. Dülm and Bollert WiemerS each 1 kart, W. Franke and H. Weishaupt each 1 kart, W. Ztnschlag, F. Gußewelle, Jos. Schäfer each 2 kart, H. Paul, Wm. Rünhold 1 wheat each, H. Brunnworth, W. Blase, W. Holle, H. Benlupp together 3½ Bush. Wheat, 50 lbs. flour, 4 kart, H. Dietzel 1 cabbage, W. Göbel 1 kart, 1 wheat, Heinr. J. Kütke 1 kart, 1 Bush. Wheat, John Paul, Fred. Wieseman 1 bush. each. Wheat, H. Kitchen Jr. 14 Bush. Merzen, H. Heine 1 Bush. Kart, Louis Borler, Jos. Paul 1 Kart each, Heinr. Schulz 1 tr. fruit, Christ. Halleman 1 bush. Kart., 1 Book. Wheat, 1 cabbage, W. Bösker 1 Bush. Kart., 4 cabbage, W. and F. Dutzmann 1 Kart. each, Wittve Robbe 1 Bush. Kart., B. Haurke 4 Bush. Wetzen, Ad. Scherf 1 bush, do., Louis Dußmann, H. Kurlbaum, W. Schöneweg each 1 bush, do., Alb. Kaiser, Konr. Meier, Jos. Dübeloe, W. Surenbrosh, and Fred. Lesemann 1 cart each, Wrttwe and W. Ztrges 14 bush each. Wheat, 8. Diedrich Meier 2 kart., John Dübelde 1 bush. Kart., Fred. Zrrges 14 bush. Wheat, Aug. Meier 1 do., 1 apple, Karl Schulz 1 Bush. Kart, Herm. Dübelde 50 cts, 1 cart, Heinr. Grothe, Heinr. Uphof 50 cts each, Fred. Hilbebrand -1.50. From the comm. in Springfield from Heinr. Paul -5.00, from P. Sell 60 cabbage cts. For all wheat received

For the seminar in Springfield

received with heartfelt thanks: From Mr. P. W. C. H. Oetting's parish from G. P. 3 p. potatoes, J. B. 1 p. do., D. G. 1 do., A. H. 1 do., 1 flour, A. E., G. C., J. H., E. B., N. N. 1 cart each, G. B. 1 apple, L. B. 1 cart, S. F. 1 cart, 1 apple, J. B. 1 cart & cabbage, Wittwe F. 1 flour, 1 cabbage, F. M. dried apples, U. B. 1 cart, H. B. 5 gall. Molasses, I. W. 1 cart, 1 flour, J. S., C. S. & E. W. 1 cart each, H. H. F. cart, W. F. 1 pot of butter. From Mr. P. M. H. Feddersens Gem. in New Berlin 25 cartons, 19 apples, 2 turnips, 14 dried apples, 28 cabbages, 8 chickens, 50 cts. & a large wagon full of potatoes. From Hrn. P. H. P. C. Schröders Gem. in South Lrtchfield from F. Klekamp 1 cart, Geo. Schäfer 2 cart, H. Großenheider Jr. 4 bush. Cart, 1 oats, John Hohmann 1 Bush. Kart., 1 oat, 8 cabbage heads, H. Bohlmann 1 kart, 6 cabbage heads, E. Frericks 1 wheat, 1 kart, M. Whitehouse 1 wheat, R. Fuchs 1 kart, 5 cabbage heads, H. Heien 1 kart, Franz Klekamp 1 wheat, H. Heißmann 1 wheat, Schmesk 1 kart, Wittwe Klekamp 1 cart, H. Whitehouse 3 cart, Wittve Dieckmann 2 wheat, 3 cart, 1 cabbage, A. Heien 1 apple, 2 wheat, 1 cabbage, 1 box butter, 1 pail apple butter, S. N. 1 wheat, 1 gall. Apple butter, August Birckenkamp 1 cart, 1 wheat, 8 bush. Oats, Wittve Whitehouse 3 wheats, 3 kart. 7 gall. Apple butter, H. Großenheider 1 wheat, 2 kart. 1 cabbage, Wm. Gehner 1 gall. Apple butter, F. Niemann Sr. 2 wheat, 2 apples, 2 cabbage, F. Niemann Jr. 2 grain, 2 cart, John Niemann 5 bush. Cart., Wm. Niemann 2 grain, 1 oat, 1 apple, 2 kart, August Niemann 2 gall. Apple butter, 1 wheat, 1 apple, Wittve Niemann 44 bush. Wheat, A. Keune 2 cartons, 2 cartons, H. Stelter 5 gall. Molasses, 1 cart, Br. Drewel 1 wheat, 1 cart, Br. Birckenkamp 1 turnip, 2 cart, F. Monke 1 turnip, 1 wheat, H. Sewing 1 cart, C.G. 3 wheat, 8 cart, 3herb, Louts Fuchs 1 cart, 1 herb. From Hrn. P. W. Aßbrodts Gem. in Mt. Olive, Ill, from H. Gehner Sr. 3 Bush. Wheat, 3 bush. Cart, H. Gehner Jr. 3 Bush. Wheat, 4 Bush. Kart., 9 cabbage k., H. Ernst 3 Bush. Wheat, Henry Sies 2 bush, do., Fritz Sieß 1 bush. Wheat, H. Gerdes 2 bush. Kart., H. Monke Jr. 6 Bush. Kart, H. Monke sen. 3 bush. Wheat, 14 bush. Cart., 10 lbs. butter, H. H. Monke 2 Bush. Wheat, 6 bush. Cart., 5 bush. Turnips, Herm. Löhner 3 bush. Cart., 14 bush. Apples, M. Manski 4 bush. Wheat, 3 bush. Kart, 2 bush. Apples, 4 bush. Turnips, John Monke 14 bush. Wheat, 3 bush. Cart, John Keiser 3 Bush. Apples, M. Arkebauer 4 Bush. Wheat, 1 cart, C. J. Keiser 5 bush. Potatoes, 3 gall. Lard, F. Droste 2 bush. Cart., 2 Bush. Apples, 2 bush. Turnips. From Hrn. P. P. Hansen's Gem. in Worden from P. Hansen -1.00, teacher Kirsch 2.00, L. Lüker sön. 6 Bush. Wheat, H. Neuhaus sen. 2 Bush. Wheat, H. Neuhaus Jr. bush. Kart., H. Behme 1 Karl., H. Lohmeier 1 Bush. Kart., H. Mantz 2 Kart., 13 Kraulk., L. Lüker 2 Kart., 9 Krautk., H. Roffmann 2 Kart., 1 Oats, Wittve Lüker 1 Kart., A. Schumacher 50 Cts., W. Winter 25 Cts., C. Ludwig 25 Cts., S. Board 50 Cts., E. Brügemann 25 Cts., A. Honerkamp and H. Blase each 4 Bush. Cart., S. Merz 2 Bush. Kart., 1 Bush. Turnips, H. Knollmann 14 Bush. Apples, H. Picker 24 bush. Kart., W. Bormann and F. Schmidt each 1 Bush. Kart., J. Dornsetf jun. 4 Bush. Cart., J. Dornseif 86n. for \$1 coffee, F. Finke 1 grain, C. Opel 1 Bush. Kart., H. Döding 14 Bush. Kart., 1 Bush. Wheat. A. Eimers 1 cart, C. Robbe 1 bush, do., H. Robbe 1 bush. Wheat, 1 apples, W. Blume 2 oats, F. Pieper 2 bush. Wheat, H. Pieper 3 kart, 14 busb. Wheat, H. Dustmann 1 cart, H. Schulze 1 box soap, H. Lüker 50 lbs. flour; in Neu-Gehlenbeck by W. Neumeyer from W. Sievers 25 Cts. and some natural produce, H. Steinmann -1.00, F. Lassenberg 50 Cts, W. Verhörst 2 Bush. Kart, F. Stockmann 1 Bush. Wheat, 1 cart, L. Brunworth 14 busb. Wheat, F. Renken 1 bush. We zen, 1 cart, G. Müller 14 busk. Wheat, 1 kart, H. Jsenberg Sr. 8 bush. Wheat, C. Jsenberg Jr. 1 cart, W. Neumeier 2 cart, Geo. Büttemeier 3 busb. Wheat, W. Wentland, E. Wolf each -1.00, W. Engelmann 25 Cts, H. Jsenberg Jr. -1.25, W. Brockmeier 14 Bush. Wheat, H. Henke 1 cart; in New Brunswick from F. Prismeier 1 cart. 1 beet. H. Sivers 6 bush. Wheat. W. Herrind,

Received for the orphanage at Addison, All:

From Chicago, Ill: from Fr. Streckfoot's St. Peter's parish from the Women's Club 2quilts, 16handkerchiefs, 10bedsheets, 15 pillowcases, 5 pr. gloves, 4 girls' caps, from Mrs. Carotine Berger 6 ad. Gingham, 3 Ad. Kattunflanell, 2 pieces of wool yarn, Mrs. Wilhelmtne Chudobvn 5 Uv. Calico, 24 ad. Woolen stuff, 1 piece of woolen yarn, Mrs. Krüger 2 bundles gtr. Garments, Mrs. Justine Rossow 2 remainders of calico, Mrs. Maria Witt 1 remainders of calico, 1 remainders of muslin, Mrs. Frank 1 bundle gtr. Garments; from P. WundersGem. 1 bundle of tr. garments, from Karl Koch and from H. Schultz for Christmas 125 boxes of candy; from P. Bartlings Gem. from Mrs. Hink 1 skirt, 1 vest, from Wittwe Harm 2 pr. stockings, 1 pr. gloves; from P. Leeb's Gem. from F. Ziegler 1 piece of woolen yarn, 1 petticoat, 2 shirts, 1 cap, 2 aprons, 1 dress, A. Gehrt 1 jacket, H. Freundt 1 underpants, 1 shirt, 4 handkerchiefs, L. Bobbert 1 Pr. Schube, J. Albrecht 2 shawls, C. Kruse lo Ab. Towels, Fr. Burr 1 dress, 1 apron, from H. Schöllkops 2 pieces wool flannel, 1 box Christmas things; from P. Lochners Gem. v. Karl Jörn an getr. Clothes 2 pairs of HZen, 1 skirt, 2 pairs of stockings, 1 coat, 2 jackets, 2 shawls, 1 sbawl, 1 cap, 2 waists, new 1 pr. shoes, 1 quilt, Frau Roben 1 shirt, 1 dress, 1 jacket, Wilhelmtne Keibeng 3 plush caps, Johanne Höger 4 M. Zeug, Anton Stolte 2 Ueberröcke, 9 Ud-Schnüizenzeug, Sophia Neumann 2 Cloaks, Nagel 1 Büncel gtr. Clothes, Heinr. Schmidt 20 Ud. dress stuff, 10 Ub. Kattunflanell; from P. Engelbrchts Gem. of Joach. Goltitz and Mrs. P. Engelbrecht 3 nests of calico, 1 remainder of cold calico flannel, Aug. Sernberg several separate garments; from P. Reinkes Gem. of Mrs. Cdrst. Wedekind 3 Pr. Schube; from P. Uffenböck's Gem. from Mrs. Knoop 1 woolen cloth, 1 remnant calico, 1 remnant muslin, J. Gareis and C. Rossoo 15 caps, H. Bergmann 4 tr. shirts and collars, Mrs. Wirsba 2 handkerchiefs, 2 pr. pants, 2 bodkins, 2 shirts, 2 pins, Mrs. Ratke 3 handkerchiefs, 1 pr. stockings and 2 remnants calico, Wm. Ratke 1 remnant calico, 6 handkerchiefs, 1 pd. canby, Karl Ratke 1 remnant calico, 6 handkerchiefs, Wm. Adam 1 remainder calico, 1 remainder gingham, 1 pr. stockings. From P. E. H. Scheips' Gem. in Hobart, Ind, from Mrs. M. Fescl 24 girls' shirts u. from Mrs. N. N. 2 woolen shirts. From Addison, Ill-, from F. Gekrke 5 sacks of potatoes, Louts Leeseberg 50 cabbages. From P. Zabn's Gem. tn Secor Ill-, from Women's Club 1 quilt, 2 dresses, 9 petticoats, 1 apron, 6 bodices, 8 shirts, 10 pr. pants, 10 pr. stockings, 7 pr. gloves, 12 towels, 12 waists. From P. H. Meyer's Gem. in L ncoln, Ill, 12 kiff covers, 2 sheets, 12 shirts, 7 nightgowns, 4 bodices, 4 Pr. pants, 10 Pr. stockings. From Wittve Henriette Wudke at Denham, Ind, 2 pr. woolen stockings, 1 Unterröck, 2 bodkins, 2 pr. pants for girls, 3 aprons, 1 shawl, 1 remainder stuff. From P. Rabe's comm. near Yorkville, Ill, from the Women's Association, 3 quilts, 7 dresses, 3 pr. stockings. From P. Traub's comm. at Peoria, Ill, from the Women's Association, 2 quilts, 1 blanket, 1 bed sheet, 10 kiff covers, 13 pr.

Stuff, 12 girls' caps, 3 boys' caps, 12 shirts for girls, 1 muff. From R. Hallerberg's comm. in Quincy, Ill, by the sewing club, 8 jackets, 8 pr. pants, 5 shirts for boys, 26 pr. pants for girls, 12 dresses, 5 pr. stockings, 1 bodice, 3 kiff covers, 1 bed sheet. By Teacher Krüger from the Gem. in Effingham, Ill, from the Sewing Society 6 Pr. pants, 3 bodkins, 3 shirts, 4 dresses and 2 aprons, from Mrs. Hartmann there 5 Pr. gloves, 1 Pr. stockings. From Christian Schmelzer 6 gallons of wine.
Addison, Ill, Jan. 26, 1889.

Joh. Harmening, orphan father.

Received **for the orphanage at Addison, Ill:** From churches, etc., in Illinois: from Chicago: through R. Hölter of Dor. Boy, Joach. Rossow, Grandmother Wendt, Joh. Sckraub, O. Spörl, E. Teßmann, Marie Keller, N. N. each -1.00, W.Rohn jr. 2.00, Aug. Tappenbeck, W. Rohn sen., Karl Eckart each 5.00, Joh. Kummer 10.00; by H. C. Zuttermeister for Warsen House pictures sold 3.50; by R. Bartling from Mrs. A. Schreiber 2.50; by R. Uffenbeck from Heinr. L., Herm. L., Jul. L. and J. L. Thurn 5.00 each, Gust. Sense 3.00, Karl Holtz, Mrs. Heidner 2.00 each, Chr. Ganzer, Ernst Gernenz 1.50 each, Fr. Holtz, Wm. Eichmann, Heinr. Vandersee, Joh. Priebe, KarlBoske, Fr. Hackendabl, Emil Norck, Ch. Koch, Karl Meier, Jul. Knoop, Heinr. Petersen, Karl Rossow each 1.00, Friederika Stubbe, Joh. Poll, Theo. Bandow, Karl Wolfs .50 each, Karl Kleinke .25; by P. Wunder of Herm. Ntether 15.00; by R. Reinke from Barbara Grönke 2.00, Karl Mollnhauer 1.00, Wittwe Bode 1.00, Anna Wieboldt 5.00; by R. Engelbrecht from Wilh. Klien .50. Christmas Collecte from P. Müller's Gem. in Sckaumburg 32.00. By R. Gose's Gem. in Grant Park 8.00. By P. Koch in Lemont from Wilhelmine Schröder.50. ByR. Müller tn Lake View by A. Wolf & Friederike Witt each .25. By P. C. Schmidt's Gem. in McHenry 3.37. By Herm. Marquardt from P. Great Gem. in Addison 29.50. (Summa -183.62.)

From churches, etc., outside Illinois: by 1 P. G. Spiegel at Jackson, Mich. by Mrs. Lenskl 1.00, Mrs. Buchfink 1.00. Durck Kassirer Cdr. Schmalzriedt at Detroit, Mich. 23.50. ByR. T. Sauer at Elkhorn, Wis. of, .35. (S. -25.85.)

From children: From Chicago, Ill: by teachers' pupils: R. Abel 7.60, F. Krumsieg 6.70, J. P. Johnson 4.00, A. L. Heitbrink 10.25, C. Schwaz 8.50, F. J. Rieck 6.80, L. Selle 10.75, H. R. Classen 5.15, P. F. W. Otto 8.00, Dörr 5.15, H. A. Schumacher 5.01, W. Ganske 7.50, W. Treide 4.30, J. A. Wiedmann 3.15, J. Richter 2.37, W. Helmkamp 4.00, W. Kammann 4.00, Bock 1.50, E. Steinkrauß 5.75, L. Karau 12.65, L. Appelt 7.25, C. F. Brandt 10.50, P. Appelt 6.47, E. A. Zutz 3.00; by R. Succop from Willie and Heinr. Mailahn's piggy banks .50, Kristenlehr-Collecten 28.71; by ?Engelbrecht, Christenlehr-Collecten, 22.00, from Lydia, Herbert u. Oscar Zimmermann 1.00 each; by R. Wagner from the child N. N. 2.04; by R. Uffenbeck from FrI. Rosa Knaus' pupils 6.55 and from Lulu Helmkamp's piggy bank 1.00. By P. G. Spiegel in Jackson, Mich./Collecte in the children's service 18.04, from the school children 2.51, from K. and Ad. Spiegel 1.45. By Teacher Schuricht's

For poor students

received: Through HrN. R. Smukal from the Women's Association of sr. Gem. in Pilot Knob -5.00 for the Waschkaffe; by Mr. P. J. H. Ehlers of sr. Gem. 11.00 forBode (late); by Mr. Becker of the Jungfrauenverein of Mr. R. Hügli 32.51 for Donner; by the local Frauenver. for May and June 4.00 for d. Waschkaffe; by Mr. R. I- F. Müller 1.00 for the Waschkaffe; by Mr. R. Strölin ges. on H. Busses Hockzt. 11.00 for Metz; by Mr. Hans Schümann of Iowa 1.00; by Mr. Heicke of the Frauenu. Jungfrauenver. of Mr. R. Hügli 8.00 for Donner; by Mr. R. Dörffler 1.00 for the Waschkaffe; by Mrs. Hoffmann of the Jacksonville Frauenver. 5.00 for the Waschkaffe; durck Mrs. P. Lindemann of the Tabea-Frauenver. 14 sheets and 50 pillowcases; from the student coffee of the Dreieinigkeitsgemeinde in Chicago 11.00 for Hintz; by Mr. R. P. J. Germann 19.00 for board money for Ktrschke; by Mr. R. W. Harms 5.00 for D. Schröder; by Mr. R. Kössel ges. at the wedding of Mr. I". Rien 12.27 for Schlei & Ferber; by Mr. R. Groß of the Women's Association sr. Gem. 15.00; by Mr. R. P. F. Germann Collecte on Thanksgiving Day 8.65; sent at Chr. Schmidt's wedding 3.15, by himself 2.20 for Kuschle; by Mr. R. Harms 30.00 for the students Schröder and Wacker in equal parts; by Mr. P. Bock of sr. Gemeinde 7.65 in part for Gesterling; by Mr. R. Landeck 10.00 for Mtchlau; by Mr. R. C. W. Baumhöfener from M. Roth from sr. Gem. 4 pairs of woolen stockings; by Mr. C. Collmann, Opechee P. O., Mich., 20.00; by Wolen Rohrer u. Fräul. Carol. Schmidt in Chatham 2.00 for the washing coffee; from Mr. F. Kleekamp from the community of Mr. P. C. Schröder 1.00 for Eifert; from the local women's association month July to Decbr. 13.00; from the valuable Jacksonville women's association 5.00 for the washing coffee, as well as 2 quilts and 6 pairs of stockings; from Mr. R. H. Grupe from the poor relief fund of his community 5.00 and from Mr. R. H. Grupe from the poor relief fund of his community 5.00. Gem. 5.00 and by Mr. G. Sturm 1.00 for Koßmann; by Mr. Lehrer Erk 10.00 and by K. and W. Schröter 5.00 for R. Amstein; by Mr. R. Hafner from the Frauenverein sr. Gem. 5.00 for Eifert; by Mr. R. P. F. Germann of the Virgins' Association sr. Gem. 5.00 for Kirschke.

For the budget: by Mr. Prof. Wvneken 3.00 ul by Mr. P. H. Meyer

For the Deaf and Dumb Institution in NorriS, Mich. received undersigned: By P. Schwankowsky,Norris, Collecte sr. By E. Anger, Watertown, Wis. from St. John's Congregation, cost money for eavesdropping, 30 00 and 25 00. By P. Meyer, Hoffman, Ill. from St. John's Congregation in Osnabrück, Germany. Gem. in Osnabrück as cost money f. Hüge 7.00 a. 7.00. By Kassirer Frue, New Orleans, 6.50. By Kassirer Röscher, Fort Wayne, Ind. by the congregation of

Cleveland, as board money for Arendt 10.00. By P. C. Gausewitz, St. Paul, Minn, board money for Boltz 25.00. By Joh. Sckwenn, St. Peter, Minn, specifically for school purposes 1.00. Further: By G. Theimer, Detroit, 2 skirts, 3 vests, 3 pants. From Bro. Koehn, Sheboygan, Wis. 3 barrels of salt fish. From Miss Michels, Detroit, 1 jacket, 2 coats, 1 hat, 1 pr. gloves, and 4 days sewing. From Miss A. L., Richville, 1 pr. of gloves and Christmas tree ornaments. From H. Reif, Detroit, a lot of picture books re. By R. Linnhardt, North Amherst, O., from the Woman's Club of sr. Gem. 1 quilt, 5 pr. stockings. By Mrs. R. Hügli, Detroit, 2 overskirts, 4 pr. shoes, 6 pairs of stockings, 1 skirt, 2 pairs of pants, 1 vest. From Mrs. Deinzer, Detroit, 1 overskirt, 1 coat, 1 skirt, 1 pr. boots, pants, etc. From Miss Strengson, Detroit, 1 coat, 1 chopping block, a lot of hair ribbons. From Ed. Kundinger, Detroit, 149 lbs. of flour and a number of loads of manure for the farm. From M. Koch, Detroit, j box of soap. From?- A. Ch. Bauer, Sandy Creek, Mich, 1 quilt, 1 pillow. From the Detroit Woman's Club, a lot of dresses and all the Christmas trimmings. From Mrs. Zopf, Detroit, 1 coat, 1 pr. gloves, 6 pr. socks, 4 pr. stockings, 3 quilts, 1 bush. Beans. From the Stendel family, Detroit, 2 kiffs, 1 bed sammt Ueberzügen, 3 petticoats, 3 woll. shirts, 2 pants, underwear, 2 pairs of shoes. From Chr. Rühle, Detroit, 12 pr. shoes. From Perrien Bros, Detroit, 98 lbs. flour. From Mrs. König, Detroit, 2 dresses, 2 jackets. From L. Hubinger, Frankenmuth, Mich, 50 lbs. cheese. Collecte of Waldenburg township, Mich., 31j p. potatoes, 50 pd. wheat flour, 50 pd. buckwheat flour, 3 sack apples, 3 p. oats, 2H p. cabbage, 2 p. turnips, 3 Bush. Wheat, z Bush. Beans, 1 pot of apple and 1 gall. Plum butter.
To all the dear donors the warmest thanks!

For the St. Pauls-Progymnasium in Concordia received with heartfelt thanks: By P. Janzow for the college library - .50; by Mr. teacher Hafemeister Luther's public library, 15 double volumes; by Mr. President Biltz of Wittwe D. Freitag for the piano 1.00; by Kassirer H. H. Meyer for poor students 3.10.

Postscript.

For Th. Bundenthal by P. Häuser, Lansing, Mich., ges. at the wedding Tomrell-Täschner 2.00; at the wedding SchipanskiFederau 2.00; by Mr. Ernst Oberdiek, Augusta, Mo., ges. at the wedding Oberdiek-Körnschild, 7.00; for H. Pröhl by Mr. R. Keller, Palmer, Kans., ges. a. d. Hochzeit Pröhl Völker 7.00.

H. Käppel.

For poor students the undersigned received with hearty thanks: by Mr. Niemann, Pittsburgh, Pa., -42.00; by Mr. P. Norden from Mr. J. Dittmer, 5.00; by Mr. M. C. Barthel from Mr. Höhne, Metea, Ind, 1.00; by Mr. R. Willner, Quincy, Ill, 3.50; by Mr. L. Lange, Jr, Chicago, Ill, 25.00; by the Women's Club of Mr. P. Köstering 1 dozen undergarments.

F. Pieper.

For the Martin Luther Orphanage in West Roxbury with heartfelt thanks from Teacher W. Freudenfeldt's school in HamltN, N. U-, received -8.25.
H. Kanolb.

New printed matter.

Church register for souls, baptisms, confirmations, communicants, marriages and deaths, together with chronicle.

Every congregation will certainly wish that its pastor accurately record the official acts, baptisms, confirmations, marriages, etc. performed in their midst in a so-called church book, since this not only requires good order, but is also often of great importance for some. Every parish will therefore gladly acquire such a church book. I)r. Walther writes in the excellent book: "Die rechte Gestalt" etc..The pastor should keep two books and have them in his custody, in one of which, the register of souls, all members of the congregation who are able to vote as well as those who are able to vote are recorded, and in the other, the church book, the official acts performed, the baptisms, confirmations, banns, marriages, funerals, with details of the persons, the time, the place and other important circumstances, as well as the confessors and communicants are recorded. Both books were **to be** purchased by the congregation and owned by it." (S. 168.)
Such a church book is available at Concordia Publishing House. The number of pages is 396; the size is 16X10)2- price -6.00.

Be strong in the Lord. Words of kind remembrance to our Christian young men. St. Louis, Mo. Concordia Lutheran Publishers.

Like "Eins ist noth", which appeared a year ago, this booklet is dedicated to the confirmed female youth. Like "Eins ist noth", this booklet must also be called "a delicious gift of confirmation". Like that one, this one is also written in beautiful, simple, noble language. Just as the former summarizes everything that one would like to lay especially on the heart of the female youth - in addition to general admonitions - so one will not miss anything here that one would like to say - in addition to general things - to the male youth. What a pastor admonishes the confirmands to do during the lessons, what he reminds them of, is excellently summarized in our present booklet, as in "Eins ist noth" (One is necessary); and therefore both are excellently suited to be given along. Parents whose confirmed children do not yet have these wonderful little books will also do well if they give them to them.
May "Be strong in the Lord" find the widest distribution. The equipment is excellent and the price - 15 cents - exceedingly cheap.



History of the Lutheran Zion Parish of Boston, Mast. By resolution of the congregation, in commemoration of their 50th anniversary celebration held February 47, 1889, submitted to print by their pastor.

This interesting 19-page pamphlet describes how the aforementioned congregation came into being and how, after many "aberrations and hot battles," it took a firm stand on the Lutheran confession in the 1950s under the faithful work of pastors of our synod. Attached are the portraits of the pastors of the congregation since 1862: O. Hanser, H. Fick (died April 30, 1885) and F. Lindemann, who is now working at the congregation, and the picture of Zion Church. The pamphlet can be salvaged by sending 25Cts. to Mr. P. F. Lindemann, 290 8kan'mnt ^v", Lo8tcm, Llass.

The Doctrine of Justification. Lutheran Tract No. 2.

Absolution. Lutheran Tract No. 3.

We are pleased that a new edition of these two English treatises has become necessary. These, like the first tract: ON LUTHERAN DOCTRINE, can be ordered from Mr. F. Dette, 710 Franklin Ave, St. Louis, Mo. to be obtained. 2copies will be sent postage paid for 5 cts, 12 copies for 20 cts.

Statistical Yearbook of the German Lutheran Synod of Missouri, Ohio, and other States for the Year 1888. St. Louis, Mo. Concordia Lutheran Publishers. Price: 25 cts.

Table of contents: 1. officials of the synod; 2. annual reports of the district presidents; 3. parochial reports; 4. missions; 5. church dedications; 6. teaching institutions; 7. private charitable institutions; 8. Luth. Concordia publishing house; 9. periodicals.

The solemn vows of godly confirmands on the day of their confirmation. To perpetual remembrance. St. Louis, Mo. Concordia Lutheran Publishers. Price: the dozen 10 cents.

For the Passion Season.

Stöckhardt, G. Passion Sermons. 2 parts in one volume. Free of postage K1.65.

Lochner, Friedrich. Passion Book. Devotions for the domestic celebration of the holy passion time. Collected and edited by the author from older treasures of the orthodox church. Free of postage K1.35.

Heermann, Johannes, † 1647. Crux Christi, i.e. the painful week of martyrdom of our highly deserving Savior JEsu Christi, viewed from the beautiful Passion booklet of the four evangelists. Newly edited by Traug. Siegmund. Free of postage 55 Cts.

Heermann, Joh. Heptalogus Christi oder die sieben Worte Christi am Kreuz in sieben lehr- u. trostreichen Predigten erklärt. Author of: "Herzliebster JEsu, was hast du verbrochen?" Free postage 65 Cts.

Delitzsch, Franz. Behold, what a man! A picture of Christ. Attached: Receipts and explanatory notes. (Postage: 2 Cts.) 30 Cts.

Lassenius, Dr. Joh. Heilige und erbauliche Passionsandachten. Preface by v. Kahnis. Postage paid 85 Cts.

Gerhard, Johann. Explanation of the history of the suffering and death of our Lord Christ Jesus, according to the four evangelists, so that we may thereby be awakened to the knowledge of the love of Christ and blessedly increase in the inner man. After the edition of 1663. 85 Cts. postage paid.

Herberger, Valerius. Passion pointer to salutary contemplation of the bitter suffering and death of Jesus Christ. According to the order of the 24 hours. Published by K. F. Ledderhose. Free of postage 65 Cts.

Rambach, Dr. Johann Jacob. Reflections on the whole passion of Christ and the seven last words of JEsu crucified. Postage \$1.70.

The Luth. Concordia Publishing Correction.

In my report in the previous number, p. 26, column 1, last line, it should read: Amsingstraße instead of Amlingstraße. Furthermore, column 2 in the middle: Pastor Cuntz, instead of Pastor Buntz. Likewise column 3 above: Pastor Cuntz. instead of PastorBuntz. S. SV" The receipt of Mr. V. v. Dtssen will follow in the next number.

Newly changed addresses:

Rev. O. 3. OekrmavL, tVellsvMe, Llovtxromer^ 6o., Llo. kev. Oüristopü öckerkel, l^enox l>. O., lckacornb 6o., Lieü. 6ür. Lekkarclt, 11191k 8tr., Otuca^o, III. 4. kattedkelcker, 694 28td 8tr, Llilvranlree, lVis. k. Ries, Lox 60, 60lOM6, Oarver 60th, lVlinn.

Lndereck st pde?O8d Otkiee ab 8d. L.onl8, Llo., as 86eoncl-



Herausgegeben von der Deutschen Evangelischen Mission
 Redigirt von dem Lehrer: G. A. K.

45th Ann.

(Submitted.)

Report of the Baltimore Emigrant Mission for the year 1888.

However, it is my privilege to report to the dear readers of the "Lutheran" about my work among the immigrants and emigrants whom I was able to serve on their arrival in Baltimore and on their return journey from our port to the old home. With thanks to God, all Lutheran readers will see from the following report that our emigrant mission here continued to prosper under God's blessing during the past year.

In the last year, I housed and fed 1515 people in the emigrant house, some of them for weeks, until they received money for their onward journey. Of this number, 1283 traveled on after receiving money from their relatives; I provided the remaining 272 with work in Baltimore and the surrounding area. I paid out \$3371.00 for the lodging and food of these people. Among the sick and needy immigrants I was able to serve were a number of Lutherans who moved into our communities. In the past year I sent 26 adults and 28 children to the hospital. Fellow believers housed there are visited by me and, if necessary, by one of our pastors. They receive good care, paid for by the Maryland Immigration Commission. Of those housed in the hospital, 3 adults and 6 children have died. Under certain circumstances, I also have the sick cared for in the emigrant house at 1108 Towson St., Locust Point, which is owned by Mr. W. Köther. After the aforementioned gentleman had it enlarged, he is now also able to offer good lodging to travelers to Europe or Germany.

I received \$13,252.08 in cash last year for ship tickets and railroad tickets and deposited them for shipment to Germany. I received and transported 1150 persons. I made money advances in the amount of \$1140.98.

Letters and postcards with various orders ran in my 910; I wrote 852.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., March 12, 1889. No. 6.

<p>From January 1 to December 31, 1888, a total of 32,234 passengers landed on 40 German and 37 English steamers, as well as on other ships. Passenger traffic to the port here is on the increase, so that North German Lloyd feels compelled to build two new fast steamers for the Baltimore-Bremen line. Also, according to a credible newspaper report, a regular steamer service will soon be established between Hamburg and Baltimore.</p> <p>I must also mention a strange circumstance. It has often been recommended to all members of our synodal association to place the transportation of emigrants coming via Baltimore in the hands of the agent employed by the synod. It cannot be quite the same whether our fellow believers landing here are received, advised and promoted by a fellow believer or not? But still synodals let the earnings of commissions for sold ship tickets flow into the pockets of other agents, instead of directing the same into our emigrant mission coffees.</p> <p>What about the collections for the emigrant mission here? So little is received for this that it is hardly possible to cover the current low expenses. Thus, the agent's salary must be paid from the commissions earned. However, an increase in our expenses is made necessary by the fact that we must now also contribute \$120.00 for the missionary in Bremen. How much could be done on the part of the many congregations of our Synod if only a small contribution were received from all for this purpose! May the faithful God grant us all much faith and love, awaken many intercessors and benefactors for our mission, and continue to bless this work for the glory of His name.</p> <p>W. Sallmann.</p> <p>1515 L. Bratt 8tr, Baltimore, Uä. ***</p> <p>The undersigned, on behalf of the Commission, requests that the ecclesiastical authorities appearing within the Synodal Conference be informed of the above.</p>	<p>leaves to attach, this report to want to copiren obligingly.</p> <p>Then he is allowed to express the further request that our active agent, Mr. W. Sallmann, be given the pleasure of receiving quite a lot of orders from the congregations of the Synodal Conference.</p> <p>G. John, Secretary.</p> <p>(Submitted.)</p> <p>Mission News from Nebraska.</p> <p>(Conclusion.)</p> <p>In another flourishing city, namely Fremont, Pastor H., who was stationed nearby, began missionary work about ten years ago. However, no matter how friendly he was in inviting the brethren in the city and in the vicinity to the service, no matter how punctually he always arrived at the appointed time for the service, no matter how sweetly and charmingly he preached to the audience, he did not and would not succeed in founding a congregation there. Pastor H., however, did not listen to the voice of his old Adam, who said, "Give it up, for you will not get anything done there;" but he relied on God's promise: "The word that comes out of my mouth shall not return to me empty, but shall do what pleases me and accomplish what I have sent it to do. And therefore he spared neither frost nor heat, neither wind nor weather, when it was necessary to travel the 12 miles of bad road to F. in order to hold services there. And behold! he did not become a disgrace in his faith. Not only has a faithful congregation been founded there by God's grace, which has acquired a building site in the capital and erected a beautiful spacious church on it, but this congregation has also had its own pastor for two years. Because the school started by the pastor was making good progress, the congregation felt compelled to build a schoolhouse. This was done last summer, and the building was so large that it could be used by the</p>
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The work of the pastor increased to such an extent that the congregation also had to appoint a teacher. The pastor's work increased to such an extent that the congregation also had to appoint a teacher, under whose care the school can now make much better progress.

About seven years ago, Pastor K. was called to a rural parish near our capital Lincoln. Of course, he immediately looked around the town for fellow believers, and as soon as he found some, he began to hold services there in the evenings, and the more often he made the long journey of 15 miles, the more he found that there was no lack of material for a congregation, and the clearer it became to him that a missionary had to be called for this town. Therefore, he soon urged the mission committee to fill this position. This was done, and today we have a faithful and zealous congregation and a flourishing school, which has been presided over by a teacher for a year. Since the beginning of this year, the congregation not only provides for the maintenance of its pastor, but also for that of its teacher. - Those who only want to see must recognize that God's blessing rests on our missionary work.

As the mission work has progressed in these cities, so also in many others. In Grand Island, Namen Lutherans have been trying for eight years to destroy our congregation there, but not only has they not succeeded, but the congregation is making visible progress. Although the enemies - contrary to their practice - have started a German weekly school, the desired demise of our congregation does not want to come. Church and school attendance is so good that our congregation is running out of space and has therefore begun to establish a church building fund. The school is attended by more than 60 children. Of course, there is also a teacher in charge of the school, because the pastor has to serve three congregations in addition to the city congregation and also has to be active in missionary work.

If we now go to the more extensive mission areas in the north, west and south, where a pastor has to serve 5 to 15 congregations (in such areas there are 9), we can also report quite pleasant things from these places. More and more doors are opening to the pure and pure gospel, more and more preaching places can be founded, the desire for the blessed Word is growing, and therefore the individual mission churches are striving more and more to form independent parishes. Is this not a glorious fruit of our missionary work, that people, who in part had become completely indifferent with regard to the beatification of themselves and their children, and in part were filled with bitter enmity against the word of the cross, are brought back to Christ, their Savior, and become zealots for the Lord and His work? Should not every Christian contribute his mite to the promotion of such a work with great pleasure and joy? The work of the traveling preachers is truly not an easy one. Let us listen to a traveling preacher and let him tell us something: "The biggest difficulty out here is not finding preaching spots - I've already established their 8 in these few weeks - but these

The stations are located far enough away from each other to be served often enough and regularly. If one has traveled to the most distant station by rail, because too much time is lost in traveling by wagon, then one has to seek out the places closest to this station (because they cannot be reached by rail) on foot. What a lot of walking I had to do! In the past, I thought I was incapable of doing that, but out here, you can learn just about anything! You have to mess up the cook's, the tailor's, even the shoemaker's handiwork. But it is annoying, yes, very annoying, when one comes to a settlement of Lutherans and has to see how Methodists and Congregationalists are at work to slander our dear Synod and to warn against the Lutheran traveling preachers in order to win the people over for themselves. When I recently came to such a settlement of Lutherans, no less than six such preachers were at work to turn and confuse the people. I thought, "Here we have to load sharply and aim well in order to drive away the robbers and to snatch the children of our church from the tempters. How comforting and encouraging it is to see that the promise of our God is still being fulfilled today: The word that goes out of my mouth shall not come back to me empty? I have had this experience quite often, thank God! quite often. Another great joy that one sometimes experiences as a traveling preacher is that of meeting faithful members of our congregations in the East from time to time. In these days I found an old mother of 70 years, who had already lived here for four years and had been longingly looking for a Lutheran preacher, so that she could still hear the pure Word and receive the Sacrament of the Altar in the evening of her life. How childlike she rejoiced when she heard that I was the traveling preacher of the Missouri Synod. She could not refrain from tears of joy and, as a mother embraces her child, so she embraced me.

"To the delight of pastors and teachers of the Synodal Conference, I can also report this, that the young people who come from the East from these congregations are in most cases quite decidedly in favor of pure doctrine and godly living."

He reports about the physical complaints of a traveling preacher: "I am already quite numb to privations from earlier times; but when one has to serve such a mission field of about 400 miles in a radius, then sometimes something happens that makes even the most numb person suspicious. One must get used to fasting here, just as it has become a habit for the horses of the traveling preacher. But if such a snowstorm lasts for two full days, and then one has taken refuge with one's ponies in an abandoned, dilapidated hut on the lawn and has nothing to bite and nothing to crack, then one becomes quite sick to one's stomach. Oh, how long the night becomes! Furthermore, since the water here is quite deep and the area is still very sparsely populated, one often has to suffer from thirst. But what a joy it is when, after a long journey, you meet a settler who has a well and can now quench his thirst to the full. Yes, what a special

Joy is when the little horses drink seven buckets full, and you have to pay 5 cents for each of them!"

He also thinks that it is quite nice to be a traveling preacher in the summer; the wide prairie is his home, the wagon is the study room, and underneath it is the bedroom. In winter, however, his courage sometimes sinks.

As this one of our pioneers has reported about war and victory, work and blessing, the others could also report something similar. But this is enough for this time. You see, dear reader, from the given, how the work of the mission in Nebraska stands and what a difficult ministry our dear traveling preachers have. A. B.

(Submitted.)

Mission in Lithuania.

Dear Lutheran readers in the new homeland were informed some time ago by Pastor Kern about the newly started church work in the extreme east of Germany, in Lithauen. Certainly, all those who have an interest in this work will like to hear more about it.

As it is the nature of the Kingdom of God to develop like a mustard seed, so it is in Lithuania.

When I took up my post as assistant preacher in 1887 at the separate Evangelical Lutheran congregation of Pastor Laukandt in Rucken, which was independent of the state, my task for the time being was to preach in this congregation both in German and especially in Lithuanian. However, because the external conditions in this congregation were such that I could not stay there for the long term, I was to serve external preaching places from here. A small number of separated people, former followers of a Lithuanian sect preacher, from whom they had broken away as a result of his hair-raising false teachings and his godless life, sent me a calling towards the end of the year 1887. After I had obtained the necessary advice from some pastors of the Saxon Free Church, I accepted the calling in the hope that in time more souls, convinced of the beatific truth in their hearts and consciences, would join this small group. From that time on, I held services in the Lithuanian language every Sunday morning in Rucken in the German language and in the afternoon at my new preaching place in Stolbeck, a place near the city of Tilsit.

The establishment of a free church congregation in Stolbeck, however, faced great difficulties: the local police refused to confirm the submitted congregational order. The appeal to the royal president was also unsuccessful. The souls, who had joined together to form a small congregation, but were still very weak in their knowledge, almost became despondent. In the meantime, we moved the church service from Stolbeck to Tilsit, Bahnhofstraße 12, in August.



Since October 1, I have been holding daily services in a church that has been made available to me against payment of an annual rent of 300 marks.

In the city of Tilsit and its environs, as in all of Lithuania, the ecclesiastical situation is very sad. On the one hand, there is the Uniate State Church, which, banishing the pure teachings of the revealed Word of God and the Lutheran confession from church and school, fobbed off the people with a miserable doctrine of morality and virtue and left them to languish. The blind leaders, the pastors, who do not care for the herds entrusted by God as well as for their great possessions, lead a worldly life to great offence. The lament of the Lord in the days of Jeremiah (Jer. 2:8): "The learned have no regard for me, and the shepherds have led men away from me. On the other hand, as a result of these dismal conditions, lay preachers arose among the Lithuanians about fifty years ago, who, insisting on their profession, supposedly received directly from heaven through the Holy Spirit, still today move in large numbers from place to place within the state church and preach revival sermons in private homes.

Although many consciences slumbering in the night of sin are awakened from their sleep of sin by them and anxiously begin to ask: "What shall I do that I may be saved? Not to mention that almost every one of them takes his own direction, has his own particular followers, and they also fight each other, they do not ask in their preaching what God's Word and our Lutheran confession says, but are all alike in telling the people what they claim the Holy Spirit revealed to them in prayer, in their raptures and dreams.

In view of this, one must join in the lament of our dear Dr. Luther:

"They teach vain false cunning, What
their own wit invents; Their heart is not of
one mind, Founded in God's word; He
chooses this, the other that, They
separate us without all measure And
glitter beautifully from without."

Under these circumstances, however, the building of our free church, Lutheran Zion here is extremely difficult. For although all kinds of sects as: Baptists, Irvingians and the whole swarm of lay preachers are tolerated by the state church, a Lutheran free church like ours seems to be a great danger to it; therefore, its pastors shout me out publicly from the pulpit as a sectarian and warn the people against attending my services. The Christians awakened by the lay preachers, who, however, flee their state-church unbelieving pastors, but nevertheless cling convulsively to the state church "as their mother," also avoid my services because I do not hold fellowship with the lay preachers, who, in their opinion, are so highly enlightened by God and adorned with the most glorious gifts, but fight them.

Nevertheless, to the glory of God, I must confess that the testimony of the beatific

Truth according to the promise of our God (Is. 55:11): "My word shall not come to me again void, but shall do that which pleases me, and it shall prosper when I send it", has not remained entirely without success, but has also found many open ears and hearts. To my great joy, strengthening and encouragement, during this time of my being here, both in Ruckten and in Tilsit, I was able to bring the rich consolation of the Gospel to many a soul that had become entangled in the lawful way of being and had been carrying itself around for so long in the uncertainty of the state of grace with a gnawing and tormenting conscience, and thus lead it out of its wanderings onto the right path to Christ. In addition to "Walther's Gospel Postil", I have sold our Confessions and other Lutheran books to individuals, so that they will now increasingly turn away from their morbid emotional Christianity and be pointed to Christ and His Word, and thus come to the peace of their souls. In addition, since last fall, a colporteur has been employed in Lithuania on a trial basis by the Scripture Society of our Free Church, who has worked in blessing by bringing our Lutheran writings to the people. Although my work here has not had the desired success for the time being, I see myself as having been placed by God in the field of work here. In the first place, it is a missionary work that I have to do, and therefore I am completely dependent on the synodal treasury of our German Free Church for my livelihood. To the dear brethren in America, who have a keen interest in the building of the Kingdom of God in their present new home as well as in the old one, the missionary work in Lithuania is most warmly recommended, with the request to support it with their gifts and prayers, so that it will be possible to bring the truth of our church also to this poorest people of Germany.

May God, our dear Father in heaven, give his rich blessing to this mission in Lithuania for the salvation of many immortal souls bought with the blood of Christ. Amen.

Tilsit, Bahnhofstraße 12, East Prussia.

G. Matzat.

Monument of honor

of the blessed

Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

Agreements with other Synods - Neck Suffering - New Home - Synodal Conference - Jubilee Synod - English Lutheran Conference.

In the same year, 1867 in November, Walther received a letter signed by the General Presiding Officer of the Ohio Synod, Prof. M. Loy, and the District Presidents of the same, in which they informed him that the Ohio Synod had appointed a committee to confer with the Missouri Synod and to take the necessary steps to initiate a friendly relationship, and requested him to communicate this wish to the Missouri Synod. After obtaining the consent of our district presidents, the desired meeting was held on March 4-6, 1868, at Columbus, O. The intention of the conference was to establish a friendly relationship between the Synod and the Synod of Missouri. It was the intention of the conferring parties to

The Council had agreed not to publish the agreed points*) until they had been submitted to the two synods for negotiation and decision. But Walther, who had privately communicated the document to Pastor Brunn in Germany, who took such an intimate interest in all the experiences of the local Lutheran church, had overlooked to explicitly note this. Thus it found its way from Brunn's monthly paper into the local papers before it was discussed by the synod. The final declaration of our Synod, in 1869, was: "The Synod of Missouri is ready to carry out its agreement with the Honorable Synod of Ohio, etc., in the manner specified in the nine points, as soon as the latter is ready to make the declaration that it also agrees with us on the points in which, according to its own declaration, it is not yet in harmony with us.

In June 1869 Walther was requested by the officials of the Illinois Synod to permit representatives of the Illinois Synod to have a friendly conference with representatives of our Synod for the purpose of mutual understanding and recognition. The meeting took place here in St. Louis on August 4 and 5, 1869, and our Synod, to which the agreed points were submitted, considered the continued holding of both free and official conferences by members of both Synods, as well as mutual attendance at Synodal meetings, to be the only proper way to establish a right relationship and full trust between both Synods.

On October 21 and 22, 1868, a meeting was held in Milwaukee, Wis. for the purpose of reaching an understanding between our Synod and that of Wisconsin. Among the representatives of our Synod was Prof. Walther. The agreement reached with the Wisconsin Synod was ratified by ours in 1869.

In 1869, his sore throat returned. On March 18, he wrote to his nephew, Pastor J. G. Walther: "I, too, have been suffering from a sore throat for more than a month. Soon it is more violent, soon less so. I will probably not be completely freed from it." Earlier he remarked: "Apart from my journey to the Alps, yours have done me the best service with salted fresh water, with which I gargled myself. Even if the inflammation in the throat was still so significant, gargling with salt water immediately cleared it up.

Until the year 1870 Walther occupied rooms in the old institution building, at first, as we have seen, very modest ones, since it consisted at the beginning only of the southern wing, later somewhat more, when the northern wing (1851) and the middle building (1857) were erected. In that year (1870) he was able to move into a house built for him on a lot adjacent to the college land. Friends had had it built and wanted to give it to him as a gift. But he did not accept the gift. In the "Lutheraner" he therefore made the following statement: "A number of my personal friends have, without my knowledge, begun the construction of a valuable house on a small lot belonging to mine and bordering on the college land, with the friendly intention of making me a gift.

*) See "Lutherans" 24, p. 188.

make. After careful consideration before God, I see myself compelled, in hereby expressing my most sincere gratitude to the dear friends for their undeserved kindness, to declare publicly at the same time that I cannot, nor will I accept the great gift under any condition. Since this matter is a matter of conscience for me, I ask the kind donors, if they do not consider me completely unworthy of their friendship, not to press me further. Not only would nothing change my decision, but any attempted coercion would cause me all the deeper heartache. It is not my place to make suggestions about what should be done with the building that is nearing completion; however, I believe I may allow myself to remind you that my family is cordially prepared to cede the lot in question, *) so that the house built on it can be sold and the donated funds reimbursed to the generous donors. C. F. W. Walther." **)

In October 1870 Walther received a letter from a committee of the Ohio Synod, which informed him that it had been appointed for the purpose of conferring with similar committees of other synods about the feasibility of cooperation, and inquired of him whether our synod would be inclined to enter into a discussion with it and similar committees. The district presidents, to whom he submitted the matter, agreed with the proposals made, and so Walther arranged that, in addition to the invited and present representatives of the Norwegian Lutheran, Ohio and Wisconsin Synods, representatives of ours also took part in a convention to be held in Chicago on January 11-13, 1871, for the purpose indicated. The result of these consultations was the formation of the "Evangelical Lutheran Synodal Conference". At the same time it was decided to hold another preliminary meeting in November and to prepare everything necessary for the final meeting. This preliminary meeting was held in Fort Wayne under the chairmanship of Prof. Walther. In addition to the members of the aforementioned synods, members of the synods of Illinois and Minnesota were also present, who declared that their synods had given their hearty approval to the plan of the synodal conference to be formed.

The General Synod convening on April 26, 1872 was a jubilee synod. In the opening service, in which Prof. Walther preached the opening sermon on Ps. 119, 43, the jubilee of the 25th anniversary of the synod was celebrated. At the request of Prof. Walther, who feared that the opening sermon would exhaust him too much, Vice-President Brohm delivered the synodal address. However, Walther took a lively interest in the discussion of the theses presented by Pastor Brohm on the timely question: "What tasks do we have to solve, so that the blessings which God has showered upon us in the last twenty-five years will not be spilled by us, but bequeathed to our descendants?"

At the first meeting of the synodal conference held in July, Walther preached the opening sermon on 1 Tim. 4:16 and was elected president.

In August 1872, Walther attended a free conference of English Lutherans of Missouri held in Gravelton, Mo. He had delivered for the doctrinal negotiations 16 theses on points in dispute here in America with supporting passages from our confessional writings, which were unanimously accepted. He thus laid the foundation for the "English-Lutheran Conference of Missouri" which was then formed and whose welfare he was concerned about until the end.

(To be continued.)

To the Ecclesiastical Chronicle.

I. America.

Zion Congregation in Boston, Mass. celebrated its fiftieth anniversary on Feb. 17. This is the first Lutheran congregation in the New England states and the mother congregation of the other two Lutheran congregations in that city, as well as those in Rockville and Meriden. Because the founding of this congregation was of great importance to the Lutheran Church in this part of our country, it was desired to commemorate this event in a joint public jubilee celebration. In fellowship with the Trinity congregation in Roxbury and the Immanuel congregation in East Boston, as well as 22 delegates from the congregations in Rockville, Meriden, Worcester and Holyoke, a joyful Lutheran jubilee was celebrated here in the Far East. Since the Zion Church, where Pastor F. Lindemann has stood since 1885, did not offer enough room for such a communal celebration, the morning service was held in a spacious hall. About 900 Lutherans united here "with jubilant sound and instruments beautiful" to the praise and glory of God who has "safely led" this very Zion. The pastor of the Jubilee congregation preached on 1 Sam. 12, 7. In addition to the city pastors Biewend, Wurl, Koren and the orphan father Kanold, Pastor O. Hanser of Rockville, as well as Pastor O. Hanser of St. Louis, who had been specially invited to this celebration by his old congregation, were also present. In the afternoon a community children's service was held at Zion Church, for the little Lutherans of Boston were also to join in the jubilation. The church, festively decorated with garlands and tropical plants, the walls of which were adorned with appropriate sayings, had never held so many children, and never had 400 children's voices sung in this room as they did on the birthday of their spiritual mother. Pastor Biewend gave the address, a real children's sermon, based on the words: "Let the little children come to me" etc. While the Zion Church was filled with children and old people in the afternoon, it could not hold the number of guests in the evening. Many had to turn back. In the aisles and in the vestibules, the festive guests stood head to head. The sermon was preached by Pastor Hanser of St. Louis, who had served this congregation from 1862-'72. He preached on Exodus 20:24. For a long time to come this day will be unforgettable to all who celebrated the jubilee, and the jubilee congregation will undoubtedly receive great blessings from this celebration. May the Lord continue to be with this Zion as He was with our fathers. L.

Gross mischief in a holy place. Recently, an American congregation in Nebraska seems to have used the **most disgraceful** means to squeeze out the money necessary for their church purposes, which did not want to flow voluntarily. For a certain service, they had a large display board set up in the middle of the church, on which the following could be seen

*) The building site was later purchased by the synod.
**) S. "Luth. 26, S. 110.



the businessmen of the little town could put up their business advertisements for a fee of \$5. "After the close of the service" - so reports the church bulletin from which we take the foregoing - "the pastor called the attention of the people to the display board, said the persons concerned" (that is, the business men whose advertisements were to be read on the display board) "were all reliable people with whom one was safe from fraud, and gave his parishioners counsel to honor them with their customers." - What a sad contrast to that scene in the temple, when Christ "cast out them that bought and sold therein," and said, "My house shall be a house of prayer: but ye have made it a den of murderers!" C.D.

It is said of the **new President** of the United States that when he was told of his appointment, he went from his office to his home, picked up his Bible, read the ninetyeth Psalm, and spent an hour in silent prayer.

A new monastic order for America has been formed by Father Hecker out of defectors to the papacy. These American Redemptorists develop a lively and versatile activity. They publish their own magazine, hold public lectures on spiritual and secular subjects, pave their way into workers' associations and other connections in which they can cast their fishing nets, and thus seek to recruit souls for the pope in many ways.

The Mormons in Utah have for some time directed their missionary activity toward the southern states. At first the "elders" sent out met with energetic resistance and were forced to leave in various towns and villages. But they continued their activity in other places less dangerous to their health; reinforcements were sent after them until more than a hundred of these American Turks were at work in Alabama, Georgia, North and South Carolina, Virginia, Tennessee, under a central leadership which has its headquarters in Chattanooga, Tenn. It is said that over two thousand persons have been baptized Mormons, and many of these seduced persons have gone to Utah, Idaho, Colorado and Arizona to settle with their kind.

Pagans in America. In New York, a Chinese idol temple was recently built and inaugurated with pagan ceremonies.

II. foreign countries.

From the Hannoversche Landeskirche. Thus reports the "Hannov. Tageblatt" of December 25: "The late Justizrath Dr. C..., who was well liked in all circles, was Roman Catholic by birth, but attached less importance to the confession than to the Christian religion, practicing its basic precept, Christian love, above all. However, the Roman Catholic chaplains believed they had to refuse a Catholic burial in church. They were then replaced by Pastor Siemsen, who was asked to do so, and who, in a lively and extremely effective funeral oration, honored the Christian merits of the deceased before a very numerous, distinguished company, thereby arousing all-round satisfaction." - This is only one new proof among countless others that the Hanoverian Landeskirche boasts of a "religion" without confession (what is that: "religion" without confession?) and in this respect is deeply inferior to the Roman church, in which at least some confession and religion, even a certain discipline, still exist, while the regional church gives itself up to burying and beatifying "churchly" heathens without confession and religion, whom the Roman church, because it still wants to be a Christian church, denies burial. (Free Church.)



St. Peter's pennies gambled away. The administrator of the papal St. Peter's pennies lost three million lire in the stock market game. The treasury was taken from the administrator and the remaining "pennies" (20 million lire) were invested elsewhere.

Statistics. The "Monatsblatt für Christen Augsburgischer Confession" (Monthly Bulletin for Christians of the Augsburg Confession) of Strasbourg writes: "At the turn of the year, the number of baptisms, marriages, funerals, communions, etc. that took place in the past year is usually read out in the churches. These numbers, to which little attention is often paid, are of considerable importance, but most of all, in our opinion, the number of communicants, which allows a conclusion to be drawn about the religious life of the congregation. A sufficient assessment is only possible, however, if other communities are consulted for comparison."

The Gospel is not a fable, but a power of God that makes blessed.

Recently in Lancashire, England, a lady gave a lecture in which she declared the Gospel account of Christ to be a myth or fable. A mill worker who was among the audience was permitted to ask a question.

The question, he said, that I would like to put to the lady is this: Thirty years ago I was a curse to this town, and every decent man recoiled from me. I often tried to mend my ways, but I could not. The **teetotalers** (who demand total abstinence) took me in their curse, but I broke the vow so many times that they said it was useless to try any longer with me. Then the police seized me and I was brought before the authorities and they also tried it with me. Then I was sent to prison and the guards tried their best, but even though they all tried, I did not get better, but rather worse. Now you say that Christ is a myth. But since I tried (to become better), and the **teetotalers**, the police, the authorities and the prison guards all tried in vain, Christ took hold of me, touched my heart and made a new man out of me. And now I am a member of the church; and I ask, if Christ is a myth, how is it that this myth is stronger than all the others put together?

The lady fell silent.

No, he continued, say what you will, the gospel is the power of God that makes blessed.

Should the forced engagements also take place and be valid?

Dr. Martin Luther's answer: Not at all! For God created man and woman in such a way that they should come together with desire and love, with will and heartfelt pleasure, and the love of the bride or the will to marry is a natural thing, implanted and instilled by God; therefore the love of the bride is also so highly praised in the holy Scriptures and is often used as an example of Christ and fine Christianity. Therefore, parents sin against God and nature when they force their children into marriage or to a spouse they do not desire. So we read in the first book of Moses, in the 24th chapter, when the friends betrothed Rebekah, they demanded the same and inquired of her whether she would have Isaac, and considered it right that one should also have the will of the damsel beforehand. The Holy Spirit did not write such an example in vain, so that he might confirm the natural law, which he created so that husbands should be undesired, undesired, undesired, undesired.

compulsions, be given together with will, desire and love.

Whatever evil may have come from a forced marriage, daily experience teaches and shows us well. Even greater grace is needed against the devil, the flesh and the world, that it may be well, if it is obediently begun in God's blessing and commandment, and with joy and love, that it may not be begun unkindly against God's right and with displeasure, and so paint the devil over the door, he will come himself; And it is a strange thing that a man should want to have a bride, knowing full well that she neither wants him nor likes him, and that parents should be so foolish as to force their children into eternal displeasure and unwillingness. Unreasonable animals would not. And even if God and nature had not commanded that marriage should be unnecessary, the paternal or maternal heart toward children itself should not suffer otherwise than that it be done with lust and love. But the mammon and the belly is a mighty god, therefore the priests should diligently enforce such a thing, and deter the people from such coercion, and the authorities should not allow any father to do so, but also punish him; and force him to remain in the measure of paternal power, and not let him go any higher than a father deserves. It is an abominable sin for a man to wantonly strangle his own child, or to make him blind or lame; but how much better do you think you are doing by forcing your child to marry when he has no desire or love for it? Whether it be that thy child would rather be dead? Beware lest thou become a murderer of thine own child, striving against the nature and manner of marriage ordained of God, and falling into a real, great, damnable mortal sin.

From Porta, Pastorale Lutheri.

Aftertalk.

The Doctor of the Church Augustine (f430) had such an abhorrence of the sin of after-talking that the Estonian always had an inscription on his table to the effect that anyone guilty of this sin would be excluded from the fine table. When one day some bishops transgressed this rule, he became so zealous that he declared that either that inscription must be erased or he would get up from the meal.

A superstitious unbeliever.

Voltaire, who made no secret of his disbelief, always came home from his spasier walk saddened when he heard the ravens cawing in the field to his left.

There are examples of afflicted people who, while watching the baptism of a child, had a difficult intention, remembered their baptism and the covenant of grace that God had made with them, and were refreshed by it; just as the reverend love feast of the Lord and its devout contemplation had the same blessed effect on others.

(Scriver.)

I will be content to cease my mourning, because those who love God also benefit from their sorrow. After bitter heartache comes sweet joy of the soul.

The Last Day

will fall in unawares, that it will happen to the people like a little bird of the forest, which flies along in the morning, is hungry and seeks its food, hopes it will find the same as before, also finds it, sits down on the hearth and is happy and in good spirits. But in a moment, before it is aware, the yarn falls over it, is caught and strangled.

(Luther.)

Obituaries.

Again it has pleased the Lord of the Harvest to call away a laborer. This is Mr. Wilhelm Meyer of Macon City, Mo. The same was born at Wettsingen, Hesten-Cassel, July 17, 1859. In his thirteenth year he came to this country, and that to St. Louis, Mo. He was endowed of God with glorious gifts, and in addition God worked in him a desire to serve the Lord Christ in the holy preaching ministry. Prepared at our seminary in Springfield, he was called by the church in Macon City after passing his exams. There he labored in great blessing. He also preached in Brookfield, Mo., and in Moberly, Mo., he gathered a promising congregation, which recently completed the building of a beautiful church, at the dedication of which he was allowed to be active about four weeks ago.

The cause of his death was a cold, which he contracted on the trip to the synod in Altenburg, Mo., in October last year, and which developed into abdominal inflammation. Much pain in the stomach were consequences of that illness. Since he had been told by several physicians that an operation would have to be performed on him, he came to Quincy on the 7th of this month to consult a physician. He confirmed the statement of those doctors and performed an operation on him, apparently with good success. However, an ulcer that formed in the stomach and then broke out soon put an end to our hopes of recovery. The Lord took him, who was longing for his departure, to Himself on February 18, at 5 o'clock in the morning. We buried his earthly body yesterday, February 21. Mr. Willner preached the funeral sermon on 2 Cor. 6, 4. 9. 10. Also present were Pastors F. Nützel, J. P. Fackler, G. Gerken and W. Rabe, and a number of members from Macon and Moberly, Mo. principals from both congregations were the bearers. These congregations and we, his fellow ministers, have suffered a great loss. He leaves his sorrowing wife and two children. The deceased brought his age to 29 years and 7 months. - May the God of all comfort be the comforter and advisor of all the afflicted!

Quincy, Jlls, February 22, 1889.

W. Hallerberg.

On January 26, as we all have reason to believe, Friedrich E. Th. J. Zimmermann died blessed in faith in his Lord and Savior. Zimmermann, last teacher of the Lutheran St. Jacobi parish in Chicago. He was born on March 17, 1861 in the Grand Duchy of Hesien-Darmstadt. A few years after his confirmation he entered the seminary in Addison. After leaving there, he first administered the school board in Varna, Jlls., then in Huntington, Ind. and finally in Chicago. He was unmarried. The funeral took place on January 29 with numerous participation of the community and his colleagues in Chicago. The undersigned delivered the funeral oration on John 12:26.

W. Bartling.

Inaugurations.

By order of the Honorable Mr. President Schmidt, Mr. K. Chr. Merkel was inducted by me in Lenox, MacombCo. Mich. on February 24, assisted by K. F. L. Schröder.

H. W. Schröder.

On behalf of the Honorable Presidency of the Illinois District, Father H. Ruhland was inducted by the undersigned at St. Paul's Lutheran Parish near Manito on Sunday, Sexagesimä.

Alb. Brewer.

Address: R "v 8th Ulll lunc! Hlunt In Hlusion 60th Ill

The Middle District

of the Lutheran Synod of Missouri, Ohio, &c., will meet, s. G. w., from April 25 to May J., at Indianapolis, Ind., tn the congregation of the Rev. Fr. Wambsgaß.

The honorable synod members are requested to register with the local pastor at least fourteen days before the beginning of the synod; otherwise it is assumed that they do not intend to make use of the hospitality of the congregation.

Main work: On the Presence of the Body and Blood of Christ in

Explanation.

In 1886 I left the Missouri Synod and joined the Buffalo Synod. I feel it my duty to declare herewith that I regret this step, and that I sincerely ask the forgiveness of all who have been offended by it. By God's grace I have come to realize that the doctrine of church and ministry as conducted by the Buffalo Synod is false, but that the doctrine of the Missouri Synod is in harmony with God's Word and the Confessions of the Evangelical Lutheran Church. C. Peters.

Revenue into the Illinois - District's coffers:

Synod Fund: from Fr. Weber's congregation tn Bonfield -10.00. Communion Collecte of the congreg. in Farina 4.65. k. Schröder's Gem. tn Squaw Grove 6.40. Gust. Klotz by?. Retnke 1.00. Fr. Mteßler's congregation tn Carltnville 6.20. N. N. by Fr. Bartling 4.00. At the wedding of J. Jopp u. Maria Becker ges. by Fr. Steffen 8.70. Fr. Mangelsdorf's congregation in Venedy 27.00. (Summa -67.95.) Building fund tn Addison: P. Heinemanns Gem. in Okawvtlle 22.55.

Poor students tn Springfield: P. Webers Gem. tn Bonfield 6.00. Fräulein Emma Weber das. 1.00. By Kaff. Eißfeldt 6.00. At Mr. H. Nottorf's wedding in Fr. Wangertn's parish s. 8.04. Mrs. Dehnhardt from 8 Hölter's parish for Maas 1.00. Through Kaff. Tiarks 4.00. From mission treasury tn k- Hallerberg's Gem. 6.50 and from J. Heidbreder 6.50, betves board money for Schwagmeyer. F. Eggers through Fr. Feiertag for R. Seils 5.00. For Kirschke: from the women's club in Fr. Germann's Gem. tn Fort Smith 5.00, on K. Reutzel's infant baptism ges. das. 4.00, from J. Schaap das. 1.00, K. Reutzel 1.00, J. Bauer .50, Mrs. Geiger .50, A. Harter .75, K. Ahrens .25, Unnamed 2 10. By P. Weisbrodt, Mt. Olive, for Piehler 5.00. Mr. H. Reisinger, Washington, 15.00. (S. -79.14.) . Wash checkout in Springfield: by Kaff. Tiarks 1.00.

Inner MissionWebers Gem. tn Bonfield 6.00. H. Frtcke from P. G. Mezgers Gem. 4.00. By 8. Bartling from W. Ntederhelmann and Th. Reinhardt 1.00 each. Gem. P. Uffenbecks 12.35. Mrs. Henrtette Volstorff by P. Fruchtenicht 5.00. (S. -29.35.)

Negro Mission: H. Fricke through Fr. G. Mezger 6.00. H. Wendt from Fr. Steege's congregation in Dundee 2.00, for Negro church in Springfield 5.00. J. Schwartz through Fr. 4.00. By Mr. H. Vogt from the congregation in Fountain Bluff 5.09. Women's Association of the Bremen congregation for Negro church in Springfield 5.00. For the same from D. Menke by Fr. Th. Bünger 1.00. Coll. at the 10th anniversary of the foundation of the Women's Association in Jacksonvttle by Mrs. J. W. Hoffmann for Negro church tn Springfield 6.60. Mrs. Amalte Rodecker by P. Schieferdecker for the same 1.00. W. N. from 8. Hartmanns Gem. for the Negro school tn New Orleans 1-00. Mr. H. Wolters from 8. Liebes Gem. for New Orleans 4.00. (p. -40.69.)

Widow's Fund: P. Weber 4.00, whose Gem. in Bonfield 6.00. P. Müller's Gem. tn Ehester 7.85. P. F. Behrens 5.00. By P. L. Crämer in Decatur by Mrs. Kaminski 2.00. At the Kreft-Faulstich wedding ges. by P. Goehringer 4.27. k. A. H. Brauer 4.00. By dens. by Ch. Kölling 1.00. k. Succop Sr. 5.00. dir. Krauß 5.00. Mrs. H. Volstorff by k. Fruchtenicht 5.00. Fr. Bohnen's congregation in Summit 3.44. Chicago Teachers' Conference by Teacher Köbel 19.25. Mr. H. Wolters from Fr. Dear's congregation, Wine Hill, 3.00. 8th Brauer's congregation in Crete 19.50. (p. -94.31.)

k. Bertram tn New Zealand: By P. Kowert tn Harvel 2.00. Jewish Mission: Mr. H. Wendt from Fr. Steege's parish, Dundee, 3.00.

Taubftummen-Anstalt: J. Schwartzby P. Reinke4.00. PoorPupilConcordta: Ch. Heidemann in Addison for G. Frank 1.00.

Church building in Springfield: By Kaff. Tiarks 8.50.

Studierende Waisenknaben: Mrs. Fleischer a. P. Wunders Gem. 2.00. Jungfr.-Verein in P. Bartlings Gem. 15.00. F. Franke through

lebems school building 2.00. By P. L. Crämer of Mrs. Daut in Decatur 1.50. (P. -3.50.)

Orphanage St. Louis: By teacher Hildebrandt from s. school children .45, Augusta Maläska .25, Minna Salogga .25, Ottilie Parjani .50, Lilly Gutmann .25. By teacher L. Jung and a part of sr. pupils 3.00. From the bell-bag of an unnamed person tn Bremen 1.00. By P. Weisbrodt in Mount Olive from the piggy banks of Pauline Kelser 1.25, Amanda Kelser 1.00. Adolf Keiser .50, Eduard Keiser .25. Johann Weisbrodt .50.. (S. -9.20.)

Building fund tn Milwaukee: N. N. by 8 Succop 4.00. Gem. inOcheyedan, Iowa: P. C. Brauer's Gem., Eagle Lake, 45.31.

Orphanage tn Addison: Fr. Weber's Gem. in Bonfield 10.00. Miss. Emma Betz das. 1.00. By d. kl. H.Teißmann through P. Hölter .55. By P. Kowert from Mrs. Zink 1.00, Mrs. Prell .50. E. Knief .10, M. Knief .15, A. Kntef in Havana .15. By Mr. H. Vogt v. d. Gem. in Fountain Bluff 4.26. H. B. from P. Lenks Gem. in Millstadt 2.00. (S. -19.71.)

For the establishment of a sickroom in Milwaukee and Addison: Women's Association of the parish of P. Hölters 10.00. By P. Wunder: from the Women's Association 18.00, Mrs. Washausen 2.00, Mrs. Baseler 5.00, Mrs. Dovenmühle 5.00, Mrs. Otto 5.00, August Wäscher 5.00, H. Schultz 50.00. By 8. Succop from the Women's Association 20.00. Women's Association of the parish of P. Feiertags 5.00. From its Jungfr.-Association 2.50, from N. N. 1.00. women's club of the Gem. P. Lochners 10.00, from its young women's club 10.00. From the women's club in 8. Engelbrechts Gem. 5.00, from the Jungfr.-Verein 5.00. From the women's club tn P. Leeb's parish 10.00, in P. Kohn's parish 10.00, from its Jungfr.-Verein 5.00. From the Jungfr.-Verein tn P. Bartling's parish 10.00, from the women's club 10.00. Women's club in P. Uffenbeck's parish 10.00. (p. -213.50.)

Ge m. tn St. Paul: Fr. L. Crämers Gem. in Decatur 10.00. Fr. E. Roeders Gem. 13.56. Fr. Ottmann's Gem., Collinsvttle, 3.65. (S. -27.21.)

Medical expenses tn Springfield: P. Webers Gem. tn Bonfield 6.00. By Kassirer Tiarks 1.00.

For the new printing press at the orphanage near Boston: I. Schwartz through Fr. Reinke 2.00. Fr. Ottmann's Gem. 1.00.

Waisenhaus tn Wittenberg: Von d. Schulkinder?. Büngers in Steeleville 4.00.

Arme Schüler tn Milwaukee: Jünglingsverein d. Gem. k. Bartlings for Ad. Schwarz 16.00. From Mr. Höner from k. Hallerbergs Gem. for Hallerberg 3.00. (S. -19.00.)

DeutscheFreikirche: Dankopfer v. Mrs. J. Narten through Fr. L. Lochner 2.00. L. Hacker from Fr. Wunders Gem. 1.00. Coll. tn Fr. Großes Gem. tn Addtson 36.90. From the North Jll. Pastoral Conference 60.00. Fr. L. v. Schenck 5.00. D. Menke by Fr. Th. Bünger 1.00. A. Altenburg by Fr. Engelbrecht 1.00. (P. -106.90.)

Sick pastors and teachers: By Fr. Heumann by H. Glüsenkamp 1.00, H. Gehle .60. J. Brüntng by Fr. Retnke 1.00. (S. -2.60.)

Poor students tn Fort Wayne: Young Fr. club in k. Hölter's congregation for Starck 10.00. Young Friends' Association in P. Wunders' congregation for A. Ullrtch 6.00. Young Friends' Association in L?Verein in I? Bartlings Gem. for O. Hamel 15.00. Aus der Missionskasse tn P. Hallerbergs Gem. for Knief 5.00. P. Weisbrodts Gem. 5.00. Frauenverein in P. Wunders Gem. for Leutheußer 11.00. P. Brauers Gem. in Crete for A. Winter 40.00. (S. -92.00.)

Poor students in St. Louis: congregation in Addison for W. Bäder 30.00. Young Women's Association tn P. Wunders congregation for C. Ohlinger 6.00. Women's Association tn P. Succops congregation for Abel 15.00, v. dess. Jungfr.-Verein for Nuoffer 15.00. (S. -66.00.)

Poor students in Addtson: Gem. tn Adoison for H. Maudanz 20.00. W. Kirchhofe in Ardmore Heights for M. Müller 2.00.

Income to the Iowa DistrietS' coffers:

Synodal treasury: By P. F. W. Heinke, Collecte sr. Gemeinde am Danksagungstag, -9.00. By 8 A. Lohr, Reformation Day Collecte sr. Gem. at Sherrill, 8.00. By Fr. C. W. Baumböfener of sr. Gem. at Homestead 10.00. By k. Deckmann of sr. Gem. tn Cedar Rapids 10.60. By k. Nuoffer from sr. Gem. bet Magnolia 3.34. By P. A. Eblers, crop coll. sr. Gem. at Gray, 12.00. By Fr. Pb. Studt by Fr. Völz 1.00. By Fr. Wiegner by sr. Gem. tn St. Ansgar 12.00. By Fr. A. C. Dörffler of the Gem. at Council Bluffs 4.00, of the fest. at Hastings 5.25. By Fr. Oehlert at Webster City, Reformatonsfestcoll. sr. St. Pauls-Gem. 2.41, Thanksgivingcoll. 4.57. By Fr. Händschke, Christmascoll. sr. Gem. at Sumner, 9.12. By Fr. G. Haar, New Year's coll. sr. Gem. at Hubbard, 3.00. By Fr. Fuerkenau, Christmas coll. sr. Gem. in Fenton, 5.00. By 8. Günther of H. Göpvinger in Boone 5.00. By P. C. W. Diederich, New Year's coll. sr. Gem. 6.00, on s. preaching place ges. 2.60. By 8 R. P. Budach, Thanksgiving coll. sr. Gem., 11.00. By k. W. Mallon 5.00. By Fr. P. Meinecke of sr. Gem. bet State Centre 10.12, in State Centre 1.88. By Fr. Th. Wolfram, coll. sr. Gem. in Waterloo, 4.15. By P. Zürrer of Mrs. Richter, Sr. for our teaching institutions 5.00. (S. -150.04.)

Building fund tn Addison: By P. L. W. Dornseif of M. Leininger, Jr. 3.00.

Church building in Springfield: P. W. Mallon 2.00. Laundromat in Springfield: By P. E. Zürrer by Martha Richter 1.00.

Inner Mission tn Iowa: By P. W. T. Ströbel, night coll. on Thanksgiving Day, 1.00. By P. Zürrer, evening coll. sr. By Fr. Ph. Studt of Chr. Fiene 1.00. By 8th F. Ehlers, Christmas coll. sr. Gem., 10.75. By P. Baumböfener of sr. Gem. at Homestead 18.00. By n/a. C. Dörffler, ges. on the silb. Wedding of Mr. J. Alff

at Oakland, 8.27. Durck P. C. F. W. Brandt, Coll. sr. Gem. bet Clartnda, 6.00, by Mrs. N. N. at Page Centre .50. By Fr. Guenther, Communion Coll. sr. Gem. tn Boone, 10.67. By k. C. A. Bretscher, Wetbnachtscollecte of his Gem. in Hanover Township 12.00, sr. Branch at Charter Oak 5.54. By Fr. A. Ehlers, Christmas coll. sr. Gem. near Gray, 5.00. By Fr. I. D. Hesse of sr. Gem. south of Marcus 9.55. By P. A. Lohr, Christmas coll. sr. Gem. in Sherill, 7.40. By P. W. T. Stroebel of sr. By Fr. Ph. Dornleif, Christmas and communion coll. of his congregation at Denison, 7:25. Congreg. in Wilton, 11.24. By J. Horn, Christmas coll. of his congreg. 14.15. By Fr. J. W. Lehr of his congregation. Trinity congreg. in Lincoln Tshp. 5.75. By P. B. J. Ansorge, communion coll. sr. Gem. at Fort Dodge, 13.00. By P. L. A. Muller, Coll. sr. Gem. bet Odebolt, 3.50. By Fr. E. Zürrer out of the bell-bag sr. Gem. 10.00. By Fr. J. H. Brammer, Christmas coll. sr. Dreteinigk.-Gem. 16.01, Imm.-Gem. 1.79. By P. L. W. Dorn "eff, Theil der Weihnachtscoll. sr. St. Pauls-Gem., 4.00. By Lehrer J. Eschenbacher von der Joh.-Gem. in Alta 17.20. By k. J. F. Nuoffer aus sr. By Fr. C. A. Bretscher from the missionary box of sr. Gem. 1.25. By Kassirer E. F. W. Meier from the general mission treasury 175.00. By P. Zürrer, Abendmahls coll. sr. Gem. 5.80 and 5.20. By P. J. H. Brammer, Abendmahls coll. sr. Imm.-Gem. 4.00, by sr. PaulusGem. .84. (p. §400.36.)

English discord: By P. Baumb öfener of sr. By P. B. J. Ansorge from H. Köper 1.00. By P. L. W. Dornseif, Theil. der Weihnachtscoll. sr. St. Pauls Gem., 4.00. By P. E. Zürrer from H. Richter sen. for printing of the English hymnal 1.00. (S. §7.00.)

Negro Mission: By Fr. A. Lohr from Mrs. Ostkoff for the new church in New Orleans 2.00. By Fr. E. Zürrer from H. Richter Sr. and Sophie Richter 1.00 each for the Negirkapeüe in Springfield. By Fr. M. Herrmann, Christmas coll. sr. Gem. in Grant Township for the new school in New Orleans, 11.00. By Fr. Pb. Studt of sr. Gem. in Luzerne t4.00. By k. Baumböfener from the piggy bank of the children of E. Schürmann for Negro children for Christmas 2.00. By Fr. A. Grafelmann from a member of sr. Joh.-Gem. in Lincoln Tsbp. 3.00. By Louise Maurer in Wilton from her and her brothers' and sisters' savings 6.00. By E. Zürrer, Christmas coll. sr. Gem. 16.54, by H. Richter Sr. 2.00 for the new Negro school in New Orleans. By P. J. Aron from FrI. Marie Klüppel for the new Negro Church tn New Orleans 1.00. N. N. in Sherrill for the BethleHems School of the Negroes in New Orleans 1.00. By P. L. F. W. Brandt for the Negro Church tn Springfield 5.00, for the new school in New Orleans 5.00 from Heinrich Stüwe. (S. §70.54.)

Jewish Mission: By P. Zürrer from H. Richter sen. 1.00. By P. L. W. Dornseif from M. Leininger jr. .50, H. Murken u. F. G. Krug each .25. 7S. §2.00.)

Heathen mission: By teacher Eschenbacher from Ch. Zwencke 1.00. By P. A. Ehlers from Mrs. Ullerich sen. 1.00. (S. §2.00.)

Emigrant Mission in New York: Through Fr. H. Gläß, Erntefestcoll. sr. Gem. at Waverly, 25.30. By Fr. E. Zürrer from the collection bag of sr. Congregation 4.00, from H. Richter Sr. 2.00. (p. §31.30.)

Poor students from Iowa: Through P. E. Wiegner of sr. Gem. .at Rock Creek 8.10. By k- Ph. Studt of sr. Gem. at Luzerne 13.40. By P. A. Lohr, coll. of sr. Gem. at Sherrill on Thanksgiving Day, 7.30. By Fr. H. Gläß of ir. Gem. at Waverly, 16.80. By P. W. Mallon, 2.00. By L. W. Dornseif, thanksgiving offering of Mrs. Fried. Krug, 2.00. By J. Horn from H. Otto 2.00. By P. F. v. Strohe from W. B. Hanken 5.00. By P. Guenther, communion coll. sr. Gem. tn Boone, 8.00. By F. v. Strohe of Christ. Sckeer 5.00. (p. §69.60.)

Poor students in Springfield: By Fr. V. Fr. Goßwetler, Chrismacktsgabe eines Unannten in sr. VanMeterGem. 4.00.

Poor students in St. Louis: By Fr. M. Fürstnau, Thanksgiving coll. sr. Gem. in Fenton 10.50.

Studying Orphans: By E. Zürrer from Ph. Richter and E. Richter 1.00. each (p. §2.00.)

k. J. HornsSöhne: Durck U. J. Horn from the alms fund sr. Gem. 9.73. By P. Th. Händschke, Coll. sr. Gem. at Sumnrr, 6.30. (p. §16.03.)

Orphanage inAddison: By P. F. v. Strohe, Theil der Weihnachtscoll. sr. Gem. 5.00.

Orphanage near Boston: By P. Ph. Studt, ges. auf der Hochzeit Lichtenberg-Sauerteig für die Druckpresse des Waisenhauses, 3.85. By U. F. v. Strohe, Theil der Wethnachtscoll. sr. Gem., 5.00. (p. §8.85.)

Orphanage near St. Louis: By U. A. Lohr from the parish in Freuch Settlement 3.30. By P. P. Metnecke from the Virgins' Association sr. Gemm. (Cristbescherung) 8.00, byWilbert Schilling from sr. Sparbüchse .50. By Fr. Ansorge from Mr. Kornhaaß in Fort Dodge 3.00. By F. v. Strohe, Theil der Weihnachtscoll. sr. By P. W. T. Stroebel in Denison from his Sunday school 4.22, from the orphan's box 3.23. (p. §27.25.)

Orphanage in Wittenberg: Through Fr. Gem. at Clear Lake 5.45. By F. v. Strohe, Theil der Weihnachtscoll. sr. By A. Lohr from Joh. Schad in his parish, 6.35. By Fr. 1.00. By Fr. L. W. Diederich, in the children's service on Christmas Eve. W. Mallon and congregation in Grant Junction, Christmas tree collection, 2.00, and by him and his congregation at Coon Rapids. congregation at Coon Rapids for studying orphans, 3.00. By 1 P. Th. Händschke from the collection bag of his congregation. Sumner 6.75. By F. Brust from H. Lembke 1.00. (p. §31.05.)

Deaf and Dumb Institution in Norris: Through Fr. By Fr. Th. Händschke from the collection bag of his congregation at Sumner 6.75. By Fr. Zürrer from Marie Richter 1.00. (p. §13.25.)

Old-age sickness and sick pastors and teachers: P. W. Mallon 2.00. By P. E. Wiegner from his preaching place in Rudd 1.75. By P. H. Gläß from his parish at Waverly 10.00. By P. Fr. Gem. at Waverly 10.00. By P. Fr. Busse, coll. of sr. Gem. at Ogden, 5.17. By

Händschke, contribution 3.00, Christmas coll. sr. Gem. in Westgate 2.30. Fr. A. Lohr, contribution, 4.00. By Fr. F. W. Heinke, Christmas coll. sr. Gem. 9.00, contribution, 4.00. By P. J. Seßler of the Gem. in Sheridan Tshp. 10.57, in Grant City 2.17. By P. B. J. Ansorge tn Fort Doveg 5.00. By P. F. S. Bünger in Le Mars 5.00. By P. E. Zürrer from the bell-bag sr. Gem. 5.00. P. F. A. Reinhardt 2.00, coll. sr. Gem. at Van Horn 14.00. By P. J. Aron, coll. sr. Gem. at Atkins, 12.06, by Andr. Happel 1.00. by P. W. Mallon 4.00. by P. H. Gläß of sr. Gem. at Waverly 10.00. By teacher Eschenbacher from Joh. Gem. at Alta 17.20. By P. C. A. Brelscher 5.00. By P. F. v. Strohe, stock of the treasury on January 1, 29.25. By Mr. F. Buchholz from Gem. at Lrozier 1.75. By P. F. v. Strohe from Christ. Scheer 5.00. (p. -155.05.)

Gem. in Helena, Mont.: By Fr. Ph. Studt of sr. Gem. in Luzerne 12.00.

Free Church in Germany: By Fr. E. Zürrer from the collection bag of sr. Gem. 5.00. Through Fr. H. Gläß from sr. Gem. at Waverly 10.38. (p. -15.38.)

Monticello Iowa March 1. 1889 h. ttarks. cassirer.

Revenue into the Michigan District's coffers:

Synod treasury: From congreg. tn Lisbon-9.72. congreg. in Fawler 3.76. congreg. in Riley 4.84. congreg. in Macomb 6.25. congreg. in Tawas City 9.18 and 3.50. congreg. tn Royal Oak 5.00. By P. Hahn from Wittwe Bach 5.00. congreg. in Ludtngton 17.00. Zions congreg. tn Detroit 15.33.- congreg. in Shelby 1.38. (Summa -80.96.)

Building fund in Addison: Etl. gliedern of comm. in Sebewaing 2.20. comm. in Ludington .50. (p. -2.70.)

Building fund tn Milwaukee: comm. tn millers 11/15 comm. in Frankenmuth 26/00 (p. -41/11).

Deaf and Dumb Institution: Gem. to Sandy Creek 3.00. By P. Hahn from Wtttwe Bach 3.00. By P. Mühlhäuser from Mrs. E. Mehwaldt 5.00. (S. -11.00.)

Poor Michigan students: women's club tn Montague 5.00. N. N. 2.00. By P. Schumacher, on L. Vandret's hock time ges, 1.80. By P. Bohn, on Fr. Nuermtnger's wedding s., 6.33. (S. -15.13.)

Inner Mission: comm. in Riverton 3.07. Women's Club in Adrian 6.00. (S. -9.07.)

Negermission: Gem. in Adrian 6.00. Gem. in Jonia 6.10. (S. -12.10.)

Negro Mission in Springfield: By Fr. Hahn of Wittwe Bach 5.00.

Negro School in New Orleans: By Fr. Hahn v. Wtttwe Back 5.00. God's Box in Caledonia .25.

Widow's Fund: comm. tn Sand Beach 5.65. comm. in Ktlmanagh 3.20. teacher Hensick 3.00. (p.-11.85.)

Poor students in Addison: Wittwe Bach for H. u. W. Hahn 2.00. At Wolfg.-Rauh's wedding ges. for Zehender 5.50.

Sick pastors and teachers: congregation at Sandy Creek 3.00.

German Free Church: Through Fr. Fackler of N. N. 1.00. Fr. Bertram in New Zealand: Gem. an SandyCreek3.00. Orphanage bet St. Louis: Through Fr. Hahn v. Wittwe Bach 1.50. F. Bach.25. God's Box in Caledonia 1.00.

Hospital in St. Louis: By Fr. Hahn of Wtttwe Bach 1.50. M. Gremel.25.

Emigr.-Misston tn New York: community at Sandy Creek 3.00.

Pilgrim House in New York: Gem. in Monitor 5.10.

Wash box in Springfield: God box in Caledonia .25.

Poor students in St. Louis: comm. tn Ludington 5.12. comm. tn Millers 15.90. (S. -21.02.) Total -242.54.

Detroit, Feb. 22, 1889. Chr. Schmalzriedt, Cassirer.

Incorporated into the Middle District caste:

New construction in Addison: Fr. Kaiser's parish in Liverpool - 7.07. Fr. Saupert's parish in Evansville 50.00. Fr. Gross' parish in Fort Wayne 25.00. (S. -82.07.)

New construction in Milwaukee: P. Gross'Gem. in Fort Wayne - 25.00.

Synod treasury: By P. Thieme from W. Schaper, Jr. in Columbia City -1.0k P. Mtchael's Gem. in Goeglein 10.92. P. Jox's Gem. in Logansport 6.65. P. Lothmann's Gem. in Akron 14.50. From the missionary office P. Gross' Gem. in Fort Wayne from N. N. 2.00. P. Franke's Gem. near Fort Wayne 9.00.?. Lüker's Gem. at Woodland 1.45. (p. -45.52.)

Inner Mission: Fr. Frank's congregation in Zanesville -12.85. Fr. Wambsgaß' congregation in Newburgh 20.00. By?. Rupprecht in North Dover, thank offering by E. Wöhrmann 5.00. By Fr. Niethammer tn La Porte by G. Barlag 1.00. Georg P. Germann in Leslie (f. in the West) 1.00. P. Bischoff's Gem. at Bingen 16.00. From the mission b. P. Gross' Gem. in Fort Wayne by N. N. 2.00. P. Schlesselmann^ Gem. in Friedheim 17.31. P. List tn Preble 1.00. Dess. Gem. that. 3.60. By P. Gross of Mrs. S. Wellmann in Fort Wayne .50. By P. Niemann of Mrs. K. tn Cleveland 2.00. (S. -82.26.)

Negro Mission: By Fr. Berg in Adams Co. from N. N. -1.00. From the mission b. P. Franke's Gem. at Fort Wayne 10.00. From the school children that. 3.20. By P. Frank in Zanesville from M. Lude 2.50. By P. Jüngel in Fort Wayne from S. 5.00, from J. 2.00, by Z. .50, by Sch. .25. by P. Brömer tn Cincinnati by Aug. Rosenfelder .50. by P. List in Preble 1.00. by P. Niemann in Cleveland.pon Mrs. K. 2.00. for Springfield: Gesangv. Teacher Semmanns tn Marysville 4.55. From d. Missionb. Fr. Gross' Gem. in Fort Wayne 8.00. For New Orleans: Gesangv. Teacher Semmanns in Marysville 4.55. From d. Gottesk. Lebrer Fedder's school tn Valparaiso 1.50. D. dens. aes. on A. Winneguth's birthday 1.25, on Cl. Specht's birthday 2.00. D. dens. from Mrs. Zugbaum .50. D. dens. from Barniko .50. By P. Rupprecht tn North Dover from Mrs. Kr. 2.00, from Mrs. K. 1.00. George P. Germann in Leslie 1.00. By P. Lüker tn Bremen from Ph. St. .50. (pp. -55.30.)

EnlischeMission: Näbverein Fr. Frank's Gem. in Zanesville -

Heathen Mission: By Fr. Niethammer in La Porte of N. N. -1.00.
Emigr. mission in New Pork: By Fr. Frank in Zanesville from Wittve R. S. -3.50. Fr. Hasiold's Gem. in Huntngton 5.00. (S. -8.50.)
Emigr. mission in Baltimore: by Fr. Frank in Zanesville from widow R. S. -1.50. Fr. Hasiold's Gem. tn Huntngton 2.50. (S. -4.00.)
Fellow believers in Germany: Nähv. Fr. Frank's congreg. tn Zanesville -5.00. By Fr. Ththeme of d. ZionsGem. tn Columbia City 3.75. Fr. Wambsganß' congreg. in Indianapolis 8.00. By Fr. Jüngel tn Fort Wayne of S. 3.00. Durck Fr. Trautmann in Columbus ges. by teacher Kastenhuber (travel money f. Fr. Brunn to serve sep. Luth. tn Bavaria) 5.00. (S. -24.75.)

Parish in Columbus, Ohio: altar coll. P. Brömer's Gem. at Cincinnati -74.20. I'. Rupprecht's Gem. in North Dover 25.00. P. Stock's Gem. at Fort Wayne 22.00. (p. -121.20.)

Poor students in St. Louis: sewing club Fr. Frank's Gem. tn Zanesville -5.00. Women's v. Fr. Gross' Gem. in Fort Wayne 15.00. N. N. from thes. Gem. 5.00. Trautmann's Gem. in Columbus for Guckenberger 17.50. D. P. Horst in Hilliard from Mrs. Blau 1.00. P. Kleist's Gem. tn New Haven 7.00. (S. -50.50.)

Poor students in Springfield: Fr. Jox's Gem. in Logansport for Bro. Sell 34.00. Women's V. Fr. Gross's Gem. in Fort Wayne 15.00. Fr. Ntebammer's Gem. tn La Porte for A. Neuendorf 15.00. By Bisch off at Bingen, Wedding Coll. Brockmeyer-Hegerfeld 11.56. By 1>. Schlesselmann tn Friedheim coll. on d. double wedding of Schönherr-Buuck and DeckerBuuck 6.05. For Westeikamp: By 1>. Rupprecht tn North Dover by Mrs. Kr. 2.00. Jüngltnsger. 1 p. Niemann's Gem. in Cleveland 25.00. (p. -108.61.)

Poor students in Fort Wayne: Women's v. Fr. Frank's Gem. Zanesville for Ev. Georgii -5.00. For dens. Jüngltnsger. k. Niemann's Gem. in Cleveland 10.00. By I'. Groß tn Fort Wayne coll. on Bultemeier's Hochz. 4.05. By p. Lothmann tn Akron by C. F. for. O. Horn .75th Jüngltnsger. 1>. Niemann's Gem. tn Cleveland for: Brueggemann 10.00, Drewes 10.00, Rimbach 8.20. (S. -48.00.)

Poor students in Milwaukee: By P. Lothmann in Akron from C. F. for W. Horn - .75.

Poor students in Addison: sewing club Fr. Frank's Gem. in Zanesville -5.00. Fr. Niethammer's Gem. in La Porte for F. Dubbert 15.00. Jüngltnsger. Fr. Niemann's congregation in Cleveland for Haker 10.00. ("o. -30.00.)

Household in St. Louis: Fr. Hüge's parish tn Briar Hill -2.00.

Household tn Springfield: P. Hüge's Gem. tn Brtar Hill -2.00.

Household in Fort Wayne: By P. Saupert in Evansville by Wilh. Bohne -10.00. P. Hüge's Gem. in Briar Hill 2.00. (S. -12.00.)

Budget in Addison: Hüge's community in Briar Hill -2.00.

Orphanage tn Indianapolis: D. P. Markworth to White Creek thank offering from M. M. -2.00. D. P. Rupprecht tn North Dover from G. Kr. .50, from J. H. .25. By I'. Niethammer tn La Porte by H. Fenker .50. from d. Mtssionsb. k. Groß' Gem. Fort Wayne by N. N. 2.00. (p. -5.25.)

Orphanage bet St. Louis: George P. Germann in Leslie -1.00.)

Hospital in St. Louis: George P. Germann in Leslie -1.00.

Deaf and Dumb Institution: Wittve Barthels a. P. Mtchael's Gem. tn Göglein -1.00. P. Wambsganß' Gem. in Indianapolis 1.50. By P. Stelter from Wittve H. Wubke tn Denham 1.00. By 1". Mohr tn Ingelfield ges. at Heldt-Böhne's wedding 15.25. By P. Niethammer in La Porte of H. Fenker .50. (p. -19.25.)

Pilgrim House tn New Aork: By Fr. Jhngel at Fort Wayne from S. -2.00. Fr. Markworth's Gem. at White Creek 5.20. (S. -7.20.)

Distrctts support fund: P. Berg's Gem. in Adams Co. -7.50. P. Preuß tn Avtlla .75. D. dens. by F. Böhrtnger tn Auburn .25. W. Schaper Sr. in Columbia City 1.00. Thanksgiving offering from Mrs. E. Wöbrmann by P. Rupprecht tn North Dover 1.00. P. List in Preble 2.00. By P. Niemann tn Cleveland by H. K. 2.00. P. Ernst tn Euclid 3.00. Dess. Gem. das. 7.00. P. Lüker tn Bremen 2.00. Dess. Gem. das. 8.30. (S. -34.80.) Total: -780.96.

Fort Wayne, Ind, Feb. 28, 1889.

D. W. Roscher, Cassirer.

Entered the Aaste of the Eastern District:

Synodal funds: From the congregation of P. Körners -30.50. Gem. P. Ren^A 5.00. By H. H. Niemann, Ptttsburgd, bequest of Mrs. Dr. Hagemann 200.00, by Mrs. N. N. 3.60. Gem. P. Dahlkes 8.40. By P. Biewend from F. Göckeler 1.00. By P. Kuhlmann from sr. Gem. tn Cumberland 10.73. Lonacontng 5.00, Barton 9.50, Joh. Riebl 5.00, Geo. Damm 1.00, Heinr. Dreyer .50. comm. P. Kochs 8.74. comm. P. Walz', Sharpsburg, 10.04. comm. P. Heblers 5.00. comm. P. Walkers 12.00. comm. P. Sennes 20.57. (p. -335.98.)

Pilgrim House: Kaff. Schmalzriedttm Michigan-District 5.10. ProgymnasiuminNewYork: Gem. P. Walkers 12.00. Emigr.-Misston: Gem. I'. Walz', Sharpsburg, 8.96.

Emigr. mission in New York: Kaff. Schmalzriedttm Michigan District 3.00.

Inner Mission: Gem. Fr. Stiemkes 20 27.

Inner Mission in the East: By P. Nenz of H. Rose, H. Boxberg, C. Jung each .50, H. Seeberger, J. Dreier, Mrs. M. Moritz each 1.00. Wittve Krank, Baltimore, 5.00. Congregation k. Stiemkes 20.00. Congregation P. Pechtolds 6.00. Congregation P. Wurls 6.36. (P. -41.86.)

English Mission: For Baltimore: Gem-k. Kublmanns, Lonacontng, 1.27, E. Millitzer, Kingsville, 2.00. By k. Stiemke of F.

H. Rose .50. By Fr. Stiemke from Bro. N. N. 2.00, from sr. Gem. 20.00. Welfare box of St. Paul's parish, Baltimore, .25. by P. Pechtolds 5.00. by E. Millitzer, Kingsville, 2 00. by 1 P. Steup from Mrs. Januszkiewicz 1.00. (S. -31.75.)

Gem. in Fulda, Minn: By P. Stiemke of F. M. 2.00, Horn .50. (S.-2.50.)

Poor students tn St. Louis: By Fr. Stiemke by F. M. 5.00. Gem. r. Pechtolds 5.00. By Fr. W. A. Frey of Mrs. Bildhäuser 7.15. Women's Association of the Gem. Fr. F. Koenigs 10.00 for Ebenbick. (S. -27.15.)

Poor students tn Springfield: women's club of the Gem. I'. Stiemkes 25.00 for J. Koßmann. E. Millitzer, Kingsville, 2.00. St. Paul's congregation, Baltimore, 25.00 for G. Wockenfuß, 10.00 for H. Schwenk. (S. -62.00.)

Poor schoolgirl Fort Wayne: women's club d. Gem. k. Stiemkes 20.00 for F. Meuschke. Women's club d. Gem. k. Buchs, Wellsville, Sept. 10. comm. tn Basswood Htü 5.00 for H. Biermann. (S. -35.00.)

Poor students tn Addison: Gem. Fr. Dubpernell's 10.87 for Fr. Salckow. Women's Association of the Gem. P. Stiemkes 15.00 f. G. Schaumlöffel. (S. -25.87.)

Health Insurance: By Book v.B. 1.00, H. Goose 1.00. (S. -2.00.)

Deaf and Dumb Institution: By P. Koch from C. K. 3.00. By I'. F. King of N. N. 1.00. E. Millitzer, Kingsville, 2.00. (S. -6.00.)

Orphanage near West Roxbury: By P. Stiemke from Bro. N. N. 2.00. By I'. Cook by Bro. C. K. 3.00. Sunday school of the congregation. by Bro. Stutz' 20.00. by E. Millitzer, Kingsville, 2.00. for printing press: By I'. Steup by C. Kästner 5.00. (pp. -32.00.)

Orphanage in College Point: Gem. P. Pechtolds 7.00. Gem. P. Ebendicks 20.50. By I'. F. König by W. H. Hof 2.00, Mrs. J. Rockefeller 3.00. Sunday School by Gem. P. Stutz' 11.00. By I'. Steup by Mrs. Müller 5.00. Dr. E. G. Sihler 1.00, J. Sckmidtapp 2.00. (p. -51.50.)

k. Bertram in New Zealand: Gem. P. Dahlkes 1.00. Perry Sound, Canada, Misston: By P. Biewend of s. Confirmants 9.61, v. etl. church members" 6.50. (S. -16.11.)

Free Church in Germany: By P. Biewend from H. Katzmann 5.00. By P. Ebendicks 8.00. By P. F. König v. sr. Gem. 35.00, Mr. Feldhusen 1.00, Mrs. J. Rockefeller 2.00. Through P. Steup by Dr. E. G. Sihler 1.00. (S. -52.00.)

Widow's fund: Gem. P. Stecks 19.00. Gem. I P. Renz' 5.00. By P. Stiemke from F. M. 2.00, Fr. N. N. 4.00. By P. Biewend from Wenzel Krebs 5.00. By P. Walker from Fr. W. 5.00. Durck P. Steup from Dr. E. G. Sihler 1.00. (S.-42.00.) Total-819.32.

Baltimore, Feb. 28, 1889. c. spilman, cassirer.

Entering the Southern District Caste

since last receipt dated October 15, 1888:

(Conclusion)

Widows and orphans: By Fr. Th. Wolfram, thank offering from N. N. in Lincoln, Tex, 5.00. By Fr. G. J. Wegener, from Fr. Döpke tn New Orleans, 1.00. By Fr. C. L. Geyer, baptismal coll. bet Joh. Becker tn Serbin, Tex, 2.50. By k. M. Leimer, squat coll. bet Alb. Kaase, Swtss Alp, Tex, 7.25. by J. Trtnkletn, Coll. sr. Gem. tn Houston, Tex., 11.00. By teacher H. L. Huettmann of New Orleans mixed conference 5.05. By P. H. T. Kiltan, Serbin, Tex. baptismal coll. bet Aug. Fischer .65, by N. N. tn Serbin 2.00, by k. G. J. Mueller, Rose Hill, Tex. 3.00. (p. -37.45.)

WatsenhausinNewOrleans: By P. Th. Wolfram, Lincoln, Tex. baptismal coll. bet A. Symank 2.00, R. Grüüth 1.45. By P. G. Buchschacher, Ward", Tex. baptismal coll. bet A. Hannusch, .75. by P. G. J. Müller, Rose Htll, Tex., s. at wedding of Hillegeist siblings 5.25, by teacher Ernst Leubner, Serbin, Tex., .75. (p. -10.20.)

Orphanage in New Orleans (new building): By Buchschacher, Coll. sr. Gem. tn Ward", Tex-, 5.00, baptismal coll. bet Ernst Kunze das. 2.40. By teacher J. G. Schleier, Pottsboro, Tex., 1.00. By Fr. J. Trinklein, Coll. sr. Gem. under the Christmas tree in Houston, Tex., 19.00, by John Engel, Rosenberg, Ala., 1.00, by Mrs. Strauss tn New Orleans 1.00. By k. P. Klindworth, Coll. sr. Gem. in Wm. Penn, Tex. 9.75, by I'. S. Hörnicke by Joh. Marcks, Lake Charles, La., .50. by k. B. Ernst, Walburg, Tex. baptismal coll. at F. Bethke 1.60, by Mrs. G. Prott's .50. by P. F. Engelbert, Coll. sr. Gem. at Cullman, Ata., 6.10. By Cassirer G. Mertz of branch society at Mobile, Ala., 10.60. By k- F. Wunderlich, Perry, Tex. coll. sr. Gem. under the Christmas tree, 6.50, by F. Fenske .50, N. N. 1.00, D. Feller.25, Wm. Schultz.50, Mrs. A. Fleischhauer 2.00, N. N. .30, by Fenske, Coll. at a meeting tn his home 1.25. By P. M. Leimer, Coll. sr. Gem. under the Christmas tree, Swtss Alp, Tex., 7.70. (S. -77.8S.)

Church building fund: By P. G. J. Wegener in New Orleans from Karoline Rappanier 1.00, Wm. Stegelmeyer .50. Katharine Müller .25, Auguste Helmberg 1.00, Elisabeth Donau .50, Magdalene Thöle 2.50, Helene Brüntng 1.00, Sophie Schröder.50, Leonora.Holtareve 1.00, Fr. Döpke 1.00. Mrs. J. Bremmerrmann 1.00. By teacher B. Hüttmann by members of the Zion congregation in New Orleans 22.00, by the Junafrauenverein 5 00, by the Schulverein 5.00. By Kassirer F. Robert by the Jünglingsverein der St. Joh.^A Gem. in New Orleans 15.00. (S- -57.25.)

Negro Mission inNewOrleans: By L'. M. Leimer, Swtss Alp, Tex, Coll. sr. Gem. 6.25, by F. Kaase 4.00. By 1*. L. Wahl, by sr. Gem. in Mobile, Ala., 7.75. By P. S. Süß from W. Sttckler, Schulenburg, Tex., 2.50. By P. G. I. Wegener from W. Stegeimeier tn New Orleans 1.00. (S. -21.50.)

Negro Mission in New Orleans (Church): By Kassirer F. Robert from the bell-bag of St. Joh.-Gem. tn New Orleans 5.00.

Poor students: By I'. M. Leimer, Swtss Alp, Tex, by Mrs. Schwede 3.00, Taufcollecte bet P. Leimer 5.80. (S. -8.80.)

Synodal treasury: By P. J. Kaspar, GiddingS, Tex., Coll.

sr. By teacher J. H. Sckönbardt of St. John's Parish, New Orleans, 24.95. By Cassirer L. Schulz of St. Paul's Parish, New Orleans, 16.00. By Fr. G. Birkmann of St. John's Parish, Fedor, Tex. Cong. in Fedor, Tex. 10.95, baptismal coll. with Mr. Unretlig, 2.75. By Fr. Th. Wolfram, Coll. sr. Gem. in Lincoln, Tex., 4.55, wedding coll. of Medack Schkade 8.15, SohnsZwerneman 3.25, Olnvch-Schneider 1.05. By P. J. G. Wegener of W. Sregelmeier in New Orleans 1.00, of Zrons-Gem. in New Orleans 21.25. By P. G. Buchschacher, Coll. sr. Gem. in Warda, Tex., 5.00. By Fr. Th. Wolfram, baptismal coll. with Otto Kißmann, Lincoln, Tex. 2.00. (p.-110.40.)

Poor students in Springfield: by P. H. T. Kilian, Serb, Tex. baptis. coll. at Mattb. Jurischka, 1.50.

Deaf and Dumb Institution in Norris, Mich.: By k. I. Eckhardt, Anderson, Tex. wedding scoll. at P. Eckhardt, 6.50.

Slud. H. Forester in Fort Wayne: By 1 P. G. Buchschacher, Warda, Tex. wedding coll. at A. Symmnes, 10.00. By P. G. Buchschacher, coll. sr. Gem. in Warda, Tex. at, 17.59, by Ae. F. das. 15.00. (p.-42.50.)

Stub. T. Zoch in Springfield: By P. G. Buchschacher, Warda, Tex., baptis. coll. with Chr. Schulze and A. Hannusch, 2.75.

Stud. H. Wartens at Syringfield: by P. G. I. Muller, Rose Htll, Tex. wedding coll. at F. Bentgnus 7.75, Chr. Fröhlich 6.00, posttr. to an earlier coll. 1.00. (S. -14.75.)

Stud. G. Pallmer in Addison: By teacher Ernst Leubner, Serbin, Tex., baptismal coll. by Herm. Schatte 1.75, M. Mertink 3.50, by Joh. Dunk 1.00. (p.-6.25.)

Orphanage near Boston (for the new printing press): By Cassirer F. Robbert from St. John's Parish, New Orleans, 1.00; from Zion's Parish, New Orleans, 1.00. (p.-2.00). Total-1506.86.

New Orleans, La., Jan. 15, 1889. G. W. Frye, Cassirer.

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Entered the "äffe of the Western District:-

Synod treasury: By P. Wangerin of N. N. in Perry Co. -1.00. P. Meyr's congregation in Friedheim 2.75. P. Umbach's congregation in Prairie City 2.30. By M. C. Barthel of H. Hartmann in Charlottesville, Va., 1.00. P. Demetrios congregation in Emma 5.75. (S. -12.80.)

New construction in Addison: Fr. Köstering's parish in St. Louis 26.50.

Progymnasium in Concordia: P. Budenthal's Gem. in Augusta 4.40.

Debt Repayment: By Praeses Biltz in Concordia of Fr. Brackmann 5.00.

Inner Mission of the Western District: P. Wartens' parish in St. Louis 5.50. By M. C. Barthel of k. Drees' Gem. in Breslau, L. I-, 6.00. H. Budenthal's Gem. in Augusta 2.50. (S. -14.00.)

Negro Mission: Fr. Wartens' congregation in St. Louis 5.25. By Fr. Umbach in Prairie City of F. L. 1.00. Fr. Achenbach's congregation in St. Louis 18.00. (S. -24.25.)

English Mission: Fr. H. Siecks Gem. in St. Louis 2.65. Gentile Mission: Through Fr. Achenbach in St. Louis by L. Landing! 5.00.

Pilgrim House in New York: By P. Wangerin v. N. N. in Perry Co. 1.00.

Widow's Fund: By Fr. Wangerin from N. N. in Perry Co. 1.00. By Fr. Meyr in Friedheim 2.00. By Fr. Köstering in St. Louis from L. Walke 5.00. By Fr. Rohlsing in Almo from H. Brockhoff 5.00. By Fr. Budentbal in Augusta from Frauen- und Jungfrauen-Verein 5.00. by Fr. Achenbach in St. Louis from W. A. 5.00. by Teacher Günther from d. St. Louis Teachers' Conference 5.75, from H. Gieseckmg 2.00. by Praeses Biltz in Concordia from Fr. Brackmann 5.00, from Fr. Rabe sen. 2.50, from F. J. Biltz 4.00. (p.-42.25.)

Sick Pastors and Teachers: By M. C. Barthel v Joh. N. Raitbel in Pierce City 300.00.

Orphanage near St. Louis: By Fr. Schmetßer, rent for 10 acres of orphan land near Burlington, Iowa, 18.25. By 1". Budenthal in Augusta from Frauen- und JungfrauenVerein 5.00. By Fr. Achenbach in St. Louis from Frauenverein 5.00, from Mrs. Hirth .50, from Mrs. Becker .25, from N. N. .25. (S. -29.25.)

PoorStudents in St. Louis: By P. Wangerin v. N. N. in Perry Co. 1.00.

Poor students in Springfield: By Fr. Meyr in Friedheim, ges. a. d. Hochz. Pohlmann-Wilke forH. Wacker 5.25.

Poor seminarians in Addison: by Michels in New Haven by H. Upboff for Wart. Pohlmann 5.00.

Poor S ch üler in Concordia: For P. Stöppelwertb by k. Michels in New Haven 3.00, from H. Uphoff 2.00. By Präus Biltz in Concordia from Fr. Rabe sen. 2.50. (p.-7.50.)

German Free Church: Through Fr. Wangerin of N. N. in Perry Co. 1.00.

St. Louis, March 5, 1889. H. H. Meyer, Cassirer.

2321 n.14td 81r.

Incoming into the "äffe of the Wi-confin-DistrictS:

Wisconsin District Inner Mission: From Mrs. Wilhelmine Grothnee Kurtb, Cedarburg, -100.00. Thank offering from N. N. 2.00. Lebrer J. H. Beyer 1.00. P. A. G. Döbler 2.00. F. Lindenschmidt, Milw., 5.00. Jac. Jung, Sbeboygan, 5.00. Minie E. Petricb 3.00. P. G. Präger 1.00, of etl. sr. Gem. members 5.00. Baptismal collecte at W. Gade by k. I. Karrer 2.85. Baptismal coll. at Ernst Schilling, Hancock, 3.05. k. C. Baumann's congregation 7.25. Karl Wenzel 2.00. Fr. Schneider's congregation, Waystde, 11.00. Trinity congregation in Milwaukee 62.00. Th. Moritz, Racine, 1.00. Fr. Chr. Reuschel's congregation 3.61. (p.-216.76.)

College house delt in Milwaukee: By the cassirer of Illinois-Dist

Poor students in Addison: P. D. Kothes upper Gem. 16.00. Coll. a d. wedding of F. Christian & N. Callis, Theresa, 7.50. (S -23.50.)

Poor students: By Geo. Steuber 50.00.

Fr. Biedermann's comm. in St. Paul: St. Stephen's comm. in Milw. 30.25.

Poor students in Fort Wayne: Mrs. PKHn, Racine, 2.00.

Heathen Mission: Th. Moritz, Racine, 1.00.

Poor students in St. Louis: Frauenv. d. StephansGem. in Milw. 36.00, from their hymnal fund 5.00. (S. -41.00.)

EnglishMission: TeacherP. Elbert .50. P. C. Baumann .50. (p. -1.00.)

District support fund: P. Georgtis Gem. in Cedarburg 6.50. P. F. Schumann 3.00. P. F. Wolbrecht 5.00. P. Fr. Schneider 5.00. (S.-19.50.)

Negro Mission: P. Georgtis Gem. in Cedarburg 4.50. F. Burhop for Springfield 1.00, for New Orleans 1.00. F. Lindenschmidt, Milw. for New Orleans 2.00. Teacher P. Elbert 1.00. F. Krenzke Sr, Racine, for Springfield.35. P. Chr. Reuschels Gem. for church building 2.00. (S. -11.85.)

New construction in Milwaukee: P. Osterhus' Gem. 5.00.

Synod treasury: P. Georgti's congreg. in Cedarburg 7.00.?. F. Schumann's Gem. in North Prairie 1.25. P. F. Wolbrecht's Gem. tn Sheboygan 32.45. P. F. Keller's Gem. tn Racine 7.96. (p.-48.61.)

Orphanage in Wittenberg: H. Pfrenger u. C. Brauer, Sheboygan, 1.25. Th. Moritz, Racine, 1.00. P. Chr. Reuschels Gem. 4.00. (S. -6.25.)

Milwaukee, Feb. 28, 1889. C. Eißfeldt, Cassirer.

For the budget in Concordia

Receive: From F. Köhn, Sheboygan, Wis. 1 barrel of fish. From P. Demetrios parish at Concordia: from C. Fricke 20 pfv. Meat, 2 sack apples; J. Weber 3 sack apples, 1 shoulder, meat; L. Weber 1 shoulder, 1 side bacon; F. Weber 1 shoulder; J. Eckdoff 1 side bacon, 1 bush. Apples, sausage; C. Brand 2 sides bacon; G. Brunkhorst 1 shoulder, beef; H. Wäüner 1 shoulder; A. Kücker 1 shoulder; F. Schweer 1 shoulder; H. Fricke 1 shoulder; J. Wöüner 1 shoulder, 1 Bush. Apples; M. Vogt 1 shoulder; A. Thiemn 1 shoulder, sausage; H. Dankenbrink 1 shoulder, sausage; H. Bodenstab 1 shoulder, butter; F. Schelp 25 pfo. Flour; L. Schelp 1 ham, sausage; W. Schelp 1 shoulder; H. Schelp 1 schinken; G. Eckhoff 1 do.; H. Heidorn 1j bush. Potatoes; Fr. Weber dry apples, meat; H. Heermann 1 shoulder; H. Ordng 1 do.; H. Stürke 1 do.; E. Weber 1 S. Kart., Fletsch; J. Meiniger sausage, 1 shoulder; I. Föhring 1 do.; K. Borgmann 1 do.; P. Pmkepang 1 ham; J. Peper 1 shoulder; W. Fischer 1 do.; H. Dedeke 1 do.; L. Heermann 1 do., Sausage; H. Wöhrs -1.00; J. Brödeböft 1 shoulder; H. Pinkepang 1 do., 1 p. cart., turnips, sausage; I. Saß 1 shoulder; H. Weinberg 1 p. cart.; E. Dirker 1 p. wheat, 1 p. cart.; W. Dirker 1 ham, butter; L. Hemme 1 ham; J. Bröbehöfer 1 bush. Cart.; J. Steffens 1 ham; H. Häselmeyer 1 do., sausage, turnips; A. Häselmeier .50; F. Weinberg flour; H. Hemme flour; G. Heermann 1 shoulder; Wittwe Dirker 1 ham; C. Bröbehöfer 2 sides bacon; H. Borhers 1 shoulder; H. Brödehöft 1 do.; L. J. Heermann 1 p. cart.; I. Sylvester.75; H. Heermann 1 p.cart, 1 ham; Wittwe Rotenburg 1 do.; H. Biermann 1 sack turnips, 1 shoulder, 1 ham; W. Schlüter 1.00; W. Oehlschläger 1 half pig; Th. Oetting 1 gall. Apple butter; A. Oelling 1 shoulder, apples.

For the seminar household in Addison

In gifts of love received: From Chicago, Ill, from C. Kemnitz, 735 crawls, 3 s. beets, 1 s. onions, 1 s. celery, 1 s. parsley, 2 s. leeks; C. Mau 1 s. beets, 2 s. onions; N. N. 2 s. red beets, 1 s. yellow beets, 1 s. onions; C. Deu celery, 1 p. rothe turnips; F. Huxhold 1 bag onions; 2 p. yellow turnips, 2 p. red turnips; J. Bobendererde 2 p. yellow turnips; F. Jacobs 2 p. yellow turnips, 1 p. red turnips, 1 p. onions, 100 cabbage heads; A. Jacobs 4 p. rothe turnips, 100 cabbage heads; C. Muller 100 cabbage heads, 2 s. yellow turnips. From P. Grosses Gemeinde tn Addison: from W. Buchholz 2 p. potatoes; F. E. Buch wood 1 p. do.; L. Buckholz 1 p. do.; Wittwe Stünkel 2 p. do.; Chr. He,bemann 1 p. do.; A. Wolkenbauer 2 p. do.; Wittwe Rosenwmkel 2 p. do., 2 p. grain; L. Leseberg 4 p. cart; H. Matthews 27 squats forage grain; H. Heuer 6 p. potatoes; W. Heuer 3 p. do.; F. W. Tonne 2 p. do.; H. Tonne 2 p. do.; H. Timm 1 p. do.; F. Küker 2 p. do. From P. Rover's comm. at Arlington Heights: 58 p. Potatoes, 25 p. Oats, 23 p. Grain, 4 p. cabbages, 2 p. apples. From P. H. Brewer's parish in Niles: 28 p. Potatoes, 13 p. vegetables. From Mr. Köhn and Son in Sheboygan, Wis. 1j barrel of salt fish.

Addison, Ill, Feb. 9, 1889. v. Dtssen, superintendent.

For the Martin Luther Orphanage in Wittenberg, Wis. received with thanks: From the Women's Association and etl. women of the congregation of Fr. Osterhus 1 quilt, 16 aprons, 3 dresses, 8 petticoats, 3 shirts, 2 pants, 2 headcap covers, 3 pr. stockings, 1 tr. jacket. Through Fr. Erck from Clara Odtlia 2 girls' caps, from Bertha Beyer in Milwaukee 2 Pr. stockings. From Unbek. 2 sacks of potatoes. From Unknown. 1 p. mebl, 1 p. cart. From Mr. C. Breutzmann 1 p. flour. From Mr. Krubsack 1 p. mebl, 1 p. grain. From Mr. Fr. Köller 1 p. flour. By P. Skwan from Wägli 1 S. Mebl. From Buch tn Town Herman 1 S. flour. By P. Strafen in Milwaukee from Tews, Jennrich, Feierabend, Frentz, Borckardt, Lutz, Geschw. Ferch u. Fr. Bauers 1 quilt each. Arndt 1 pair of underpants, 1 pair of underwear, 1 pair of stockings. Gaulke 1 underwear. Braun 1 pair of stockings. Tiegs 1 boy's overcoat, 2 pr. stockings. Grunwald 1 overcoat, 2 Pr. Schube, tr. cl. Kunde 3 Pr. pants. Brandener 3 Pr. pants, 4 school sacks, 8 Pr. gloves, 4 Pr. pulse warmers, 11 caps, one Anzabl collar, 54 Pr. stockings, 1 portion wool. P. penalties 1



Flour from Unknown. By P. J. Nütze! from the Women's Association 22 aprons, 10 hats, 15 knitting needles, 3 scraps of stuff. From b. Gem. k. Scyüttes in Milwaukee 10 quilts, 30 pairs of stockings, 1V sock aprons, 28 undershirts, 13 underpants, 6 jackets, 14 underpants, 2 sheets, 2 covers, 7 petticoats, 3 girls' pants, 2 dresses, 4 caps, 2 vests, 1 pr. shoes, 2 girls' shirts, 3 pairs of gloves, 10 Ud. apron stuff, 20 Uo. Dress stuff, 25 ad. Shirt stuff, 1 basket of canvy and baked goods. A. Köller 1 p. flour. Detetzke 1 p. wheat. From Town Herman 1 p. cart, 1 p. flour. Lütke in Embarrass 1 p. potatoes. E. Kurt there 1 p. flour. From Marion of Unknown. 1 p. wheat, 1 p. potatoes. By D. Strasen in Milw. 3 quilts, 3 pr. pants, By P. H. Frtnke, Nebr. from the virgins' association of the Dreteintgketts parish 1 receipt. By K. Hieber from Mrs. D.THtmming of Town Wilson, Wis. 2 girls' dresses. From Unknown. of Embarrass 1 p. grain. From Mr. F. Anger at Oshkosh 2 jackets, 4 pr. boys' pants. From Town Herman from Unknown. 1 p. potatoes. By 1 p. O. List from Meier 1 o. flour.

Received for the Martin Luther Orphanage in Wittenberg, WiS., in gifts of love: By U. Koch in Elmore, Ohio, St.OO. By Fr. Huebner in Hancock, Mich, 8.00, s. in Christmas children's service. By Mrs. Ragoß in Orange, Cal. 10 a.m. By Fr. Schütz and congregation in Caledonia, Wis. 30 a.m. By ! Fr. Swan of sr. Gem. in Pella, Wis. of, 1.86, Elias Gem. in Town Herman 1.19. By D. M. Denninger at Mosel, Wis. 7.50. By D. Ebert at Berlin, Wis. of Gust. Bruch 1.00. By P. List of sr. Gem. in Pulcifer, Wis. 4.00. By?. Dicke of sr. Gem. in Town Washington, Wis., 5.00, by G. Wolläger, Milwaukee, Wis. 5.00. By U. Schwan in Pella, Wis. by F. Jung 2.00, F. Kempfert 1.50, W. Krewald 1.50, Hanna Viergutz .50. Surplus of travel money of Wittenberg Pastoral Conference.30.. by Father Bittner at Grand Rapids, Wis. from the Women's Club 5.10. From Father Schneider's congregation at Wayside, Wis. 8.00.

Merrill, Wis. 20 Feb. 1889.

S. W. H. Daib.

For the studying orphan boy

Received from Wilhelmine Kruger at Grand Rapids, Mich. 5.00.
Merrill, Wis. 20 Feb, 1889. p. W. H. Datb.

Received for printing English songs from U. A. Meyer's congregation in Wtnfield -5.00, P. H. Sieck's congregation 3.00, from Betblehems congregation 2.00.

For the printing of the English hymnal by Jak. Wolf by Mr. L. Lange .50, Mrs. Ev. Felder and C. F. Hermann 1.00 each.

C. L. Janzow.

New printed matter.

Christ commands the storm. Lithograph, 22X28, by F. W. Wehle.
Price: -1.00.

A little ship full of little believers on the foaming, towering sea tide, and above it the black clouds and the twitching lightning, and in the midst of the raging of the elements and surrounded by the hesitant and praying disciples the man, who can command the wind and the sea and hears even the weak faith's plea, at whose word and command the weapons are already smoothed in the distance - this is what the artist has depicted in this picture, following the description of the evangelists, and the viewer perhaps folds his hands and says:

Preservation in storm and waves
Your little group, do not let us fall to the wind and
weather, Steer the ship yourself and direct the course,
so that we reach the ford after time, And help us to set
sail in eternity. 6.

Easter chorus by H. G. L. Paul.

This composition for mixed choir comprises 135 measures, partly 3/4, partly 4/4, and is divided into choruses, solo parts and a duet for soprano and alto. On the whole, it makes few demands on the choir and on the musical understanding of the listeners, and thus, since even more experienced choirs like to include something lighter in their repertoire that is quickly practiced, it can be used almost everywhere where there are church choirs. Price: single 20 cents, dozen \$1.75. To be obtained from the author, teacher H. G. L. Paul, Oshkosh, Wis. ^4. 6.

Changed addresses:

liev. R. U. Uiectermunv, ^rlinAton, 8ibtov Oo., lUivv. kev. U. l'. L^ert, Oarsou U. O-, Lrowu 6o., Kuu^us. Uev. D. ck. Untrer, Rox 6, Krumen, Unneuster 6o., blebr. Uev. K. Otto, 110 L. (lrund Lve , Otlippervu Kults, >Vis. L. Roaoir, 85l 25tk 8tr., Nilrvuukee, Win. 6th K. 8ollut2, 555 Ctelell ^4ve., Detroit, ÜUed.

The Lutheran is published fortnightly for the annual subscription price of one dollar for the outside subscribers, who must pay the same in advance. Where the same is brought by carriers tn'S skin, the subscribers have to pay 25 cents carrier's wages extra."

The "Lutheran" is sent to Germany by mail, postage paid, for -1.25 ver".

Letters holding business, orders, cancellations, funds, etc. rnt. are to be sent to the address: Lutk Oonoor<11"-Verl "s ^äl. O. LnrLtvt, ztnent), Oorner of Llinmi 8tr. L Inäiun" 8t. L-ours, Llo., anher, send.

Those letters, however, which contain notices for the sheet sArticle, Auzeigen, Quittungen, Avretzverändrungeu rr.), are "ater the "drffe: "läutlmrnnvr", koneorgiu 8vnl>n "rx, an dir Redaettau i" sende".

Lutereck ut tlie kost Ollioe ut 8t. L.ou1s, Llo., us seeouct-oluss muttor.



Herausgegeben von der Deutschen Evangelischen
Redigirt von dem Lehrer-Collegen

45th Volume.

Church and State.

I.

When our Lord Christ says: "My kingdom is not of this world", he speaks a very important truth, and a truth that has been little understood and much forgotten in the world and also in Christianity. The pagan Pilate did not understand it, and the later pagans did not understand it either. The dear disciples of the Savior did not understand it for a long time, until they were clothed with power from on high, and in Christianity a time came when the understanding of this truth was lost again. And also in our days it is understood by the fewest. And yet it is so simple that a child can understand it. And yet, rivers of blood have been shed because this truth was not understood or not heeded.

Pilate had heard that this Jesus of Nazareth was a king, or was called a king. And this was a matter of concern to him. For the emperor in Rome did not favor kings. Therefore the first question in the interrogation: "Are you the king of the Jews? Hence the mockery of the servants; hence the cane scepter and the crown of thorns and the purple mantle and the mocking homage: "Hail, dear King of the Jews"; hence the superscription: "Jesus of Nazareth, King of the Jews".

Although Pilate could have calmed down. Not as if poor Jesus had not been a king. "You say it, I am a king," he says. But he does not want to be a king like the other kings on earth; he does not want to share his power with Tiberius or even with Herod, the emperor's subject. He himself had given to Caesar that which was Caesar's, and had urged others to do the same. And to put his kingship in the right light and to give Pilate the key to understanding his accuser, he says: "My kingdom is not of this world. With this was said: Do not be troubled, Pilate, at the thought that I am a king. Certainly I am a king; but my kingdom is not a piece of your emperor's kingdom, still less of yours.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., March 26, 1889. No. 7.

one that would rise up against its own. For my kingdom is not of this world at all, is not set up and spread with sword and spear, is not ruled by force of arms. It is not a kingdom under earthly kingdoms, which would be his equals. I did not come to occupy an earthly throne, nor to wear earthly crowns; but for this purpose I was born and came into the world, that I should bear witness to the truth; by such witness to the truth my kingdom is established and extended and defended; those who are of the truth are my subjects, no matter where they live or to what earthly prince they pay tribute. You yourself, Pilate, could enter my kingdom without renouncing your allegiance to your emperor.

But Pilate does not understand all this. He does not know what truth is. When the Jews shout at him, "He who makes himself king is against Caesar," he is shocked, and soon the sentence is passed and the king is crucified.

And what do his disciples say about this? They had hoped that he would redeem Israel and restore the kingdom of Israel, an earthly kingdom of earthly glory. They have also not yet understood what kind of king their Lord and Master is, and therefore their hope sinks into the dust, because their king passes away on the cross.

But to one who has seen the King with the crown of thorns, the nature of this King and His kingdom has become a comfort to his heart. This is the thief who says, "Lord, remember me when you come into your kingdom." And the time came when even the disciples of the Lord understood that their King's kingdom had been established after all, but not as a kingdom of this world, but as a kingdom of heaven and only a kingdom of heaven. But what happened? What spiritual kingdom, which is righteousness, peace, and joy in the Holy Spirit, which is within the believers and saints, which does not win its victories with earthly weapons, but with the sword of the Spirit; to which no one belongs by dwelling here or there, within this or that boundary, but only he who is of the truth.

Therefore, they do not resort to earthly defense, they do not strive for worldly power, they are not alienated by the fact that they have to be like sheep for slaughter, that Christ's name is not written on the standards, that no emperor and king force the nations to the steps of the throne of their king, that rather the bearers of earthly crowns place themselves at the service of the gates of hell to overpower Christ's kingdom and to exterminate it from the earth. This is how it remained for three centuries. Had the Christians of those times of persecution forgotten this truth, that the kingdom of their King was not of this world, they would have despaired and despaired. But while the pagans and their kings were enraged that the Christians wanted to obey another king than the emperor, and did not understand that Christ's kingdom was spiritual and not of this world, this spiritual kingdom blossomed gloriously and spread mightily as a kingdom of light in the unpredictable darkness.

But the time of the great persecutions came to an end. There came an emperor Constantine, who put the sign of the cross in place of the Roman eagles, who proclaimed not only toleration for those who had been persecuted until then, but went further. Just as in the pagan Roman world the pagan idols had been regarded as gods of the people and the empire, their priests as servants of the imperial religion, the pagan emperors as high priests and patrons of the same, so now Christianity with its worship, The bishops and other Christians forgot the word of their heavenly king that his kingdom should not be of this world, but also here on earth a kingdom of heaven and only a kingdom of heaven. But what happened? What had been welcomed as a great happiness turned out to be a disaster. Even before the vaunted emperor departed from this life, the Christians had to experience that the same prince who had organized the great church assembly at Nicaea, at which Athanasius so magnificently defended the truth, persecuted this faithful witness of the truth as a troublemaker and expelled him from the church.

Constantius drove his office into exile and ordered the solemn recognition of the arch-heretic Arius. And how did the sons and successors of Constantius persecute the confessors of the right doctrine, and how did they mean to wait for their office, to exercise their sovereign right, when they dictated creeds, dismissed and appointed preachers, appointed and supervised synods! And the great bishops, in turn, had also forgotten that the kingdom, whose servants they were to be, was not of this world, that they were to fight with spiritual weapons, to let the Word rule and work; They called upon the arm of the temporal police to give force to their judgments, to carry out their measures, until they themselves became temporal lords who ruled and superiors with earthly power, until the Antichrist raised his chair and supported it with earthly power and lifted it higher and higher and finally trampled kings and kingdoms under his feet and subjugated and harassed poor Christendom spiritually and physically, and treasured, called armies of war under arms, first against the unbelievers in the Orient, then against believers and unbelievers in the Occident, made all nations tributary and exiled them, held princes and other authorities as his beadles and executioners' slaves, in short, exercised a tyranny that no man can testify to.

It is true that the man whom God chose to be the liberator of his church, our Doctor Luther, understood again what our Lord Christ wanted to say with the words: "My kingdom is not of this world. He did not know that God's kingdom and the kingdom of the world were separate things, that Christianity was built and ruled by the Word, and that the world's rulers and authorities were to have and wield the sword alone. As he himself wanted to establish everything by the word alone, so he did not want others to spread God's kingdom by the sharpness of the sword. But what had grown over centuries could not be spread in a few years, and the pope and the princes who were still in his service threw one obstacle after another in his way. The emperor did not get involved in a reformation, but tried to hinder it as much as he could and even more than he could, and other princes helped. At the Diet of Speyer in 1526, the Protestant princes could only achieve so much: until further notice, it was left to the individual princes and estates to keep it that way with regard to ecclesiastical matters, as each one "dares to answer for himself against God and Imperial Majesty, and thus a foundation was laid, not for a clean separation between church and state, but for a continuation of the amalgamation of the two, for the Landeskirchenthum, which exists to this day over there in Germany, and certainly does not exist for the benefit of the church.

But what Luther temporarily let happen, because he could not change it under the pressure of circumstances, as much as he would have liked to, and because it was still much better than what the pope and the emperor had in mind, others, who also stood up against the pope, not only strived for with all their might as what alone was right, but they also went far beyond it. Münzer the swarm spirit called the people to arms against the pope and the princes. Zwingli, who wanted to reform Switzerland, went himself into battle against the papisti

and met his death on the bloody field near Cappel. Calvin took spiritual and secular matters into the same hand in Geneva. His disciple John Knox preached war to his Scots with an armed fist. The reformers in France and the Netherlands were political hustlers and shot and stabbed and scorched and burned in competition with the papists. Queen Elizabeth of England, under whom the reformed Episcopal Church gained its lasting existence, had obedience sworn to her as head of the church and claimed the right of supreme church rule for herself alone, and whoever did not conform to her will was persecuted and subjected to coercion and punishment. They all mixed church and state, God's kingdom and worldly kingdom into each other.

Initially, things were no different in America. The Dutch, who founded New Amsterdam, today's New York, made Calvinism, as it had been adopted at the Synod of Dort, the national religion in the new republic, and whoever did not comply had to suffer persecution. Only the Reformed pastors were allowed to publicly administer their ministry; a Dutch Lutheran pastor who dared to cross over had to go back from whence he came, unscathed, and 100 pounds fine was imposed on the pastor and 25 pounds for each listener at a Lutheran service. Under penalty of imprisonment, Lutheran parents had to have their children baptized by Reformed preachers, and only Reformed preachers were allowed to be godparents. The harboring of a heretic was punished with 50 guilders, in repeated cases with double and triple the fine. The situation was no better in Massachusetts, which was populated by reformed Englishmen, although these settlers had emigrated precisely because they had been persecuted in their homeland for their faith. In their colonies, a dissenter could be killed in both ears, or even on the gallows, and anyone who unnecessarily missed church services had to pay a fine, or sit in the stocks, or be publicly whipped. In a book that appeared in 1647 and went through four editions in the same year, the following passages appeared: "He who is willing to tolerate any religion but his own, ... either doubts his own, or is not serious about it after all." ... "It is said that man must have freedom of conscience, and that it is persecution to withhold it from him. . . . Let all the wise men under heaven put their heads together, and if they find a worse assertion than this (one excepted), I will have myself elected general fool of the whole world." - As little as in Massachusetts was known of religious liberty in Virginia, also settled by English reformers. The first law passed in that colony, and in our country generally, decreed that whoever failed to attend church on Sunday should pay as a penalty five pounds of tobacco, and a few years later the penalty for those who would be absent from worship for a month without sufficient excuse was set at fifty pounds of tobacco. In Maryland and Pennsylvania, where freedom of conscience went farthest, at least Christianity was part of the law of the land; according to the "great law of Ehester," only those who professed faith in Christ as the Son of God were punished.

God's known, the right to vote, and the right to hold office.

There was only one piece of earth in the American colonies where secular law really knew no difference of religion, where spiritual and secular were separated, church and state were completely separated. In the winter of 1635, the preacher Roger Williams had fled Massachusetts because he did not want to comply with the existing ecclesiastical institutions there and therefore would have had to endure banishment and even harsher punishment. Among the accusations made against him was that he claimed that "the power of the secular authorities extends only to man's body and goods and external status. At Narragansett Bay, Williams bought land from the Indians, founded Providence, and sought a charter from the English government, asking for a patent that would allow him to "demonstrate by living experiment that a highly flourishing civil community can exist and be best maintained with full freedom in religious matters. In the charter granted by King Charles II, it was stated: "In the said colony no person shall at any time hereafter be molested, punished, troubled, or called to account for any difference of opinion in matters of religion; and every man shall at all times be free to exercise his own judgment and conscience in matters pertaining to religious affairs. Thus was Rhode Island founded, at that time the only civil community in which the complete civil equality of all inhabitants, irrespective of religion, was permanently recognized as a vested right, a complete separation between church and state existed. In this, spirits were allowed to clash freely, as Williams, as president of the colony, allowed the Quakers, who were fiercely persecuted in other colonies, to live quietly in Rhode Island, but at the same time stood up against them in the doctrinal dispute, both verbally and in writing, and wrote a book entitled: "George Fox dug out of his burrow."

Rhode Island was not represented in the assembly that drafted the Constitution for the United States in 1787. In the Constitution which the Commission submitted to the individual states, nothing was said about religious freedom or about the relationship of the state or confederation to religion. But in the reports of the states, which were then received, attention was drawn to the deficiency from several sides. New Hampshire and New York, but most extensively Rhode Island, favored such additions, and so as the first amendment an article was drawn up and recognized in 1791, the first part of which reads: "Congress shall make no law respecting an establishment of religion by the state, or prohibiting the free exercise thereof."

Two circumstances, in fact opposite to each other, had favored the adoption of this important amendment to the Constitution, namely, on the one hand, the indifference of many to all religious differences and, on the other hand, the deliberateness of many in securing precisely their religion and ecclesiastical institutions. While



During the turbulent and stormy years of the war, especially in France, where in those days people were intoxicated to the point of madness by the goblet of stupor and were preparing a bloody Sabbath for the freedom of the flesh and the idolatry of reason, pernicious influences had become effective, and nationalism and religious indifferentism, nay, manifest unbelief, so prevailed that an eminent American statesman of that time pronounced that in fifty years not a single copy of the Bible would be to be found in this country. With such indifference to all religion, one could well be inclined to leave it to the discretion of the individual what he wanted to believe or not believe, and it was a reassuring thought that even unbelief should not be able to do any harm to the civil position. Again, however, there were still many who resolutely clung to the faith and worship for which they or their fathers had crossed the sea and which held sway where they lived. But were they sure that in the confederation of states into which they had now entered, one or the other religious community, and perhaps not their own, would not in time gain the upper hand and then seek to suppress the others? How, for instance, if the Puritans or the Episcopalians or even the Quakers were to spread out powerfully and bring their power to bear in the Congress and usurp dominion, raising their special ecclesiasticism to the status of state ecclesiasticism? This could be prevented by adopting the proposed first amendment to the Constitution. It goes without saying that the amendment was agreeable to those elements who, on principle, advocated the separation of church and state. So this important piece was added to the constitutional charter, and so it came about, with God's help, that our country and people were granted a benefit which no other people on earth enjoys, a complete, thorough political separation between church and state.

What this means and entails, what great advantages have accrued to us from it, and how the continued existence of this beneficial institution is currently being called into question by an imminent danger, we will hear next. A. G.

(Submitted.)

Report on the mission to the Jews in 1888.

The following report was given to me at the last meeting of the Jewish Missionary Committee; but before I report in general, I will tie in with the last baptism of a proselyte named O. G. Hirschmann. He had been taught by Pastor J. H. Sieker for some time and had also learned the whole catechism. Pastor Sieker presented him on January 14 d. I. to the Judenmissionscommittee, and the examination on some main points was to his full satisfaction. Above all, he was given the certificate that he had grasped the doctrine and meant it honestly. And indeed, the young man differs from most others who have been under our care: he is humble and completely from

convinced of the step. Therefore, on the evening of January 20, In the past year he has visited about 250 families, has been in inns 1889, the baptism could be performed with all the greater joy in St. probably two hundred times, and at least 300 Jews have visited him. Matthew's Church in New York. Before the holy act, Pastor SiekerWhere the oral word was not sufficient, or where he could not get a preached on several truths from Romans 11, which shouldword in edgewise, he distributed tracts, testaments and entire encourage us to confidently continue the work of the mission to the Bibles. These writings have all been given into good hands, as he Jews. 1. God did not let the Jews fall because he wanted theirlikes to say, namely Hebrew and Jewish-German tracts 4000, condemnation. 2. salvation has come to us Gentiles from their fall. Hebrew New Testaments 300, Hebrew Old Testaments 40, Hebrew (3) God provokes them to emulate us, so that some will always be Psalms 160, German and English whole Bibles 125, German New saved. (4) Such are grafted into their natural olive tree. (5) We Testaments 50, English Psalms 40. Christians must not boast against them, but consider the Should all this have been in vain? No, dear brothers, as God's earnestness and goodness of God. word never comes back empty, the distribution of these testaments, The sermon certainly warmed up many a heart for the mission tobibles and tracts as well as the oral word will have found a the Jews, which had been alienated from the good cause by the sad permanent place here and there during the various visits, as well as experiences they had made. at the Jewish weddings and circumcisions, even during discussions

But it is not only here in the East that interest in the most difficultwith rabbis. The point in time when the seed will come up, people of all missions seems to have waned as a result of the events of a can not specify. It should also be noted that the Jewish men are few years ago, but also in the West and in the other districts of our much friendlier to our missionary than their wives, who cling more synodal association, enthusiasm for the mission to the Jews seemsstenaciously to their Judaism and ritual laws. Yes, our missionary to have diminished considerably. People want to see successes, and compatriot even has a number of families with whom he is on friendly if these fail to materialize, or if there are even disappointments, terms, who invite him to their festivities, like to see him, even call people even in church circles become indifferent. There is no otherhim as an arbitrator, and whose children he gathers around the explanation for the fact that in the whole year 1888 not more thanChristmas tree. All this work cannot be classified under certain \$419.66 was spent for the mission to the Jews in our great Missouriheadings, but it is done before the eyes of the Lord, who will not let Synod, which at the last Synod of Delegates again entrusted itsour missionary grow weary or be misled by all kinds of mockery and committee with the continuation of the mission. Our expenses wereridicule. really as small as they could be. The missionary's salary was But you, dear brothers, let this work be recommended to you \$600.00, rent was \$383.00, special expenses for the upkeep of theanew, so that your contributions and your prayers may help to mission were \$110.40, tracts, books and freight were \$50.02, and promote the so difficult work of the mission to the Jews. the total was \$1143.42, so we spent about \$95.28 per month.

Nevertheless, work has been done, and with great faithfulness and self-denial on the part of our missionary, even if the nature of the work was somewhat different from the earlier way. In the past, quite a few people came for instruction, but at the same time they had to be housed and fed by us; for they had mostly just come to this country and had neither means nor employment. If they wanted to convert to Christianity, they could no longer find employment with the Jews. This was a great obstacle for the mission to the Jews, that there was no employment of any kind for our proselytes. The Jews rejected them, and the Christians did not accept them. Some of our first sheaves remained, but we have neither seen nor heard from most of them. Other countries have had the same experience, where it was not enough that quite a few were baptized. However, since faithful Lutherans should not be concerned only with external successes, we are not sad today that we have only two baptisms to show for the whole of the last time, if only the converted souls remain faithful to their Savior. That is why our missionary has been working in a different way lately, limiting himself more to visiting Jews, Jewish families and inns in New York and the surrounding area and testifying about the Messiah who appeared in Jesus. Thus he

On behalf of the Jewish Missionary Committee
E. Bohm.

(Submitted.)
Secret alliance.

When we Lutheran pastors give testimony against the lodge system, it is often taken as if we were only expressing our own opinion, which has no more reason than any other human opinion. Thus, recently, in an English newspaper in Michigan, the following could be read: "Rev. Mr. N." (a Missourian pastor) "broke a lance against secret societies in his sermon last Sunday. In this pastor's opinion, no member of the church can be both a good Christian and a member of a secret society." - But what this newspaper here calls "an opinion of this pastor" is "the opinion" of God Himself, as can be seen from many passages of His Word; and therefore it is also the "opinion" of all those Christians of German, English, and every other tongue who make God's Word alone the rule and guide of their faith and life. If, therefore, so many German and especially English preachers have a different "opinion" or do not speak their "opinion" freely for whatever reason, they are not waiting for their office and are therefore sleeping watchmen,

dumb dogs (Is. 56, 10.), or blind guides for the blind. What God's "opinion" is about secret societies shows e.g. Eph. 5, 11: "Do not fellowship with the unfruitful works of darkness, but rather punish them. Furthermore 2Cor. 6, 14-18.: "Do not pull on the strange yoke with the unbelievers. . . . Therefore come out from among them and separate yourselves, **says the LORD.**" Here God's "opinion" is clearly expressed, and it is without question that a member of a secret society cannot be a "good Christian" at the same time; he would have to be a "good Christian" who puts God's word out of his sight. According to God's "opinion" the whole secrecy of the lodges is sin. For 1 Thess. 4, 22. says: "Avoid all evil appearances." And John 3:20, 21: "He who does evil hastens the light and does not come to the light, lest his works be punished. But he that doeth truth cometh to the light, that his works may be made manifest: for they are done in God." Should he be a "good Christian" according to God's "opinion" who, as a member of a lodge, despises these words? According to God's "opinion" everything is sin that does not come from faith. Rom. 14, 23. But how can the oaths or promises of the lodge people come from faith, if they do not know and know in advance the duties they take on oath? God certainly does not "think" that people who act in this way are "good Christians", otherwise God would also have to consider that murderer of John, King Herod, to be a "good Christian", despite his oath. According to God's "opinion", the person who denies his Lord and Savior commits a mortal sin. This, however, is basically done by the secret societies, as a lodgeman, an enthusiastic but honest defender and praiser of the lodge system, freely confessed some years ago with commendable frankness. He wrote in a newspaper: "We find that there is only one article of faith in all the different religions of the earth, which all can subscribe to, and that is the belief in a first **CAUSE**. Hence the propriety, nay, the absolute necessity, of telling the Christian that when he enters the lodge room he must leave his Christ outside. For nothing may be admitted into that sacred domain which is an annoyance to his Mohammedan, Jewish or unbelieving brother." How appalling! And in such a society should one still be and remain "a good Christian" according to God's judgment? Then Peter was also "a good Christian" when he, being in the court of the high priest, did not want to desecrate this "holy area" of Caiaphas, did not want to give his "Jewish brothers" and sisters any "trouble" and thus did not want to confess Christ, and rather recognized that "the propriety", yes, "the absolute necessity" demanded that he "leave his Christ outside" and swear: "I know not man"? Yes, certainly Peter was a good - lodge Christian at that time. - One could cite many more passages of the Bible that show what "the opinion" of God is about whether a member of a secret society can be "a good Christian" at the same time. But the ones mentioned will suffice.

F.

Monument of honor
of the blessed
Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

Strange coincidence at the end of a synodal meeting in Milwaukee - is to remain president - anniversary of the 25th anniversary of the establishment in St. Louis - Walther's great joy about Fr. Schieferdecker's return to the Synod.

Walther was unable to attend the second meeting of the Synodal Conference, in 1873. At the end of the district synod held in Milwaukee he had had a coincidence of his own. Rev. Fr. Lochner, then pastor in Milwaukee, describes the same thus:

"It was in the year 1873, when a District Synod had closed in Milwaukee, which brought a lot of work and excitement, especially for Prof. Walther, as General President at that time. Even after the end of the meeting, a Klügelianer sought him out, but he finally attacked Walther with such shouting and treated him so indignantly that I finally had to intervene, and, since this did not help either, I had to use my right as a householder against the man quite seriously. When he had lost the rectory, I accompanied Walther to Doctor John, who had invited us to dinner.

"At 9 o'clock we set out again for home, as a thunderstorm was in the offing. Before we reached the parsonage, however, a downpour occurred that soaked us to the skin. When we arrived home, I escorted Walther to his bedchamber so that he could change his clothes. But when, after I had also changed my clothes, I looked around for him, how startled I was when he looked at me, quite disturbed, and asked: "Where are we? And when I simply remarked: "We are in your previous bedroom, dear brother-in-law," he continued: "In my bedroom? I haven't seen that yet!" Certainly, dear Walther, you have been staying there for a week. - Yes, where are we?* - Well, in Milwaukee! - Milwaukee? Yes, how do I get to Milwaukee?* - Don't you remember that you traveled from St. Louis to Milwaukee? Here is your valise. - Is this really my valise?* - Of course! - But why am I in Milwaukee all of a sudden?* We held a synod, and you attended it as General Praeses and had a lot to talk about and a lot of trouble. - What synod was held? I don't know anything about it!* It went on like that for some time. My heart was trembling. I cried out to the Lord from the depths of my soul. Finally I managed to break off the conversation and to get Walther to undress and go to sleep. I lay down on a sofa that I had had placed in front of Walther's sleeping quarters in order to be at hand immediately. Praise God! When I rose after a while to check on Walther, I found him sleeping peacefully. The night also passed quietly, and when the dear man awoke from sleep, he still felt somewhat stunned, but nevertheless in full use of his powers of memory again. The doctor, who was summoned in the morning, found him to be out of danger, but explained that if, as a result of

If the case of excessive mental work and mental movement were to recur, then it would be over for Walther. He insisted that Walther stop all work immediately after his return home and start a journey.

"Of course, I could not let him travel home alone. Since I had to do something in Addison on behalf of the Synod after its conclusion, I first accompanied Prof. Walther to Chicago, and since a brother minister there had intended to travel to St. Louis in the next few days anyway, he immediately set out on the journey at my request in order to be able to serve Prof. Walther as a companion."

Walther himself wrote about the coincidence on July 24 to P. Sievers Sr:

"Since I had a strange coincidence in the evening after the conclusion of the conference in Milwaukee, suddenly lost my memory for the last 20 years, so that I did not know where I was, and yet was otherwise completely aware of myself and sane, I followed the warning of several doctors and friends and decided not to attend the synodal conference and instead to make a trip for the purpose of relaxation after too much mental tension. After all, the doctors had given me the prognosis that if I did not moderate my mental activity, softening of the brain could occur. The trip has had a very good effect. I feel much fresher mentally. Praise and thanks be to God!

"Although I cannot accept your kind invitation now, changing my whole plan with regard to the use of the vacations, it has been dear and valuable to me, a sweet consolation in my cross. You will probably have experienced for yourself that when God's hand strikes us, it is especially good to experience the great love of one's children and faithful servants at such a time. Therefore, I thank you most sincerely for your loyal love, of which I feel so unworthy. I would undoubtedly have accepted your invitation if I had been able to attend the Synodal Conference, for I have long longed to visit the Franconian Colonies, a strong root of our Synod. Perhaps, if God should spare me my life for a few more years, I shall find another opportunity to do so."

However, he still attended the meetings of the Middle District (August 13-19), during which he often lost his thoughts, and those of the Eastern District (August 27-September 2). He had delegated the opening sermons to others.

At the General Synod held in Fort Wayne in 1874 (the first delegate synod), Walther, since it had been announced by several synod members that they intended to re-elect him as General President, asked the synod to dispense with him; already under the present circumstances the seminary was suffering from the fact that he had to serve the synod in the presidential office; In the future, however, the disadvantage for the seminary would become even greater, since instead of the previous four district synods, the General Praeses would now have to attend six; as a result, the two last months of the school year would often have to be interrupted, to the great detriment of the seminary. The Synod



The General Praeses shall not be required to preach at the opening of the district synods. 2. 2. he shall not be induced to attend the pastoral conferences to be held at district synods. 3. it is the earnest will of the Synod that Prof. Walther teach only from November 1 to the end of April of each year at the Seminary in St. Louis, but use the remaining time to attend the District Synods and to hold the annual examination in St. Louis." Walther was unanimously re-elected as president. - At this meeting it was also decided to separate the practical seminary from the theoretical seminary and to move it to Springfield.

June 11, 1875, was a day of great joy for the local institution, and especially for Walther. The 25th anniversary of the Concordia College here in St. Louis was celebrated.

Another great joy was given to him this year, when his old friend, Pastor Schieferdecker, returned to our synod. *) We can see how great his joy was from a letter which he addressed to Pastor Schieferdecker on June 24, 1875. It reads:

"Your dear old friend!

Beloved brother in the Lord JEsu, given to me again by God!

"When I returned today from my trip to the Synod in Saginaw, Mich. I found, among many others, your letter of the 13th of this month. Unfortunately, I must answer almost all of them as soon as possible. Yours, however, should be one of the first among them; but, pressed by the time I have been given, I must be as brief as possible, according to which you may not measure my love for you and my participation in your fate.

"First of all, I assure you of the deepest joy and the most sincere praise of the gracious God, to which your last two letters have moved me. I felt as if I had to say with Simeon: Lord, now let your servant go in peace! The greatest wound that has ever been inflicted on our synod now really wants to close. This has come to pass from the Lord and is a miracle in my sight." -----(Here follows more about a declaration - appointment to a Missouri congregation, etc.) - "Please, greet the dear ones of yours and tell them how much we look forward to seeing them with you soon as the old Genosts in the kingdom and in the tribulation among us. May God draw you with strength and power, fill you with great joy and rich consolation, and help you to conquer the bulwarks of Satan, which he will oppose your return to your old spiritual home.

"In time and eternity in the Lord JEsu the ThineC . F. W. W."

On June 30, he wrote to him, among other things:

" ... You would not believe the trembling joy with which our entire Synod is looking forward to a declaration from your side and with the same to your re-entry. Everything is already rejoicing at the thought of soon being able to call you ours again." - (To be continued.)

*) See his explanation in "Lutheraner," Jahrg. 31, p. 113 f.

To the ecclesiastical chronicle.

I. America.

In Wisconsin, Senator Pond has introduced a bill requiring "every principal of a trade school, academy, or college preparatory school, and the principal teacher of every parochial, religious, or other private school in the state of Wisconsin" to report annually to the county or city superintendent in whose "jurisdiction" the school in question is located. The school shall report the number of pupils, the number of days of attendance, the branches of instruction, the number of pupils taught in each subject, and whether the instruction is given in English or in any other language, and a penalty of \$10 is imposed for refusal or neglect to make such report. As soon as this bill became known, there was due opposition to such a measure, which, although in its present provisions does not yet directly call into question the existence of our parochial schools, yet is intended to make the beginning of an unjustified control of our schools, established and maintained by us alone, by the State and its school authorities, who are by no means favorably disposed toward the parochial schools and the difficulties and hardships which would arise for our parishes from such a law cannot be foreseen in advance. It is true that the draft has been amended to some extent in response to energetic suggestions, but the main thrust, that the state should demand an account of the subjects and language of instruction in our parochial schools, which after all belong to our ecclesiastical affairs, and impose penalties for refusal to do so, has remained; So even if one or the other impudently presumptuous expression has been erased, in which, by the way, the spirit which is at work here has betrayed itself, the Bill still remains a violation which our Wisconsin Lutherans should first of all resist in the way that they have petitioned with thousands of enclosed names to their representatives in the legislature. In the first place, our Wisconsin Lutherans should resist it by petitioning their representatives in the Legislative Assembly with thousands of names, so that they would know and declare their firm opposition to it, even though they are obliged to watch over the precious good of ecclesiastical freedom which God has given us, and even though they should not, by omitting to defend themselves at a time when the beginnings of disaster are still to be fought, expose themselves to the reproach of neglect which their children might one day raise when they have lost the good which is now in danger above all, as will be shown in the next number of the "Lutheran". Because of their large numbers, the Lutheran Christians in Wisconsin are in a position to speak a weighty word in this matter to an extent not found in any other state of the Union. May they do so, and may it not fail to have its effect!

General Synod. The pastors of the "Lutheran" General Synod in Kansas have, it seems, come to the conclusion that they are not capable of directing their pastoral ministry to the souls. Instead of resigning and handing over the work to better qualified people, they have sent for a sectarian named Dr. Welsher, who is to travel around all the congregations of the "Lutheran" General Synod in Kansas and hold genuine Methodist revivals. Two wealthy "Lutheran" congregation members have promised to pay all his travel expenses. How long shall Christ's name be profaned by such activity - and in "Lutheran" community at that? The reported fact is taken from the

"Lutheran Observer" of March 8.

(Z. d. W.)

General Council. The "Lutheran", like other Lutheran papers, recently carried from

In one of the Council's papers, we read that only 6 children were baptized in Father Seib's parish during the last synodal year. From another sheet of the Council, we now learn that "up to today not a single child has been born in the same" congregation "who has not been brought to baptism". The "Lutheran" adds, "God did not give the children, which is why more were not baptized!"

A proposal for goodness was made at the last general church congress of the Episcopalians by Pastor Palmer from Andover. It was about the existence of different church communities and that they hinder each other's growth and prosperity, especially in smaller towns, where often several congregations eke out a meager existence, each has to bear its burdens and none can really flourish. Pastor Palmer thinks that at least in the new towns and regions the occurrence of such conditions should be prevented in the following way. All Christian people living in such a place should make an agreement that they would jointly support the church of the denomination that would first have raised a certain sum for church building, and that no other church should be built for several years. After the expiration of the stipulated time, another church denomination was to be supported in the same way, and thus the second church was to be built, if the demand for such a church had become loud. Of course, it was thought that in this way a minority of the inhabitants would be temporarily denied the kind of worship they preferred; but on the other hand the advantage was not to be denied, and the lesser must be subordinated to the greater. - If one takes into consideration the spirit from which such speeches and proposals come, it is astonishing how otherwise sensible people can say such things in all seriousness. Let us only think of other conditions which concern the temporal, earthly life, and ask what one would say there to similar proposals. One of the problems that is often felt in new areas is that no doctor can be around long before a second, and soon a third, comes along and puts out his or her sign. As a result, the income is often quite low, and the doctors, after they have hardly begun to become well known in the families, move away again, and a competent doctor, who has already gained a lot of experience in a more extensive practice, will not easily seek out such a region. Now, not all physicians are of the same kind; there are allopaths and homeopaths and hydropaths and eclecticists and Baunscheidtists and other -paths and -ists, and some people have confidence in one method of healing and none at all in one or all others. If now the citizens of a young town had agreed that within its borders at first only one physician should be allowed to have his being, after five years, or after the town would have reached a certain number of inhabitants, a second one would be allowed to start, and so on. The first one to be allowed to start would be the one who first bought a building site in the city and built a house on it. How would this work? Here, for example, a water doctor would arrive first and settle on his building site, there a homeopath, in a third place an allopath; what would the people say in the first place, who would look at the place with the intention of settling there, but would immediately learn that only the water doctor was allowed to practice there, while they placed absolutely no trust in this healing method, no matter how highly it is esteemed by others? And here it was only about the body and the temporal life. But how can a Lutheran be expected to disbelieve in this method?

How could such a Christian honestly pray his Lord's Prayer and say, 'The Roman clergy are laughing up their sleeves at these strange "Hallowed be thy name, thy kingdom come," if he had helped to deny "Protestants"'. H. Frincke.'

Lutheran truth a place for years to come, so that in the meantime Lincoln, Nebr. 1 March 1889.

error would be proclaimed undisturbed and those who adhere to it Jews. In various cities, the Jews begin to celebrate the feast of could grow stronger? A. G. Christ. In New York, on the last day of Christmas, a religious

"The Daughter of God." In Philadelphia, for thirty years, there celebration was held in eight synagogues; the children of the Jewish has been a peculiar religious sect to which quite a number of orphanage also had their Christmas celebration. The Jewish specie Germans and their families belonged. The people held their merchants put out Christmas trees for sale and some Jewish families devotions in silence, and perhaps nothing would ever have become decorate such for their children for Christmas. (H. u. Z.)

known about it, if it had not come to a legal complaint. In 1856, a single Swiss woman of about sixty years of age, named Anna Meister, founded this sect J. Elmer "Mira Mitta" and was worshipped

II. foreign countries.

as a supreme being by her followers until her death in 1884. The the capital of Saxony, Dresden, that it is "well Protestant", "well latter worshipped the woman as the Holy Spirit and also called her Lutheran", and has given the following six serious proofs: 1. it has a "the daughter of the great Jehovah". In 1864, the congregation Martin Luther congregation, 2. a Luther monument, 3. a magnificent bought the house No. 1128, South 11th Street, and established it as Martin Luther church, 4. a Martin Luther street, 5. a Martin Luther a temple, where "Mira Mitta" held devotions with her followers. On square, 6. it has received the Luther festival last year with grateful the second floor there was an altar and a pulpit, and services were enthusiasm. - Yes, in such things one is now looking for Luther over held every Sunday. The "Daughter of God" wore a crown with there.

diamonds as a sign of her dignity, and a belt with jewels encircled a In Russia, 123 Lutheran preachers are now under indictment, silk robe. In this costume she preached to her followers, while she including 70 from Lievland. The reason for the indictment is mostly was supposedly "untei higher influences". People believed that the that they have given communion again to apostate Lutherans who Holy Spirit had entered her priestess and she was proclaiming his had been induced by promises or threats to convert to the Russian words to them; she sat on a throne shod with purple so that her body church after they had returned repentant. The defender of these would not come into contact with any ordinary chair. When she accused pastors is the Petersburg lawyer Utin, an Orthodox rast.

passed her hand over a table, she was said to have seen writing and A serious sign of the times. The German papers, ecclesiastical to have been able to summon angels with scrolls of parchment on and secular, are now filled with reports and reflections on the suicide which was written gold. Anna Meister was born in Schaffhausen and of the Austrian Crown Prince Rudolf. And what kind of judgments are came to Philadelphia in 1855. The service was conducted in being voiced now? The pope, the man of sin, who is in league with German, and seven of her followers bought the mentioned house for all the burdens of crime, has formally justified and beatified this noble K5000; the same was encumbered with a mortgage of K2000, which adulterer and murderer, who has a life full of shame behind him, by was paid off by the congregation. In this house Anna Meister lived in granting him an ecclesiastical, honorable burial and by giving him an splendid rooms with some of her followers until her death, and when escort into the realm of darkness through solemn death ceremonies she died, the latter found out that the house would pass to her and other devilish antics. Admittedly, quite a number of Catholic relatives, since it was registered in her name. The community had bishops and priests in Austria, in whom the voice of conscience still several of the woman's relatives come from Switzerland and also stirred, refused and forbade any church ceremony in honor of the paid for their travel expenses to the seacoast and to America. The suicide, and thus shamed "the Protestants" of those lands. Thus, for relatives of the deceased remained in the house, where devotion example, it is reported from Linz: "While from the tower of the were still held, at which the spirit of "Mira Mitta" is said to have been Protestant church in Linz all bells rang during the funeral celebration, present. Since the relatives did not make any effort to vacate the those of all Catholic churches were silent." A Protestant Berlin paper, house, the community filed an equity suit with the court in order to the "Volkszeitung," however, writes: "Suicide in and of itself is as little obtain a decision on the ownership rights. a disgrace as a crime; to have made it out to be one and the other is

Our churchless German Protestants, as is well known, display one of the highly questionable achievements of so-called 'Christian their abhorrence of the Roman Church with great fondness. How morality.' The free and natural worldview of ancient paganism seriously this is meant may be shown by the following: Last Sunday, approved, even honored, suicide, depending on the circumstances; February 24, the German Catholic Church was consecrated here. only the medieval church treated the suicide with that crude On this occasion the local "Germania Männerchor" also performed harshness which must outrage every human feeling, because the two pieces: "Das ist der Tag des HErrn" - and: "Die Kapelle." - Only suicide, whoever he may be, is always a deeply unhappy human those who love the pure teaching of the divine word can heartily hate being. Fortunately, humanity has more and more regained its rights, and detest the papacy. But whoever has fallen away not only from even if not yet to its full extent; the whining of the priests about the the pure doctrine, but from the right Christian faith in general, it is 'humanitarianism' and the 'sentimentality' in the modern conception basically all the same to him whether he contributes to the of suicide is as full and welcome proof of this.... It takes a serious, glorification of paganism, Judaism or Pabstism by his conduct. profound conception of life, a complete freedom from personal vanity

and self-conceit, a noble and high conception of princely duties, for an heir to the throne to contemptuously follow the overflowing



The one who turns his back on the cup of pleasure and goes voluntarily to the land from which no wanderer returns. These are voices from the abyss, which prove that hell has already opened its jaws, that the time is not far away, of which the prophet writes: "Therefore hell has opened wide its soul, and opened its jaws without measure, that both its glorious and its rude, both its rich and its happy, may descend. Isa. 5, 14.

How Papists Attack Protestants. In the province of Biscay, near Bilbao in Spain, a colporteur was attacked by some men and beaten so badly that he was left half-dead in the square. Unfortunately for the attackers, one of them had lost his cane, and when he was brought before the court, it was recognized as the local priest's own cane! - In Edderoheim in Hesse-Nassau, at the funeral of a Protestant child from a mixed marriage, the Protestant preacher was mocked by the Romans, and he and the mourners were insulted as heretics. Even during the prayer at the grave the vituperations against the Protestants did not stop. - In Alsace, the intolerance of a Roman priest was experienced by a Protestant preacher called to the funeral of a child of a Protestant border guard. Not only was the child to be buried in the criminal's corner, but the corpse was not to make its way through the churchyard, but over the wall by means of a ladder, and even for the Protestant preacher the Catholic "officiant" found this way appropriate. Only as a result of very energetic ideas was it possible to convince him that Protestants also live under the protection of the law.

Rome for the Protestants against Rome! The "Pilgrim from Saxony" reports the following from Bavaria: "Some time ago, an instruction of the archbishop was read from the pulpits in the churches of the archbishopric of Munich and Freising, in which reference was made to the prohibition of mixed marriages on the part of the Catholic Church and the conditions under which a dispensation from this prohibition could be obtained were enumerated. With rare openness, the requirement that the Catholic spouse must make an effort to lead the non-Catholic spouse back to the true church is also stated as a condition for the granting of the dispensation. The Higher Consistory of Munich has taken the action of the Archbishop of Munich as an occasion to draw the attention of the Protestant clergy to the dangers arising for their congregations from the position of the Roman Church on mixed marriages in the following decree: 'Munich, February 4. In the name of His Majesty the King of Bavaria. On the 2nd Sunday after Epiphany of this year, a pastoral instruction on marriage was read from the pulpits in all churches of the Archbishopric of Munich and Freising, in which a special section deals with mixed marriages. With reference to the fact that the Catholic Church has always strictly forbidden marriage with people of other faiths, the latter is again placed under the ecclesiastical prohibition and it is impressed upon the parishioners that only the ecclesiastical dispensation can release them from this prohibition. Among the conditions described as indispensable for obtaining this dispensation is one which, to our knowledge, has not yet been made public in Bavaria in such definiteness and decisiveness; namely, before the marriage is entered into, it must be ensured that the Catholic part of the marriage makes an effort to lead the non-Catholic part back to the true church. Thus, the Protestant fiancé is not only expected, as before, to leave all the children to be hoped for to the Catholic Church under all circumstances, but also to abandon his own faith from the outset, while for the Catholic faith, the Protestant fiancé is expected to leave all the children to the Catholic Church under all circumstances.



The inviolability is claimed for it. If one adds to this imposition the solemnity of the promulgation and the aggravation by threat of punishment for non-fulfillment, it is obvious that with this an incalculable series of the most disastrous consequences is opened. We only point out how from the day of betrothal on, the Protestant party can no longer be sure and happy of his confession for a moment, but must continually expect that attacks on his most precious possession will at least be planned by the person who should be the object of his unconditional trust. This, however, undermines marital trust in general and breaks up the marriage itself. And if the Catholic spouse wanted to take a freer position on this demand, every visit to the confessional would lead him to a new influence, to a new request on the part of the clergy. In addition, the instruction mentioned at the beginning is ordered to be read from the pulpits every year. That this causes the most embarrassing situation and the most serious inner conflict for the members of our church living in mixed marriages does not require further elaboration. We deny marriage in the Protestant church if all children are pledged to the Catholic church; but where in our regulations is there even the trace of a suggestion to work toward a change of confession? And here the inducement to do so is made an indispensable condition! It is probable that all Bavarian bishops will follow the procedures of the Archbishop of Munich and Freising; in any case, however, the entire Catholic Church in Bavaria will proceed according to these principles. We therefore, urged by our conscience, officially inform our entire clergy of the aforementioned procedure, which calls into question the future peaceful coexistence of the confessions in our fatherland, and urge them, if a mixed marriage is to be contracted, to inform the Protestant part, or rather the parents and guardians of the Protestant part, after the marriage has taken place. If a mixed marriage is to be contracted, we urge her to point out to the Protestant party, or to his parents and guardians, this demand of the Catholic Church, which threatens the peace of the soul as well as of the home, so that the parties involved may be enabled to fully comprehend the seriousness and scope of the intended step. We trust our clergy to recognize the great importance of this pastoral task and to undertake it with all devotion.

- When we read the beginning of this decree, it came to our minds quite vividly what a strange thing it can be about the princely sumpiscopate. Here, in the name of a Catholic king, a warning and admonition goes out to the Protestant clergy to beware of the encroachments of the Catholics!" This princely sumpiscopate is truly not only a "strange thing," but an unbearable thing, and it is difficult to understand how "Protestants," "Lutherans," still so willingly bend their necks under this conscience-crushing yoke.

Christ's suffering a delicious healing remedy.

The suffering of Christ is a delicious, healing remedy in two ways. First, that by such suffering one can learn better than by any other punishment how terrible it is for sin. For since no man, angel, or other creature could pay for sin, God's Son alone must do it, we must confess that sin is an unmistakable burden. For this reason we should be all the more diligent in the fear of God and learn to guard against such misery. For it is easy for a man to fall into sin, but it is very difficult for him to come out of it. Therefore the contemplation

The first reason for the suffering of Christ is that it is a delicious remedy for sin, so that we learn to be godly and guard against sin, since it is such a terrible, unmistakable burden that no creature could have borne; the Son of God himself had to bear it and pay for it with such a hard death. Secondly, it is also a medicine against death. For whoever believes that the Son of God died for his sin and paid for it with death, can take a peaceful heart in God's goodness and comfort himself against sin and eternal death.

(Luther XIII, 339.)

About Luther festivals and evenings,

The editor of the "Ev.-luth. Friedensboten" writes very aptly about this worldly-churchly mischief, which is now also practiced by various associations wanting to be Christian, on occasion of the advertisement of the "Christophorus, der Stelzfuß, Kalender für das Gnadenjahr 1889":

"We were surprised and saddened (in this calendar) by the excerpt from Herrig's etc. church festival play! We have never heard of a play being performed in our church, the Evangelical Lutheran church! That such even happens at festivals, even less! So it is something new here! The world, to which the church has become a stranger, also wants to have festivals. Because it is bored with the church, which does not play as the world would like, it makes festivals, and for this purpose it, the world, also composes festivals. And because it needs spectators and listeners for this, to give the thing a kind, so it now takes church persons to the plays and makes a church festival play out of that together! As much as I have already read about representations of "Luther festivals", I have not yet been so curious that I would have had one sent to me in order to buy it, or even just to see it. Then I saw and read a fragment of Herrig's play in Christophorus for the first time and was not only terribly bored, but astonished and saddened! Christophorus has obviously chosen a very puffing piece for its readers! And but - how stale, how empty, how hollow only the thing came across! What a pale figure Dr. Luther makes there! No, I haven't read anything like that yet! Obviously, I had to say to myself, the attraction of the so-called "Luther Festival" lies not in the given words or texts, but the living feast for the eyes is the main thing. When you see a disguised Luther and his Käthe etc. marching up there and hear them parleying, that draws you in! That gets the thing going! Especially with those who don't know Luther's story and otherwise don't hear much from him and also don't like to hear what he preaches to everyone! Well, one can imagine that such a thing attracts, but whom? And who is attracted by it, what about him!

"For the time being, I maintain that if Luther has to climb onto the stage, onto the boards, in order to get dressed, it is only because he has been driven from the pulpit, - it is only with those who no longer want to let him speak there, no longer want to hear him speak! If now even a Christian 'Young Men's Association' wants to play 'Theäterles' or 'Komödi' and misuse Luther for this purpose, I cannot prevent him from doing so! But he himself has pronounced judgment on Luther! Let us Christians leave such things to the world, which cannot be without such things. For us it is: 'Do not put yourselves on an equal footing with this world!*' Should a 'Christian Young Men's Association' have nothing better to spend its time in recreation? Well, then yes! But I believe the singer, when he sings in his song: O that I had a thousand tongues* about the "noble pastime", he could never have thought of something like a "Luther play" or "Luther evening". He would be "in his grave

when he heard something like that, and so did the members of the old Young Men's Association. You dear brothers of the Young Men's Association, is this how you want to honor Dr. Luther? Read one of Luther's works, read his house postilion, his large catechism, sing Luther's songs in unadulterated text and in original melodies, immerse yourselves in his small catechism, in the six main pieces! Then you will honor his memory, then you will have a more lively Luther than if you have someone standing there who looks halfway like him in body shape and tries to imitate Luther with all make-up, tailoring and other arts. No, once again, I find it downright pathetic to do such a thing if you want to spread the kingdom of God!"

So much for the "Messenger of Peace". The "Free Church" remarks on this: If, for example, Luther's severe penitential struggles are portrayed on the stage in front of an onlooking, gawking crowd, which has no idea of fear of sin, this means nothing but dragging the holiest into the dung of the gawpers. And now think of a professional actor as a Luther performer (as it was the case at the Luther festivals in Chemnitz and elsewhere), who sighs and whimpers hand-wringing, eye-rolling, lying on his knees - on the stage! - must it not outrage anyone who still has a spark of Christian feeling to turn away in shame and disgust from such goings-on? And if the actors take God's name in their mouths once and for all - for play - what is that but the most shameful desecration, the most atrocious abuse of God's name? And with such means one thinks to awaken to life the sated, twice dead generation of our time! May God have mercy!

Of this I will boast, not that I am without sin, but that my sins are forgiven me. I will not boast that I have helped myself with works or anyone else, but that Christ with his Father is my helper and advocate, that his blood has been shed for me. (Ambrose.)

Beware that you do not lift yourself up in prayer, for only the prayer of one who humbles himself before God penetrates the clouds.

(Ambrose.)

Obituary.

On Feb. 3 of this year, blessed in his Lord, Rev. C. Engel died after a short illness of abdominal inflammation at Fergus Falls, Otter Tail Co, Minn. The body was taken to Rock Island, Ill, where the same was Christianly buried in the ground Feb. 7 by C. A. Mennicke.

Arntsetrführngen.

By order of the Ebrw. Herr Praeses Bühler, Mr. k.. I. W. Theiß, assisted by Claus, was installed in the congregation at Albtna, Oregon, on Sunday Estomihi by

Ed. Döring.

On Sunday Sexagesimä, Father Wilhelm Braunwarth was inducted into Immanuel Parish in San Jose, Cal. by the undersigned.

J.M. Buhler.

Address: Uev. "V. Lrullurvurtü,

Ü56 X. 3ä 8tr." 8nn ^ose,

By order of the Presidency Western District, Mr. k. C. Pli rzueram Sunday Invocavit, assisted by Mr. k. J. Griebel tn Jefferson City, Mo. introduced by.

H. Kápptl.

Address: Uev. 6. kurrner, ^eLerson Oit^, Llo.

<p>By order of the Honorable Father Brand, Father C. H. W. Stärker was inducted on Sunday Reminiscere by the undersigned in Colden, N. N-. C. Lohrmann.</p> <p>Address: Rev. 6. 8. W. Ltaerlrer, 6olckev, Lrie 6o., 8. V.</p>	<p>Comm. in Sedalia, Mo.: Fr. Wangerin's Comm. in St. Louis 16.10.</p> <p>Wittwe H. C. Rohlfing: Through teacher Hölter tn St. Louis from Mrs. N. N. 1.00.</p> <p>St. Louis, March 19, 1889. H. H. Meyer, Cassirer.</p> <p>2321 8.14VL 8tr.</p>
<p>On behalf of the Honorable Presidency of the Minnesota and Dakota District, Henk. R. H. Biedermann was introduced by the undersigned at St. John's parish near Arlington, Siblev Co. on Sunday, Reminiscere, Minn. B. J. Zahn.</p>	<p>For the seminar household in St. Louis</p> <p>received during the year 1888 with heartfelt thanks: From the worthy Women's Association of Mr. D. Schöneberg's community in Yafayette, Ind., 6 sheets, 6 kilograms. From Mr. D. Grupe's community in Eisleben, Mo-, 4 barrels of potatoes, 3 Brl. Sweet potatoes, 1 Brl. gerr. Apples, 1 brl. white turnips, 6 gall. preserved apples, 12 gall. Apsel butter. From Hrn. 1*. Lenks Gem. hn Millstaot, III, 10 sack potatoes, 5 p. apples, 3 p. white turnips, 1 p. radishes, 1 Brl. Cabbage. From Hrn. 8th Köstermgs Gem. tn North St. Louis from J. G. Haas unv Co. 5 boxes soap, from J. Schüring 1 box bo., from J. Gönner 1 box bo., from W. Waltke u. Co. 2 boxes do. u. 4 Brl. scrubbing iron. From Mr. 8. Schmidts Gem. tn St. Louis from Mr. Th. Gast 1 barrel Pickels; from Messrs. Konr. and A. Ammels Frühjahrsgemüte. Desgl. from Hrn. 1 P. O. HanserS Gem. tn St. Loms from Mr. Gärtner Rohlftng and from Mr. 8. Achenbachs Gem. tn South St. Louis from Messrs. P. Klausen, W. Lindhorth, H. Rode, W. Tramve, Fr. Brmkmann, W. Rode, F. Breihan, Fr. Mölke, H. Brelhan, Herm. Hindermische, W. and R. Möllenhof, Herm. Krüger, Fr. Krese, Fr. LIUenkamp, Joh. Wlebolb, Fr. Möllenhof, Karl Brtnkmann, Karl Meter, Heinr. Müller, Joh.Brmkmeler, Louts Taube, W. Müller, Hemr. Bobring, Fr. Bovrmg, and from Mr. D. Barrels' Gem. in West St. Lou "S by Wittwe L. Lange and Messrs. Hetnr. Uve, W. Gunz se-n., W. Gunz jun., W. Robden, Heinr. Harlmann, Fr. Breuer, Ad. u. Heinr. Frerck, Joh. Dörtng, Heinr. Walter, Karl Dörtng Vegetables of all kinds during the spring and fall</p>
<p>Vnnfeverrz- ads.</p> <p>The Distrctcs Conference of Iowa will meet, w. G., from April 30 to May 2, at the parish of Mr. P. E. Wiegner at St. Ansgar, Iowa.</p> <p>Timely registration is desired. W. Faulstich.</p> <p>Brothers traveling via Mason City will be picked up at Carpenter Monday afternoon 1 o'clock. Those traveling via Waterloo will arrive at St. Ansgar Monday afternoon j3 o'clock.</p> <p>E. Wiegner.</p> <p>On April 30, s. G. w-, the mixed Wtnnebago Conference of Wisconsin meets at Neenah. Papers: "On Christian Liberty" and "On Sunday Doctrine."</p> <p>Chr. Sauer.</p> <p>The Second District of the Minnesota Mixed Pastoral Conference will meet, s. G. w., on April 30 and May 1, under Mr. P. Lange at Hay Creek, Minn. P. Rupprecht.</p> <p>The mixed conference of Watertown, Wis. will meet, s. G. w., May 7 and 8, at the home of Mr. P. Brockmann, in Watertown. - Commencement of first session Tuesday morning at 9 o'clock. I. J. Meyer.</p>	<p>For Coacordia College in Fort Wayne.</p> <p>Received with heartfelt thanks: From the community in Witley Co, Ind, from: Wilh. Luecke 2 sacks of wheat, Karl Pok 1 p. do., Louis "Sievers 2 p. oats, Ev. Auer 2 p. wheat. From the community 8th ListS tn Adams Co. of: Wtlh. Blbrich 1 p. grain, j sack potatoes, Wilh. Eberding 1 p. oats, j s. potatoes, N. Verlmg 1 p. dd., 1 p. wetzen, 1 p. apples, H. Linnemeyer 1 p. wheat, 1 p. oats, H. Wesel 2 p. grain, F. Schüler II p. oats, J. Schüler 1 p.lo., Schüler 1 p. do., 1 p. wheat. By I'. Steger tn Archbold by: K. Schmttlger, J. Wolf, F. Michaelis, H. Bruns, Bro. Otte, D. Wesche each -1.00, H. Genke, H. Arps, J. Wendt, Bro. Kruse, C. Bro. Schulz, W. Tilse, W. Nagel each -bo, W. Krähnau .25, P. Sieger 1.00, J. Kruse 1 Bush. Wheat, Wittwe Nagel 1 bu. bo., Fr. Schulz 2 bu. Oats, Joh. Hinze 1 bu. Korn, Fr. Schumacher 2 pieces of meat. From Siegers St. Jacobi-Gem. of: P. Letninger 2 bu. Wheat, 1 piece of meat, S. Letninger 2 Bu. Wheat, 1 piece of meat, I. Hermann 1 Bu. Wetzen, 2 Bush. Oats, Joh. Weber 1 bush. Wheat, Bro. Funkhäuser 1 Bu. do., H. U. Fankhauser 1 Bush, do., 1 piece of meat, Wittwe Letninger 2 Bu. Grain, B. Letninger 2 bu. Oats, M. Letninger 2 bu. bo., Fr. Schulz 2 bu. do., 1 bu. Wetzen, Jak. Letninger 1 bu. do., D. Weber 1 bu. do., I. Farkkhauser 2 bu. Oats, F. Letninger seo. 2 bu. do., 2 bush. Wheat 1 piece of meat, G. Lemtnger 1 p. grain, 1 p. oats, W. Leminger 1j Bu. Wetze", W. Rührt 1 Bu. do., H. Letninger 2 Bu. Oats, J. Krauß 2 bu. do., 1 bu. Wheat, Stm. Leintnger 2 bu. Oats, 1 bu. fletsch, Joh. Letninger Sr. 1 bu. grain, 1 bu. meat, J'Neibhardt 1 bu. Wheat, Fr. Letninger jun. 1 Bu. Oats, D. Letninger 1Z Bu. Grain, A. Letninger 1 piece of meat, C. Letninger 1 bu. Wheat, 1 bu. Oats.</p>
<p>The Middle District</p> <p>of the Lutheran Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., at Indianapolis, Ind. from April 25 to May 1, at the congregation of the Rev. Fr. Wambsganß.</p> <p>The honorable synod members are requested to register with the local pastor at least fourteen days before the beginning of the synod; otherwise it is assumed that they do not intend to make use of the hospitality of the congregation.</p> <p>Main work: On the Presence of the Body and Blood of Christ in Holy Communion. H. Katt, Secr.</p>	<p>For the preachers' and teachers' wiltwcn and orphans' coffee (of the Iowa District)</p> <p>The following were received from Sept. 5, 1888, to Jan. 1, 1889: Seßler, Hesse, Müller, F. Ehlers, Horn, Gülker, Ansorge -4.00 each; Brammer, Zürrer 8.00 each; Brandt and Bretscher 5.00 each. Teacher Thomä 4.00. Teachers: Psischke, Htld, Eschenbacher 2.00 each. P. Ph. Dornsetf 6.00. A C. Fr. Herrmann 2.00. P. Faulstich 1.00. From the Dk. Grafelmann and Aron 2.00 each. By 8th Gülker by H. Bolte, thank offering sr. Frau, 5.00. From the kk. Runge and Schüßler 2.00 each. k. Lehr 1.00. P. Budach 3.00. Häfte of Collecte during Synodal Assembly at Fort Dodae 22.50. By Hrn. L. Weiß of St. Pauls-Gem. tn Fort Dodge 10.00. By U. Ansorge, thank offering of H. K., 1.00. By P. M. Herrmann, Coll. sr. Hauptgemetnde, 11.00. By P. Heinicke from H. Wolken 2.50. By 8th Brust from G. Vogel .50. Teacher Kambeiß 2.00. By M Herrmann, thank offering sr. Frau, 2.00. 8th Goßweiler 1.00. By P. C. Fr. Herrmann, coll. sr. Gem. at Dankrag, 1.67. U. C. Fr. Herrmann 2.00. By k. Wiegner of s. preaching place in Garner 2.25. By P. F. Ehlers, Coll. on deil. Evening, 4.25. (Summa -152.67.)</p> <p>Monttcello, March 6, 1889. v. Strohe, Cassirer.</p> <p>blv. In the Iowa District, from Jan. 1, 1889, all moneys for o nge fund are to be sent directly to the Dtrtrctskassirer, Mr. H. Tiarks. Fr.v. Strohe.</p>
<p>Entered the "äffe of the Western District:</p> <p>Synodal funds: From Fr. Richter's congregation in Washington - 3.35. Fr. Wangerin's congregation in St. Louis through Mr. Umbach 19.25. (Summa-22.60.)</p> <p>Progymnasium in Concordia: By P. Wangerin in St. Louis from Mrs. N. N. 2.00. By Kassirer Mangelsvorf 9.25. By P. Grtebels Gem. in California 7.50. By P. Holls in Honey Creek from John Beck 2.00. By P. Miller's Gem. in Stuttgart 7.00. (P. -27.75.)</p> <p>Debt Repayment: P. Heyne's comm. in Lake Creek 5.00. By Kassirer Mangelsdorf 30.00. P. Mencke's comm. in Stover 3.00. (S. -38.00.)</p> <p>Western District Inner Mission: Fr. Roschke's congregation in Freistatt 11.50. Fr. Richter's congregation in Washington 2.80. Fr. Jehn's congregation in Kansas City 7.00. (S. -21.30.)</p> <p>Negro Mission: Through Fr. H. Steck in St. Louis by H. Schäperkötter 10.00.</p> <p>EngltsckemTssion: By Kassirer Spilman for hymnal 8.25, for Gem. in New Orleans .50. Fr. Demetrtos Gem. in Emma 4.00. (S. -12.75.)</p> <p>Heathen Mission: Through Fr. Janzow in St. Louis by N. N. 1.00.</p> <p>Widow's fund: Fr. Roschke in Freistatt 2.00, from sr. Gem. 7.15. By Fr. Weselob in Kimmswick, Coll. on Joh. Retnbold's wedding, 3.05. By Fr. Wangerin in St. Louis from Mrs. Kaiser 10.00. Durck Fr. Gräbner from Mrs. Schaden in Wright City 1.00. (S. -23.20.)</p> <p>Orphanage bet St. Louts: By Fr. Ehlers in Norborne, Hockzeitscollecte, 10 50. By Fr. Wangerin in St. Louts from Mrs. Kaiser 10.00. By 8th Holls in Honey Creek from John Beck 2.00. By John Schaap in Ft. Smith 10.00, by same from Mrs. K. 10.00. By Fr. Gräbner v. Mrs. Schaden in Wright City 1.00. (P. -43.50.)</p> <p>Hospital in St. Louts: By Fr. Holls in Honey Creek from John Beck 1.00. By Fr. Gräbner from Mrs. Schaden in Wrigbt City 1.00. (S. - 2.00.)</p> <p>Deaf and Dumb Anüalt: By P. Richter in Washington, Coll. on d. Hockzett Lücker-Hemminghaus, 6.85.</p> <p>Poor students in St. Louis: By Fr. Rosckke in Freistatt from Mrs. Könemann 2.50. By Fr. Wangerin in St. Louis from Mrs. N. N. 2.00. (S. -4.50.)</p> <p>Poor students in Springfteld: For Emil Junghans by Fr. Wangerin in St. Louis from the Women's Club 4.00, by Mrs. N. N. 2.00. By Fr. Gräbner from Mrs. Schaden in in Wright Citv 1.00. (S. -7.00.)</p>	<p>Progymnasium in Concordia.</p> <p>Received with heartfelt thanks: By Mr. J. Weinbold, Wittenberg, Perry Co., Mo., for the piano -7.50; by Mr. Prof. Simon for Gotthilf Francke 1.00; by Mr. Anton Eblers, Pyrmont, Mo., for poor students 10.00, of which 6.75 interest from the estate of his late father-in-lawH. Löden u. 3.35 from himself; v. k. A. G. Grimm for Paul Stöppelwerdt 5.00; by P. E. T. Richter from the Frauenverein sr. Parish for the piano 5.00.</p> <p>Received -25.00 from the Ztons congregation of P. J. Schütte, Milwaukee, for E. Baxmann. I. L. Backhau-.</p>

For sophomores LeS Concordia College at Fort Wahne, Ind, undersigned received the following gifts: From N. N. -2.00 u. through Kassirer H. H. Meyer 11.00 for poor pupils. Collecte of the congregation at Hinckley, Ill, 7.50 and from the congregation at Concordia, Mo., 8.00 for Schroeder. Durck P. J. Grabarkewitz 16.00 and from members of Zion's congregation in Jackson, Wls., 4.00 for Schlacht. By Mrs. V. durck P. E. J. Frese 10.00, by the same 5.00 for Ohldag. By P. F. W. Müller 6.35 for Lehmann. By Wittwe Stünkel 20.00 for Stüntel. By H. Trier 1.00 for Damm. By Kassirer H. H. Meyer 6.00 for Matuschka and 9.00 for Dahl. By W. Müller 1.00, by H. Koklmeier 1.00, by H. Müller 1.00, by K. Strelo 1.00, by Chr. Petersen 1.00, by P. Maisch 1.00 for Th. Ruhland.

Fort Wayne, Ind. March 9, 1889.

A. Bäpler.

For poor students the undersigned received with heartfelt thanks: through Mr. M. C. Barthel from Mr. J. H. Myers, Ambia, Ind., -20.00; from the Wittenberg Conference, Wis., 18.50; through Mr. P. Bremer, Pterce, Nebr, collected at the wedding of Breyer Buckendakl, 13.65; by Mr. P. Kreth, Herington, Kans" ges. at the wedding of Mr. H. Kiekhöwer, 3.50; at the wedding of Mr. J. Schmidt, 4.40; by Mr. P. Dommer, Jreton, Iowa, from whose comm.

New printed matter.

Fifth Synodal Report of the Nebraska District of the German Lutheran Synod of Missouri, Ohio, and other States. 1888.

This is the last of the synodal reports of the previous year. It contains the interesting lecture of Prof. Stöckhardt" about the doctrine of God's nature and attributes. The theses are: "1. although the natural man can also recognize something of God with the light of reason, we gain the right and salutary knowledge of God from the holy Scriptures alone. 2. 2) The Holy Scriptures reveal to us the only living God, the Most High, the Creator of heaven and earth, the personal God, the Good and Perfect. 3) The Holy Scriptures, in describing the nature of God, also emphasize some special attributes of God: n) God is the invisible; b) He is eternal and unchangeable; e) He is omniscient, omnipresent, omnipotent; d) He is holy and righteous; e) He is at the same time kind, merciful, gracious and patient; faithful and true; g) God is the blessed. 4. this revelation of God is sufficient for our blessedness; but otherwise many things of God are now hidden from us, which we shall know in that life."

The report (70 pages long) can be obtained from Concordia Publishing for a fee of 15 cents.

The possible best utilization of the catechism in Christian teaching. Negotiations of the "Pastoral" and Teachers' Conference of Northern and Western Michigan. Speaker: H. Lemke.

In order that this article, which appeared in the "Schulblatt", may find wider circulation, a separate reprint has been obtained. It is highly recommended to all those who do not read the "Schulblatt". Even laymen will not read it without blessing. The pamphlet (of 40 pages) can be obtained from Concordia Publishing House. Price: 15 Cts. —

Euphonia. No. 19. a. What are we after all. b. My heart goes in leaps and bounds. No. 20. Give me, my child, your heart. No. 21. Do not be far away. No. 22. And God's will is still good. - Philadelphia. Theo. F. Miller, 1331 South Sixth St. - Price single 15 cents, the dozen -1.00.

It is with pleasure that I comply with the wish to display the above numbers of the already known collection of church hymns for mixed choirs. Nö. 19. a is a solo with choir, arranged by W. Nölsch, with underlying text from No. 339 of our hymnal. It is very suitable for New Year, birthday and similar occasions. No. 19. b (duet with choir) from No. 366 and 259 can be used well on a Sunday evening service. No. 20 (solo with duet and choir) is a confirmation prayer. No. 21 (solo and choir) is an arrangement of the Agnus Dei from Farmer's Mass in B major; the text underneath is a prayer for help. No. 22 (solo, duet and choir) is suitable for every occasion in which the heart must confess: And God's will is still good! - All numbers deserve the widest distribution. The numbers 20. and 21. H. are especially moving.

Changed addresses:

Rev. U. P. Xunscdik, Lluckisonr ill", Ilumiltov 60th, Otiio.
Uev. 6. I^undj-ruk, Oastello. 81. I^ouis 60 , ülo.
Rev. Dr. Dki "m6, 420 8th Daxlor 8tr, 8outü Lsnd, Ind.
Rev. O. ^"otioolie. Uox 116, Portlnd
3no. Llr sed. 629, cor Nsrlrvt L 7td 8trs., kekiv, Ill.
d. Umdel, 112 Ordüoun 8tr., Port V/nM", Ind.

The Lutheran is published fortnightly at the annual subscription rate of one dollar for the outside subscribers, who must pay the same in advance. Where the same is brought to the house by carriers, the subscribers have to pay WEentS Trigrriohn extra.

Räch Germany, the "Lutheran" is sent by mail, postage paid, for O1.SS ver" sankt. Letters containing business, orders, cancellations, funds "c. eni, hold", find at the address: lmtk. 6vrvorcljn-V "rinx (ül. O. Lnrtdsl, ^u "nt), Lvruer ot bliunil 8tr. L InLiunn ^ve., 8t. I^ouis, Llo., anher, zusende".

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45th Volume.

Church and State.

II.

When it comes to the relationship between church and state in our country, a distinction must first be made between the confederation and the individual states. The First Amendment to the Constitution of the United States only forbids the Congress of the United States to establish a state church or to hinder the free exercise of religion; on the other hand, the individual states retain the right and authority to decree and regulate what they please, also with regard to church and worship, so that no one should think that as long as the Constitution of the Union remains unchanged in this respect, the free exercise of religion and the separation of church and state are secured everywhere in the country. On the contrary, it could happen that in one state, for example, the Roman Church would be granted far-reaching privileges, even that this church would rise to become the state church, without the national constitution being able to offer any protection or remedy. Therefore, it is necessary to keep one's eyes open and to promptly oppose all beginnings of state interference in ecclesiastical affairs, even where, as is now in the works, the existing existence of the Federal Constitution is not being shaken.

However, most of the states of the Union have, in their constitutions and statutes, fully and completely embraced the principle of the First Amendment of the Federal Constitution. In all states except Alabama, the state constitution expressly provides in some form that complete freedom of conscience in matters of religion shall be preserved to the individual citizen. In addition, there are special provisions aimed at ensuring that no church can become a state church or exercise political coercion, or take citizens into its service against their will. Thus in five states*) the Constitution contains the provision that no state church shall be established, a legal sentence which, like the following, Alabama also has. In twenty-nine states the Constitution says that

*) New Jersey, South Carolina, Alabama, Louisiana, Iowa.



hergegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., April 9, 1889.		No. 8.	
<p>no "Secte" may be preferred. *) According to the constitutions of fourteen states **) no money may be taken from the state treasury for the support of a church, sect or institution belonging to a sect, in four states ***) neither directly nor indirectly. In six states †), according to the Constitution, no city may support ecclesiastical communities or institutions from its coffers. In general, according to the constitutions of twenty-four states ††) no person may be compelled to support or attend a church against his consent. In six states †††) the constitution prohibits the transfer of state property, in four ‡) also that of city property for church purposes. This also applies if in four states ‡‡) the Constitution decrees that state funds may never be transferred for private, charitable or educational purposes to any person, community or corporation that is not entirely subject to the authority of the state. ‡‡‡) Other measures are also taken into consideration here and there to prevent individual churches or religious communities from exercising power in a way that is dangerous to the state.</p> <p>*) New Hampshire, Massachusetts, Maine, Connecticut, New York, New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Wisconsin, Minnesota, Kansas, Nebraska, Delaware, Virginia, West Virginia, Kentucky, Tennessee, Missouri, Arkansas, Texas, California, Nevada, Colorado, Alabama, Mississippi, Florida, Louisiana.</p> <p>**) Pennsylvania, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Missouri, Texas, California, Oregon, Colorado, Georgia, Mississippi, Louisiana.</p> <p>***) Missouri, California, Georgia, Louisiana.</p> <p>†) Illinois, Virginia, West Virginia, Missouri, California, Colorado.</p> <p>††) Vermont, Rhode Island, Connecticut, Pennsylvania, Ohio, Indiana, Illinois, Michigan, Wisconsin, Iowa, Minnesota, Kansas, Nebraska, Maryland, Delaware, Virginia, West Virginia, Kentucky, Tennessee, Missouri, Arkansas, Texas, Colorado, Alabama.</p> <p>†††) Illinois, Michigan, Missouri, Texas, California, Colorado.</p> <p>‡) Illinois, Missouri, California, Colorado.</p> <p>‡‡) Pennsylvania, California, Colorado, Louisiana.</p> <p>‡‡‡) However, in Pennsylvania and Alabama, such an appropriation for charitable and educational institutions may be made by a two-thirds majority of all elected members of both houses, and in California, according to an impartial rule, grants from state funds may be made to orphanages and poorhouses.</p>		<p>shall bend. Thus, in Kentucky, no church or Christian congregation may own more than fifty acres of real property. The statutes of the United States provide that no religious congregation in the territories may own real property worth more than \$50,000.</p> <p>Accordingly, there are two things against which permanent barriers are to be drawn both in the national constitution and in the constitutions of the individual states, namely, on the one hand, against the encroachment of the state on the right of freedom of conscience and the free exercise of religion of the individual citizen; on the other hand, against the encroachment of ecclesiastical communities or organs on the business and property of the state. Spiritual and secular, ecclesiastical and civil should be separate things. The State shall know the citizen only insofar as he is a citizen, not insofar as he is a Lutheran or a Methodist or a Papist or none of the above. The civil rights of the citizen shall not depend upon or be determined in degree by his position in religion or in any church, and the spiritual rights of the Christian shall not be affected by his citizenship. The state shall not prescribe to the church or to the individual Christian how and when he shall pray or preach or practice church discipline, and no church shall prescribe to the state how and when it shall levy taxes, establish army and police, punish thieves, and pay its debts. The protection which the State affords to one congregation must be accorded to all other congregations, and to one as well as to another, not because they are religious congregations, but because they are composed of citizens who have united for a purpose permitted by the State, and who do not wish to be disturbed in the pursuits to which they are entitled; any more than a cobbler or tailor wishes to be disturbed in the exercise of his profession, which is also permitted by the State. If the State designates Sunday as a holiday, it may do so with the same right, and only with the right, by which it stamps the Fourth of July, or Washington's Birthday, as a holiday, to give its citizens a day of rest, or a day of-</p>	

to grant them joint use. That the state, where it does so, makes Sunday a day of rest, is justified by the fact that so many of its citizens want to use this day for rest and for common activities with others, even less than by the ecclesiastical Sunday revelers with reference to a divine commandment. The fact that these religious activities are of a religious nature. The fact that these activities are of a religious nature does not matter at all. If the Jews and the Seventh-day Adventists were to become the majority in the country, the state would be able to set Saturday as a day of rest instead of Sunday for quite the same reasons of expediency, and we Christians would then have the choice of either remaining with our usual day, as the Jews do now, or of holding our services on Saturday for the sake of greater rest and a more general standstill of everyday work. Yes, if the state demanded the celebration of Sunday as a religious service, this would be offensive to our Lutheran conscience, whereas if it were to schedule Saturday out of consideration for the majority of citizens and general expediency, such a thing would not have to touch our conscience at all.

Now there are people in our country who would throw their hands up in horror at the above statement. "What?" they cry, "is not our state a Christian state? Don't all our state relations rest on a Christian foundation?" And if we then have our "no" right at hand and even say: "God protect us from the so-called Christian state," they can look at you as astonished as if you were a pagan South Sea Islander who was shown for an entrance fee.

Others are not so misguided; they recognize that our state system has hitherto been barren of the Christian character; but they want this state of affairs to cease, that at last the Christian stamp should be stamped on our constitution, which, after all, our people have borne from the beginning. These people also pursue the attainment of their aim with a zeal and an activity about which one could rejoice, if an unhealthy, fanatical spirit did not drive them to unhealthy aims, if they did not zeal with lack of understanding. They ask us again and again to pull together with them, and also shake their heads in amazement at our dismissal, our lack of understanding, not suspecting that it is rather they who have the right marker neither for the church nor for the state, neither for the Bible nor for the Constitution in this piece.

First of all, there is a widely branched society, especially among the English-speaking reformers of our country, the National Reform Association. The organ of this association is called: The Christian Statesman. What is this title supposed to mean? Is the Christian Statesman meant to be a statesman who is a Christian, as one might speak of a Christian shoemaker or chimney sweep, as a man who, according to his earthly profession, is engaged in this or that trade, and according to his heavenly profession is a Christian? This could be accepted; then, according to that title, one would imagine a paper that would pay special attention to the spiritual needs of politicians, probably also among politicians especially souls.

made it his purpose to promote Christ. But let us hear: "We want connection of state and religion, and we get it. As far as the business of the state requires religion, it shall be religion, the religion of Jesus Christ ... and we use the word religion in its proper sense, according to which it means the personal relationship of a man to God in faith and obedience," spoke a Dr. Ion. Edwards in 1873 before the assembled Reform Society in New York, and in the number of Oct. 2, 1884, the "Christian Statesman" says: "Let it be understood by all men that we are a Christian nation, and that, believing we are lost without Christianity, we will by all means preserve our Christian character. Let this character be inscribed in our Constitution; let the laws of Christian morality be forced upon all who come into our midst!" In its number of May 21, the same paper brings a speech by one of the vice-presidents of the Society, which says: "If the opponents of the Bible do not like our government and the Christianity in it, let them go into some wild, desolate country, and in the devil's name, and for the devil's sake, take the same into their power."

This, then, is what these reformers want: to mix state and religion, to bring Christianity into our constitution, and to call all those who do not like it to be lifted up in the devil's name; and the "Christian statesman" in their sense is a statesman who pursues Christian politics, who strives for and wants to expand a Christian state. This is the aim of these people's poems and aspirations, speeches and writings, actions and deeds. Not only occasionally and unconsciously, but quite deliberately, they try to drive into one another what God has separated and wants to separate, spiritual and secular, church and state. And when it is countered that, if they achieved their purpose, the state would arrogate to itself dominion over the consciences of the citizens, they reply that "arrogate" should not be said, for the state power, as Dr. Gregg of Boston, also a vice-president of the Reform Association, put it in the "Christian Statesman" of June 5, 1884, "has the right to command the consciences of men. There we stand differently. The conscience has to do with God alone and does not concern the state authority, and we do not want to be responsible to the authorities in matters concerning our conscience, but to God, and to God alone, what is God's, and our reformers, with their allegedly Christian policy, do not stand on Christian, but on pagan ground, and we do not want to be responsible to the state authority, but on pagan ground, have also failed to grasp the spirit of our Constitution, from which in 1796 George Washington signed a treaty with Tripoli, in which it was said that "the form of government of the United States of America is in no sense founded on the Christian religion." And these people, who have neither understood the spiritual nature of Christianity nor the true and legitimate character of our state, want to reform state and church into each other. If such a reformer's son wanted to bring a Negress into his house as his daughter-in-law, there is no doubt that his father's mind, feeling and will would rebel against such a union.

If he were to make a speech, which would then be printed in the "Christian Statesman", in favor of copulating state and church, he would probably think that God and all Christendom should look forward to the wedding.

Another clan pursuing the same goal is the so-called "third party," the National Prohibition Party. A partisan of this color, the well-known Sam Small, who stirred the pen as secretary at the Prohibition Party convention in Indianapolis, says: "I want to see the day come when the church will be arbiter of all legislation in country and state and city, when the great churches of the land will be able to come together with one accord and enact their edict, and the legislative powers will respectire the same and make it law." And his brother Sam Jones of the same party exclaims: "In four years the Prohibition element will break the 'solid South'. Then it will be a question of God or no God, drunkenness or sobriety, Sabbath or no Sabbath, heaven or hell?" And that's what the Christian Statesman prints under the headline, "The National Reform Movement." Alas! When the battle of the parties was over the question: Slavery or no slavery? there was war and death and desolate places! Where would it lead to, if the question: God or no God, heaven or hell? should come to a decision at the voting box and beyond it? Protect us, dear Lord!

Also to be mentioned in this line is the National Sabbath Association, a society which, as its name indicates, advocates the Sabbath, the "Christian Sabbath," as they say, and seeks to induce the state to advocate the same also. In this they invoke the commandment, "Remember the Sabbath day, that thou hallow it." Even if we disregard the false Sunday doctrine of these people, according to which, if they were true to themselves, they would actually have to celebrate Saturday with the Jews, we cannot keep it with them either, if only because they too intermingle the spiritual and the secular and help to endanger our ecclesiastical freedom. Wherever the "sacred" comes into consideration, we want to come to terms with God alone, because we act as Christians and have to do with God; before the state, however, we want to be citizens and have to deal with earthly business and nothing else. So we give to Caesar what is Caesar's and to God what is God's.

So far it has been mainly men whom we have had to present as connected to purposes that threaten our and our children's ecclesiastical freedom; now we come to the women. But we must leave it for today and break off. In two weeks, God willing, we will continue the chapter.

A. G..

I have never seen a beautiful drinking vessel that did not receive its adornment and beauty through the fire and the hammer, never a good book that did not receive its writing through the printing, never a gold or silver coin that did not receive the image and the inscription that makes it valid through the strike or the screw, nor a righteous Christian who did not obtain his knowledge, his experience and godliness through the cross, in the cross and under the cross.

Scriver.



Memorial to Blessed Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

Walther Doctor of Theology - Speech at the conferral of the diploma - Letter to the Chicago Conference.

Since 1878, Prof. Walther has held the title of Doctor of Theology. As early as 1855, he was offered the title of doctor by the theological faculty of the University of Göttingen. Dr. J. G. Reiche, Consistorialrath and Professor of Theology at Göttingen, currently Dean of the Theological Faculty, addressed the following letter to him, dated Göttingen, June 5, 1855: " . . Your successful efforts have ----- also aroused lively interest among us, your colleagues in Göttingen, and have also found deserved recognition in other circles. In particular, your writing on church and ministry has aroused great interest by its open, clear, masculine presentation of the subject, which is also being eagerly discussed in the Lutheran Church in Germany. It - would give me and, I can assure you, all my colleagues a pleasant satisfaction to appoint Your

Reverence as Doctor theologiae honoris causa on the part of our theological faculty in Göttingen at the forthcoming tercentenary celebration of the Augsburg Religious Peace. However, we would first like to receive an assurance from you yourself as to whether such a public recognition on the part of our Göttingen theological faculty would also be desirable to you in every respect, given your circumstances there, which are not completely known to us, and whether you have not perhaps already decided to accept the doctorate which another faculty has intended for you. Your Reverence would oblige me and my colleagues very much, if you would honor me with a pleasing answer as soon as possible. With the most perfect respect I sign etc." Walther turned to the district presides for advice. In a letter to Pastor Schieferdecker, then President of the Western District, dated July 21, we learn the following: "Two reasons speak strongly in my mind for rejection. First, that I would feel a crowned ass if I accepted the dignity." As a second reason he cites the doctrinal position of the Göttingen faculty. "Believe me, if you advise me against acceptance, that you are only taking a burden from me.... God guide you. I sincerely ask you to take the matter into serious consideration before God and write to me immediately. - Your miserable Walther." Walther refused the honorary title.

But when, at the request of the entire Ohio Synod, its faculty in Columbus sent Walther the doctoral diploma, he did not think he should refuse.

Namely, when the General Synod of Ohio held its sessions in Columbus, Ohio, in the year 1877, from October 23 to 25, the following letter was submitted and unanimously adopted by the Synod:

"Since God teaches us in His Word that the elders, who preside well, are to be held in double honor, and likewise the example of our fathers shows us how they have honored such ecclesiastics, who by learning, faithfulness, and diligence in the works of the

If any of those who distinguished themselves before others by giving them the title of "Doctor Theologiae," the following proposal is hereby submitted to this august body for decision:

"Resolved: In spite of the fact that here in the country and elsewhere by many faculties a wicked game is played with the title 'Doctor Theologiae', in that the same is conferred on such persons, who instead of leading to the right doctrine of God, rather lead away from the same and into abominable errors, - the abuse of this title, however, does not cancel the right use of the same, - we as the General Lutheran Synod assembled in Columbus, O., the General Lutheran Synod of Ohio and others, request the Board of Directors of our educational institutions to confer the title of Doctor Theologiae on Professor C. F. W. Walther of St. Louis, Mo, for his many excellent services rendered to the Church of God, and that in this jubilee year of our Concordia Formula we consider it all the more appropriate to adorn the person concerned with this title, because it was especially he who, under God's grace, not only brought the pure doctrine of the divine Word, which our valuable Concordia Formula so exquisitely represents, to its rightful validity in this country, but also so valiantly and overwhelmingly defended it against all storms and distortions. May God preserve this faithful witness as a blessing to his church for a long time to come!

"Further resolved: That a Committee be appointed to present Prof. C. F. W. Walther with this title in due manner."

The Synod instructed the Board of Directors to appoint the above committees, and at a meeting of this body held soon thereafter, Professors Lehmann and Loy were appointed to them. *)

Therefore, Walther's local friends organized a celebration on January 25, 1878, in the evening at 7 o'clock in the auditorium of the seminary. First the song "Lobe den HErren, den mächtigen König der Ehren" etc. was sung. After the presentation of the diploma by Pastor E. A. Brauer, to whom it had been sent by Columbus, Dr. Walther gave the following speech: **)

"My dear old friend, comrade in arms and work!

"On all sides in the Lord JEsu beloved and honored brothers and sisters and you much-loved Concordians!

"You have put my self-knowledge to a hard test today by setting up this ceremony. Should it ever happen that I, a poor, miserable sinner, would be conferred the dignity of a Doctor of Sacred Scripture or of Theology, it would have been the most desirable thing for me if the presentation of the diploma had taken place in a completely private circle, so that I could have simply put the document aside and ask God to make me what dear brothers call me.

"Believe me, dear brothers, it is not a hypocritical modesty, which always seeks only praise, honor and glory, when I confess to you that I am ashamed to leave among you. This confession truly comes from the deepest depths of my heart. For when I think that men like Luther, Chemnitz, Gerhard, who have borne the title, hover before your eyes, then

*) See negotiations . . . of the General Evangelical Lutheran Synod of Ohio u. a. St. etc. of 1878. p. 20.
**) Rewritten by teacher H. F. Hölter.

I would like to sink under the earth. When I think that even our dear Luther in 1512, when the title was offered to him, refused, and was only able to accept it because Staupitz demanded it by virtue of his vow of obedience, I want to perish with shame. For what am I, my friends? I, who am not worthy to undo the straps of the shoes of a Luther, a Chemnitz, a Gerhard, yes, what do I say - the least theologian of their centuries; who find the greatest honor in being allowed to sit at their feet and learn. When I further consider that the theological doctorate is the highest dignity which the Church confers on a theologian, declaring him not only pure in doctrine, but also competent to be a teacher of teachers - that is, to prepare those who are to become teachers - and also competent to tread openly with the pen, I am quite bowed down. For from the moment I am to bear this high title, I do not become better, not more skillful, not more enlightened, not more learned, not more worthy, but I am and remain the poor old sinner and unlearned bungler who does not get beyond the first letters of the divine word and who, even if he were given ten doctor's hats, would never become a doctor.

"But there are two things that lift me up again. First, that not only the teaching body, but a whole orthodox synod in its assembly held by preachers and delegates, that is, a representative of the congregation, which as the holder of the keys of the kingdom of heaven has power and right to introduce such orders in the church, confers this title on me. The other consolation is that the holy apostle Paul testifies that when the church wants to adorn herself, she puts the most honor on the members who seem to her to be the most dishonest, and those who are evil to her she adorns the most.

"Oh, may the great, kind God grant me the doctorate for the glory of His name, for the advancement of His kingdom, and for the blessedness of souls purchased by Christ's blood; not for His dishonor, not for the hindrance of His church, not for my own ruin and damnation! Oh, may the faithful God help that this may become a faithful helper for my doctorate, and especially not abandon me in the hours of challenge, but, like Luther, whom he thereby again and again raised up, also give me a little comfort! But now I know that by my own reason and strength I can do nothing. Without me, says the Savior, you can do nothing. Therefore, I now throw myself in spirit at the Savior's feet and cry out: Lord Jesus, help me, give me strength!

"And to you, dear friends, who out of love and humility have allowed yourselves to be used to present me with this diploma, I beseech you in this hour to include me at times in your faithful prayer and to call upon the faithful God to preserve me from error, unbelief, sin and shame, pride and arrogance; may he preserve me in his truth and grace until my death. Ask him to make me able to defend his truth until my death and to fight the wars of the Lord bravely and victoriously against all error and heresies. But above all, my friends, may he one day keep me alive on that day.

great day, terrifying to all the wicked, but also joyful to all believers, as His own, and receive it by grace through JESUS Christ; to whom be glory, praise and honor, with the Father and Holy Spirit, from now on and forever. Amen."

Dr. Walther then received the congratulations of the professors, the city ministry, the community representatives and the student body. Finally, "Let me be and remain yours" etc. was sung. Those present then lingered in the auditorium for music, singing and entertainment. The Chicago Conference had published "Jubelklänge zur Doctor-Promotion des Herrn Prof. C. F. W. Walther," in which the previous faithful work of the same is sung about. Congratulations arrived from all sides in the next few days. In the "Lutheraner" he therefore published the following "Acknowledgement": "The undersigned hereby expresses his most heartfelt and humble thanks to all the many dear brothers who during the last weeks have assured him of their so undeserved participation, partly by letter, partly by telegram, since it is hardly possible for him, as he would be obliged to do, to express his thanks in writing to each individual. C. F. W. Walther."

To the Chicago Conference he addressed the following letter of reply:

St. Louis, Mo, March 9, 1878.

To the venerable Pastoral Conference at Chicago, Mr. Pastor H.

Wunder there to hand.

Revered and beloved brothers in the Lord!

On the occasion of my doctorate, through God's kindness, I have received congratulations from so many dear brothers that I am unable to respond to any of them in gratitude. However, they have bestowed upon me such an extraordinary honor that my heart and conscience urge me not to accept it in silence. Nothing, as you will all have experienced with me countless times, works true humility than free grace, and the richer the latter, the deeper it is. So, for your consolation, while I express my heartfelt thanks for your completely undeserved love, I may at the same time report that God has kept me from misunderstanding your "jubilations" and attributing even the slightest of the good things celebrated in them to me, the most miserable of all sinners, but has rather thrown me into the dust, giving Him alone all glory with hot tears, in the liveliest feeling that nothing, nothing but shame and disgrace is due to me. I cannot and must not deny that the work and the struggle of our dear Synod, in which I have been honored to stand in the front ranks, has been abundantly blessed; but just as God has never let me forget that all blessings were free grace, so I have felt especially deeply when reading through your "Jubelklänge": "If anything good in life is mine, it is truly yours. It is not actually through us that the Church has been blessed, but through the blessing that we have become what we are, especially me. If God had placed any other believing Christians in the same circumstances in which God, out of incomprehensible mercy, has placed me, they would, if God had given them the same blessing, have been blessed.

I would have experienced the same blessing of their work and struggle. I was only God's larva. And oh! such a bad and ugly one! What was really my own was my sin, my foolishness, which has spoiled and hindered many things and would have spoiled and hindered everything if God, who wanted to visit America in grace at this time, had not averted it by his wonderful government. When I was still a student, God powerfully brought me out of great blindness and great sinful corruption and planted faith in His Word in my heart, and worked on me daily in spite of all my unfaithfulness, so that the little light of my faith could not and could not go out. Now God gave me the opportunity and, as a result of severe trials, He forced me to seek the truth or perish temporally and eternally. However, I did not decide to do so, but God decided me to choose the former. I could not resist. When He then called me to work and pushed me into the fight against the contradiction that arose, I could not do otherwise, I had to hold on to the truth and ward off the contradiction. I had wonderful experiences. In my loneliness, swaying back and forth in my heart, full of fear, anxiety, terror, feelings of sin, often almost seized by despair, so that my prayers at times became almost nothing more than a silent writhing in the dust before God, God almost always gave me, when I had to speak or write publicly, a confidence and a joyfulness, without which all my wanting and running would have been completely in vain. The circle in which I have lived up to now consists in the fact "that God soon humbled me, soon raised me up; so that I always knew, when an uplifting came, that a deep humiliation would quickly follow; but when the latter was present, always without my expecting it (yes, as a rule, when I thought that now everything was over), soon, or even after a longer time of deep darkness and concealment of the divine antlitz of grace, an uplifting or rather raising up followed.

The following has always been particularly strange to me. I have brought away very little, extremely incomplete knowledge from school and university and have been able to supplement it only according to the requirements of the respective circumstances, haphazardly; also the collection of my library was always a haphazard, occasional one. But finally I often had to see with astonishment that God placed me in such circumstances in which I could utilize all the little that I knew and had. O, a faithful God! Summa: God has done great things for me, of which I will be glad, even though I feel, vividly feel, that I am nothing in myself but a lump of darkness and sin.

Until now, God has kept my eyes open to see my misery clearly and therefore to remain untouched by the praise that my brothers give to the instrument, which belongs only to Him who uses it according to His unfathomable wisdom. But, dear brothers, you know from God's Word what corruption dwells in my flesh and that therefore, at any moment when God withdraws His hand from me, I can fall into the most horrible delusion, into arrogance, sin and shame; oh, then add to your proofs of love this, that now and then in your



Our Father also remember me before the Lord in every petition, for I need them all, but also in the last one, for I feel that I have completed my course and long to leave this world full of nets and ropes.

Now once again my most humble thanks. God repay you for what you have done to me, the most dishonest member of our common body.

Yours

C. F. W. Walther.

(To be continued.)

To the ecclesiastical chronicle.

I. America.

The Lutheran Walther College in St. Louis, Mo. This institution was already mentioned in No. 4 of the previous volume. We are pleased to be able to report that the opening of the school is in sight. The school is not entirely new. Rather, it is only an extension and expansion of the so-called St. Louis High School, which has existed here for 20 years. However, the two-class high school is now to become a "college", that is, an institution where young people can acquire a complete education for business life and for the higher bourgeois professions. A department for girls will also be connected with the institution. The society has named the institution "Walther College" in memory of our own Dr. Walther, who is the actual founder of this school and who was zealously active for its existence and prosperity until his death. By God's grace, this college shall become a monument that will remind children's children of the name of the man through whom God has bestowed so many blessings on our community. During the year the Society raised \$20,000 in interest-free stock in the Samt Louis Parishes and at its meeting on March 18 voted to purchase a very conveniently located site. The same is near the old college, is easily accessible by all the street cars going south, and has a frontage of 356 feet by a depth of 145 feet. There is a well-built and well-maintained residential building on the site, which is to be converted into a boarding school for foreign students. The site and house cost the previous owner, who is in California for health reasons, \$60,000. The Society was able to purchase both for \$19,500. This is a big step forward. The completion of the work now includes the construction of a school building for about \$7000 to \$10,000. If the Society succeeds in raising this sum as well in the near future, the college will be opened on September 1 with a boarding school and a girls' school. We would be heartily pleased if we could advertise in the "Lutheran" during the summer the opening of the college for this fall.

F. P.

Revivalists are the name of the enthusiastic preachers who travel around the country and are supposed to bring about revivals and revitalization in the congregations by means of exciting sermons, usually for good money. In particular, the Methodists pay homage to this mischief, but other sects and also members of the General Synod, which falsely calls itself Lutheran, go hand in hand with them. But here and there also among the preachers of enthusiasm there are those who have all kinds of misgivings about it. Such concerns are expressed, for example, by a correspondent of the "Fröhlicher Botschafter". His article contains the following confessions: "I

Some years back, in a numerous preachers' meeting, I heard the proposal to have a certain revivalist come to revive the dead congregations. This seemed to me to be an alarming declaration of poverty on the part of the preachers, that they wanted to entrust their work to a strange man. - Most so-called revivalists are nervous temperaments and know how to excite their listeners, or viewers, by all kinds of anecdotes and stories. They are seldom thorough preachers of the Word of God, which is after all the seed of regeneration, and therefore the converts seldom keep the test. - That many of these revivalists get much more money in a few weeks than many preachers get with their family in a whole year is certainly true, and that is also somewhat suspicious to many people. To be sure, the laborers should be rewarded, and he who preaches the gospel should feed on the gospel, which, alas, is too little considered among regular preachers; but if such a revivalist gets \$100 to \$150 per week, as I know has happened, and the preacher gets about \$400 to \$500 the whole year, that is too great a difference."

II. foreign countries.

Berlin. The Zion congregation in the north of the city counts 105,000 souls and has only one church with 1700 seats and 500 standing places. Only 3 pastors and 3 city missionaries have to cope with the tremendous work that such a large number of souls requires. In 1888, 5894 children were born to Protestant parents. But 2657 of them remained unbaptized. Even though many baptisms are gradually being made up for, there always remains a number of children who literally grow up as heathens. For from earlier years several hundred are unbaptized.

> A serious voice has been raised **against the Protestant church** in Speyer in the "D. Ev. Kchztg. A preacher from the Palatinate states that the Palatinate church is so permeated by the spirit of a shallow, thoroughly unevangelical Protestantism, being the main area of the Protestant Association, that the fundamental Christian truths are denied in the pulpit, partly openly, partly hidden (and what has been done by some at the tavern table, of which the Kgl. Consistory will at least have received knowledge of this here and there), and says: "Now a new collection is to be organized throughout Germany for a large Palatine church! Is it not appropriate to ask: Who will preach in this protest church on Sundays and feast days? Men of the scriptural faith, or of the unbelief tolerated in the Palatine church?"

In Rome, 50 Negroes are studying to become priests.

Australia. The natives of Efata have decided to have the New Testament printed in their language, and to defray the cost of printing, they have sent to Melbourne for sale a quantity of arrowroot, which they prepare from the well-known arrowroot which grows on that island, and the money thus obtained is intended to defray the cost of printing.

Repayment of a church debt. A small Presbyterian congregation of 60 communicants in Australia still had quite a burden of debt on the church, which was causing them a lot of concern without them making much effort to bring it down. Their present pastor Cunningham approached the Riddoch brothers, who own a large cattle station, with the request to lend him a piece of land for one year, so that he could have a crop on it for the benefit of the church. He was given 60 acres for this purpose, and at his request his parishioners plowed and seeded it free of charge. The land that was

The yield obtained in this way amounts to 155 pounds sterling and the church debt is henceforth paid off.
(Kbot. f. A.)

In East Africa, there is a tremendous uproar as a result of the attempt by the European powers to abolish the slave trade. The Arab slave traders are furious and leave no means untried to destroy the influence of the Europeans. Trading and mission stations have been destroyed, killing several Europeans.

(Submitted.)

Annual Report on our Institute for the Deaf and Dumb at
Norris, Wayne Co, Mich.

Praise be to the Lord our God, who also in the past year has kept his hand over our institution, has protected it, and has given us much good. The devil had evil in mind, but the Lord Jesus protected us so that he could not harm us.

There are currently 38 deaf-mute children in the institution, 22 boys and 16 girls. Last year 8 children were confirmed. Among them "was a boy" (these are Mr. Director Uhlig's words), "who had to be confirmed quickly even before the end of his confirmation lessons on June 29th, because he was afflicted with consumption and this disease was progressing so fast that his end was near. He was already no longer able to speak aloud, so that his classmates had to lip-read the answers he gave to my questions at the confirmation and repeat them aloud. After confirmation he also made his confession and received Holy Communion from Pastor Schwankovsky. Soon afterwards he was taken home and there, we can hope, he died in faith. The remaining confirmations took place at Fort Wayne, Monroe, Norris and Montague, Mich. - There were 13 students who entered at the beginning of the school year, but one was taken home by his parents because of complete idiocy and another because of illness. Likewise, one older student was taken home due to illness. - New enrollments have already been made about 10. Just as many withdrawals will take place next summer. - It should be noted that the new school year begins in September. Only exceptionally can children be admitted in the meantime. Parents and those who want to hand over deaf-mute children to us should keep this in mind.

In the "Rundschau" of February 6, Mr. Lotz of Fort Wayne reported, "A paper from Quincy, Ill, reports that August Giffey, a deaf-mute farmer, fell into a 30-foot well in drunkenness and perished therein. Giffey was 23 years old and formerly a student at the Norris Deaf and Dumb Institution of exemplary conduct. It is probable that that report is not true."

It is permitted to add here a short report of the pastor Willner, the pastor of the deceased. In his funeral sermon, he says the following about the deceased: "Well, let me first tell you the closer circumstances of the life and the sad death of this young man, then the views of all will probably clarify themselves. The deceased young man was born on September 30, 1866, and was baptized soon after, receiving the name August Heinrich. He lost his parents in his early youth, but had a good home with his married sister. Soon, however, it became apparent that the child was deaf and dumb. In order for the child to learn God's word and also to become a useful

When he had reached the necessary years, he was brought to our deaf-mute institution in Norris. . where he received six years of instruction and was taught to speak so well that he was able to make himself understood to others. He was then accompanied home again by his teacher and publicly examined here in our church. Many of us will remember the beautiful exam he passed here, whereupon he was confirmed by me. Since he returned home, he has, as everyone must testify, always kept himself well and proved himself to be a righteous, Christian young man, went diligently to Holy Communion and continued to read his Bible and repeat his catechism in the evenings, with which he certainly put many other young men to shame. - He was apparently still healthy and lively on the day of his death, the day before yesterday. His brother-in-law went to town, his sister went with the children of the house to the neighborhood to help with the slaughter. The deaf-mute, however, remained alone at home, as he had often done before. Only a short time, not yet an hour, had passed when someone from the neighborhood came to fetch something. From the deaf-mute's behavior and demeanor, he immediately recognized that something was wrong with him. The always so quiet and peaceful deaf-mute finally falls upon him and strangles him, the strong man. But a passer-by comes to the rescue and saves him. The deaf-mute pursues them to the house of his brother-in-law's brother. He tries to calm him down, but in vain, so that they take him home by force and lock him up, whereupon they go to fetch the sister. But when they return, they find that he has broken out the door and disappeared. After a longer search, they discover that he has fallen into a well. When he was pulled out, thick foam was found in front of his mouth. He was a corpse. How he got into the well, of course, no one knows for sure. We do not know whether he plunged in himself, disturbed in spirit, or whether he tried to get a bucket out of the well and lost his balance and thus had an accident. The latter is certainly the more probable, since he fell with his head down. But how should we explain his actions? Did he act in drunkenness, as some mean? I cannot assume it. For one thing, he never drank, even in company he refused everything offered. On the other hand, there was not even so much spiritual drink in the house that he could have gotten drunk at all, and of the little that was in the cupboard, nothing was missing. Therefore, after a close examination on the spot, I can only explain the matter by sudden insanity. What is to be thought of the fate of such people? ... I have no doubt of his blessedness, and rejoice that I can have this good confidence from him." -

The former house parents, Mr. Karl Rath and his wife, resigned already after a few months after taking over the office in our institution. - In Mr. J. Ketel and his wife, we now have capable successors who want to administer the office for Jesus' sake and faithfully take care of the deaf-mute children, just as righteous parents do for their children.

As far as our financial circumstances are concerned, however, our debt has not increased, but neither has it decreased much. There is still a debt of \$1941.73 on our institution.

A beautiful gift has come to us from the good Lord, touching the heart of an old woman who left us a bequest of about \$2100. It was this because. Mrs. Christine Zörbe of Pittsburg, Pa. Through the kindness of Praeses Brand and Teacher Peters, this bequest has come to us.

been turned over. We also already have \$1600 of it in our hands. With this money we want to build a teacher's apartment. Up to now, two teachers and their families have lived in the institution building, so the space was somewhat limited. However, by first building a house for one teacher and his family, we will have a little more space. In particular, one or two rooms will be prepared for the sick, for which the house parents had to make room from their already scarcely allotted space in the institution building.

We would like to express our heartfelt thanks to the Women's Association in Detroit, which has taken care of our institution with commendable zeal during the past year, as well as to all those who have done good for our institution.

Detroit, March 1889. I. A. Hügli.

Obituaries.

Again it pleased the Arch Shepherd Jesus Christ to call one of his under-shepherds from the struggling to the triumphant church. This is Pastor Franz Johl of Elysian, Minn. who, after twenty years of faithful work in the vineyard of the Lord, was allowed to enter for the joy of his Lord.

The cause of his death was a heart ailment; but although the deceased had been suffering from it for months, he was nevertheless active in his so dear office with untiring zeal until shortly before his death. After only eight days of illness, he died suddenly and unexpectedly, probably as a result of a heart attack, on March 20. In the evening 8 o'clock. The funeral took place with great congregation on Sunday, the 24th. The undersigned delivered the funeral oration on 2 Tim. 4, 7. 8. while Pastor Schulenburg of the Honorable Minnesota Synod spoke in the house of mourning on John 16, 16. and Pastor Numsch at the grave on Dan. 12, 2. 3. Mr. Pastor H. Schulz conducted the closing ceremony at the graveside. The deceased, who reached the age of 46 years, 9 months and 18 days, leaves behind a grieving widow and 8 children, of whom the youngest is not quite three years old.

Trained at our practical seminary, which was then still in St. Louis, the deceased, after passing his exams, took a job as assistant preacher at the congregation in Avrian, Mich. in the beginning of 1869, where he remained until his third year. In the fall of 1871 he was called to the congregation at Claremont, Minn. where he administered the sacred office of preaching with great zeal and self-denying fidelity until December 1879, so that he is still remembered there with gratitude by all who have an eye for proper pastoral care. In the aforementioned year he answered a call from the congregation in Hart, Minn. from which he was called to the mission territory of the Honorable Minnesota Synod in Dakota in 1884. He also devoted himself to this difficult profession with his usual restless activity, and although in the last years his strength was already noticeably diminished, he spared no effort when it was necessary to supply his ever increasing field of work with Word and Sacrament under God's blessing. His last congregation in Elysian, Minn., where he last worked, enjoyed only one year of his faithful service to the Word, and the same is now once again deserted.

Whoever stood closer to the deceased and was able and willing to see him, came to know him - although he too, like every child of God on earth, had his infirmities - as a man of thoroughly pure character, as a "right Israelite without falsehood". A sincere friend to his fellow ministers, he was a faithful pastor to his congregations, who did not neglect the

He did not seek his own, but only that which is the Lord's with the gifts given to him.

Praise and thanks be to him, the Lord, for all the grace he has shown to this servant of his and through him to many souls. May he attend the deeply bowed widow and her fatherless orphans with the comfort of his Holy Spirit and prove himself to be a faithful father to them according to his dear promise! Deut. 23, 10.

Waseca, Minn, March 26, 1889. Th. Krumsieg.

It has pleased the all-wise God, according to His wonderful counsel, to once again call away one of His servants from a blessed sphere of activity through what we have reason to hope will be a blessed death: the former pastor Karl Koch in Lemont, Cook Co., Ill. He died on March 20, 4 o'clock in the afternoon, after ten days of severe suffering from pneumonia at the age of 34 years, 1 month and 20 days. God comfort his grieving relatives and let especially the sorely afflicted widow and her three underage children experience the truth of his promise Jos. 1, 5: "I will not leave thee, nor depart from thee."

F. W. Br.

God praises His love toward us that Christ died for us while we were still sinners.

This is a very strange and incredible, but, as we will hear, a precious, true and valuable word. God praises his love, that is, he makes it great, and so certain and evident that it is not possible for a man to doubt it. For does not this mean, he says, to prove love, that he sent his Son Christ to die for us who were still sinners? Hear the word, remember it, and keep it well. All your sorrow and anguish is that you are a sinner; otherwise you would be better able to comfort yourself with God's grace and kindness. But, dear man, come to your senses, and listen to Paul here, who says that Christ died for our sin. Now who is Christ? He is the Son of God. What does he do? He becomes man and dies. For what does he die? For the sake of sinners. It must follow that God does not mean sinners ill, that he does not want them to perish for their sins, but that he loves them so much that he will help them out of sin and death. For their sake he sent his only begotten Son to die. How could he show his love to us more surely? That Paul ever has good reason to say, "God magnifies his love toward us," that we must consider it a great, high and excellent love, and that no man can doubt that God will be gracious to us and cannot be angry with us. For who would want to be angry, since God does not spare His only begotten Son for our sake, and gives Him up to such an ignominious death for the sake of ungodly sinners? - Now this is a comfort which we, as Paul teaches here, have in the death of Christ and His suffering, and should console ourselves with it. If our sins make us sad, and our heart wants to doubt whether God is merciful to us and loves us, we should conclude and know that God is not ours, and therefore we should not be afraid of him, but he loves us. For he gave his only begotten Son unto death for us: wherefore we may be assured of his mercy and help. Yes, you say, it is true that God gave his Son to die for me; but how often have I made myself unworthy of such grace through my sin! Therefore, though God loved me before for the death of his Son, yet now he has become hostile to me because of my sin. No indeed, says



Paul, do not let such thoughts seduce you, but hold on to this comfort: Christ died for you while you were still a sinner; know this well. But what did his death accomplish? That you were justified by his blood. If then God loved you when you were a sinner, and dared so much for you that he gave his Son to die for you, how much sooner and more will he keep you from wrath, after you have been cleansed by the blood of Christ Jesus! (Luther XIII, 341 f.)

A beautiful confession.

When Christine, Landgravine of Hesse, since 1598 wife of Duke Johann Ernst of Saxony, who had been brought up in the Calvinist faith, was won over to the Lutheran truth, she made the following confession: "I abide by the words of my Lord Jesus and believe that by virtue of them I truly eat and drink his true body and blood; but how it happens I do not worry about, but put my trust in Christ, the most wise, almighty and true Founder".

That is why God sometimes closes the door on us when we ask him to give us cause to knock all the harder. Therefore, God does not immediately give us what we ask, so that we may persevere longer in prayer and give him his glory. (Chrysostom.)

Inaugurations.

On Reminiscere Sunday, Mr.. L. J. Gebrmann, called of the Lutheran Trinity congregation near Wellsville, Montgomery Co., Mo. inducted on behalf of the Pref. Westl. Distr. W. Matuschka.

Address: Rev. I., L. Gebrmann,
Wt-Usville, MontAower^ Co., Mo.

On behalf of the Ebrw. Presidency Middle District, Mr. P. R. F. Kunschick was introduced at St. Paul's parish, Madifonville, Hamilton Co., O., on Sunday Lätare by the undersigned. A. Brömer.

On behalf of the Ebrw. Presidency of the Nebraska District, Mr. P. H. Dannenfeldt was inducted on Sunday Reminiscere at fine parish in Webster County, Nebr. and on Sunday Lätare at his parish in Red Cloud, Nebr. by

C. Thrust cone.

Address: Uev. H. Dannenkelckt, Lawrence, Nebr.

The undersigned, by order of the Most Reverend Mr. Piäses Studdt, introduced Mr. H. Wehking to his new congregation at Alta

Church dedications.

On Sunday Oculi, the Lutheran congregation of St. Johannis near Wahoo, Nebr. dedicated its newly built little church to the service of God. The festival preacher was Aug. Leuthäuser.

On Reminiscere Sunday, the St. John's Lutheran congregation in Superior, McPherson Co., Kans. dedicated their newly built church (22X36) to the service of God. Celebratory preachers were Messrs. Jk. E. Mueller and J. V. Kouffeld. E. Möhr

Conference - Displays.

The Springfield Sp?cialconference gathers April 23 and 24 in New Berlin, Ill. M. H. Feddersen.

The Arkansas and Tennessee Pastors and Teachers Conference meets April 24 at Memphis, Tenn. and lasts 5 days.

Paper: Principles of the Lutheran Church on Interpretation of Scripture, (k. J. Miller.) W. H. T. Dau.

On May 1 and 2, s. G. w-, the Fairfield mixed pastoral conference will meet at the home of Mr. P. C. C. Metz, Groton, Dakota. E. T. h. Claus.

The Southern Iowa Districts Conference will meet in Boone May 7-9. - Brothers are asked to arrive during the day. E. W. Heinicke.

The Missouri Pastoral Conference will hold its meetings this year, v. v., May 2, at Washington, Mo. (U. E. T. Rechter). Subject of doctrinal discussion: the practical significance of the doctrine of the humiliation of Christ. (Speaker: Prof. A. Gräbner.) -Sign up quite early with the local pastor. I. Schaller, secretary.

The mixed pastoral conference of Milwaukee and vicinity will meet, s. G. w., Monday after Misericordias Domini, May 6, afternoon at o'clock at the St. Marcus parish of Mr. U. Reinsch. - Work? Ueber die Lehre von der Höllenfahrt Christi. - Registration is requested. T. Sauer.

The Specialconference of Southeast Nebraska will meet, s. G. w., April 30 to May 2, at the home of Mr. I". Burmeister. - Registration requested. Aug. F. Ude.

The Winnebago Teachers' Conference will meet, s. G. w., Tuesday of Char week at the school of Mr. Lehrer Ph. Saxmann at Oshkosb, Wis. - The members wish to rehearse from "Home" No. 9, 23 and 21. Registration is desired.

The Michigan District

of the German Lutheran Synod of Missouri, Ohio, and other states will assemble, s. G. w., from May 8, to 14, at the congregation of P. Jos. Schmidt at Saginaw City, Mich.

Everyone is expected to notify the local pastor of his coming at least 14 days before the synod begins. Whoever fails to do so is assumed to have no free accommodation.

Main works: 1. the freedom from the Sabbath of the Old Covenant, which Christians have through the Gospel. 2) How are Christians raised to love activity?

W. Burmester, Secretary.

The Illinois District

The Lutheran Synod of Missouri, Ohio and other states will meet, s. G. w., from Thursday, May 16, to Wednesday, May 22, at Immanuel's Church, Chicago, Ill.

Subject of the doctrinal negotiations: On the Benefits and Blessings of Reading the Bible.

Immediate registration, indicating whether quarters or just lunch are desired, is requested by the local pastor,

Rov. I., Iloeltor,

(Corner ^8blunck Ave. L 12t1r 8tr., tllrieaAO, Ill.

Mr. P. C. Eißfeldt will do everything necessary to obtain a fare reduction.

Pastor Kügele, President of the "General English-Lutheran Conference of Missouri and elsewhere," which has decided to publish an English edition of the Symbolic Books, requests the editors of the "Lutheran" to publish the following

The first of these is a call to subscribe to the English Book of Concord.

For the spreading of the truthful word of truth and the building of a truly Lutheran church in the English language, a wide distribution of our confessions is without doubt one of the most important requirements. Whoever is a Lutheran at heart and has come to know the truth laid down in our confessions for salvation cannot but wish that the Concordia Book would be distributed in many thousands of copies among our English-speaking fellow citizens. For this, however, a cheap edition of the same is absolutely necessary. Such an edition was published in 1851 and 1854 in New Market, Va. This was the first complete edition of our Confessions in the English language. Already years ago a new edition of this translation was advocated by the same Dr. Walther, but was not realized at that time. Now, however, an agreement has been reached for a new edition. However, this can only be done if a sufficient number of subscribers is secured to at least approximately cover the costs. Hence this call for subscriptions. The second edition, which has already been revised once, is to be subjected to another careful revision. To those who order, the book will be sent, postage paid, for H2.25 in canvas, or 82.50 in leather binding. After careful inquiry, the price is set at the lowest, and whoever wants the book at this price should immediately contact the undersigned. X. Xue^els,

Incoming into the "äffe of the Illinois - District:-

Synodal funds: From Fr. Bartling's congregation of J. Bohnhoff 82.00. From the congregation in Betvidere IO.OO. From the congregation in Danville 10.00. From the congregation in Ehester 5.00. From the congregation in P. C. Schröders 4.75. From the congregation in Bremen 6.00. From the congregation in Kreibel Peet's wedding by P. Schüßler 6.05. Abendmadls Coll. tn P. Flachsbarts Gem. 4.55. Mrs. A. S. through P. Neinke 2.00. A. Schnake through P. Succop 5.00. Coll. on Sunday Oculi in the Gem. in Lynnvile 6.25. (p. 863.40.)

Poor students in Springfield: Wittwe S. by P. Hölter for Maas 2.00. By Kass. Frye for Wartens 3.00, for Zock 10.00. P. Müller's Gem. in Schaumburg for Werf 15.00. From Mr. F. Wilbung of Excelsior by P. Bernthal for Michlau 5.00. (P. 835.00.)

Laundry Fund in Springfield: From the "Liturgical Monthly" by Fr. Merbitz 5.00. N. N. by Fr. C. Schroeder 2.50. Fr. Feddersen's Gem. in New Berlin 3.00. (P. 810.50.)

Inner Mission: Karolinc Schmidt in Chattam 1.00. Mrs. Meyne by Fr. Succop 5.00. From Fr. Bartling's parish by J. Bohnhcf 1.00. Fr. Lewerenz' parish in Esfingham 9.10. Thank offering from Mrs. Nisle by Fr. Eißfeldt 1.00. Mrs. H. Busse 1.00, H. Schnake 5.00, both by Fr. Succop. (S. 823.10.)

Negro mission: N. N. "Payment of a vow" by Fr. Merbitz 5.00. By Fr. Grupes in Noselle' 12.25. By Mr. H. Kosten, sent at Mr. W. Butlog's wedding, f. Springfield 4.00. by P. Hartmann's confirmands for Negerlckulc in New Orleans 2.25. by Mr. W. Bohlmann through teacher Witte 2.00. by P. C. Noack's confirmands: Mina Wickmann 1.00, Ad. Dabms, J. Pauls, H. Weaener, A. Schultz, O. Baumgärlnr, W. Theel, Ä. Nerche, A. Reich each .25, A. Jonas, F. Ladwig, J. Biüggemann, Dokrmann, S. Möller each .10, A. Könk, R Labing each .05, L. Petersen .12, N. N. .28. Lekrer Benecke's school children in Danville 1.05. Lekrer Tisza's school children that. 2.70. Subsequent by P. Noack of confirmands C. Dahlke, A. Krumerli, J. Rau each .25, E. Madnke .10, N. N. .15. Mrs. A. S. by Fr. Reinke for Betlehem's chapel in New Orleans 1.00, chapel tn Springfield 1.00. W. Dieckhaus by Fr. Schieferdecker 1.00. School children of teacher C. Meinke in Rosette 5.75. (p. 843.00.)

Widow's Fund: P. Merbitz 2.00. Gem. Proviso 15.00. N. N. by P. L. Schröder 5.00. Ckicago Teachers' Conference by Teacher Köbel 21.00. 1 P. H. Flachsbart 5.00. P. A. Wagner 5.00. (P. 853.00.)

Jewish Mission: Gem. P. C. Schröders 6.50. Gem. New Berlin 5.00. (p. 811.50.)

Deaf and Dumb Institution: P. Joh. Streckfuß' 11.70. Hry. I-Jacobs Jr. by 1 P. Sapper 5.00. H. Niekus from d. Gem. Addison 1.00. Gem. in Bremen 1.50. (S. 819.20.)

Poor Sküler in Concordia: H. Niehus from the Gem. Addison for G. Franke 2.00.

Studying orphans: J. N. Raitbel, Chicago, by P. Wunder 2.00. Wittwe Düsing by P. Succop 2.00. (P. 84.00.)

Emigrant mission: yield of Raitckel'scken legacy by I'. Miracle for New York 50.00. W. Lorenz durck 1". C. Noack I.OO. (S. 851.00.)

Orphanage near St. Louis: Gem. P. C. Schröders 8.00. Gem. Bremen 2.65. Wedding coll. at DammermannKarl by t'. Gräf 2.60. Women's club d. Gem. P. Heumanns, Farina, 4.60. (p. 817.85.)

Hospital in St. Louis: Mrs. Neumann by Fr. I. Srreckfuß .25. Gem. Fr. C. Schröders 7.00. (p. 87.25.)

Building fund in Addison: comm. in Danville 11.70.

Gem. in North Omaha: P. Weisbrodts Gem. in Mount Olive 5.40. Gem. in St. Paul, Minn.: P. Brauer's Gem. in Eagle Lake 18.85.

Comm. in Fulda: Fr. Great Comm. in Addison 10.00.

Sick costs in Springfield: By Prof. Wyneken 16.00. Virgins Association in Fr. Häuerbergs Gem. 10.00.?. Heerbotbs Gem. in Wbeaton 5.00. Women's Association in Fr. Saupcrts Gem. tn Evansville 25.00, H. Möninig 5.00, Elisabeth Jde 1.00, Helene Jde 1.00. (S. 863.00.)

Orphanage in Wittenberg: Gem. Bremen 1.70.

Pilgrim House tnNewYork: widow N. N. by Fr. Merbitz 1.00.

Poor students in Milwaukee: Young Friars Association in? Wunders Gem. for J. Burkart 5.00.

German Free Church: Fr. Rades Gem. in Norkviüe 12.85. Fr. Noacks Gem. 13.25. By dens. of Fr. Rau 5.00. Unnamed by Fr. Brueggemann .50. Fr. Succops Gem. 87.00. Christenlebroö. in U. Engelbrecht's Gem. 25.00. By dens. of J. L. 8.00. (S. 8151.60.)

SickPastorsandTeachers: N. N. by Fr. C. Schroeder 5.00.

Springfield seminary household: women's club at Fr. Göbringcr's comm. in Staunton 10.00.

Building fund in Milwaukee: Mrs.A. S. through P. Reinke 2.00.

Poor students in Fort Wayr.-: Young men's club in the community? Le "bs for Zitzmann 5.00. Mrs. M. Skulz durck?. Hölter for Stark 1.00. Hockzeitscoll. at Baumann-Teickmann by Fr. Gräf for Z eglr 2.25. Fr. J. Streckfuß' Gem. for F. Wendt 8.00. Jünglingsverein tn Fr. Ä. Wagners Gem. for H. Prekel 15.00. Women's club in Fr. Wunders Gem. f. A. Uürtck 5.00. P. Bergen's Gem. in Wartburg for Dorpat 3.00 u. 1.00 from Wittwe Katbrinus. (S. 840.25.)

Poor students in St. Louis: Jungfr. Verein in?.. I. Streckfuß' Gem. for Fr. Eickstäct 10.00. Hockzeitscoll. bei d. Herrn H. Rögge and Korsmeyer in Meredosia for Drögemüüer 3.00. Jungfrauen-Verein tn Fr. Reinkes Gem. for H. Bob! 30 00, from there. Jünglingsverein for W. Schönfeld 20.00. For dens. from Fr. J. Streckfuß' Gem. 8.00. Frauenverein in?. A. Wagner's Gem. for Fr. Eickstädt 14.00, from the Jungfr. Verein for dens. 10.00, for A. Grambauer 29 00. Jungfr.-Verein in Fr. Succop's Gem. for Abel 15.00, for Nuoffer 15.00. Z. E. G. tn Staunton by Fr. Goehringer 5.00. (S. 8159.00.)

in Schaumburg for Gebr. Martin 30.00. At the wedding of Messrs. Rögge and Korsmeyer in Meredosia ges. for Buszin 3.00. Jungfr. Verein in P. Wunders Gem. for K. Haase 5.00. P. J. Streckfuß' Gem. for H. Heimberg 8.00, for W. Möller 8.00. Young People's Association in Fr. A. Wagner's parish for H. Konow 15.00. Fr. Brauer's parish in Eagle Lake for J. Nuoffer 15.00. At the Gotsch-Müller'scke wedding s. for L. Eichel by?. Goehringer 10.00. (p. 8117.15.)

Entered the caste of the Michigan - District:

Synod treasury: From Roseville congregation 812.27. Congregation in Big Rapids 3.46. By P. E. G. Frank of s. Filial .71. G. Minkus Jr. 1.00. Congregation in Reed City 12.00. (Summa 829.44.)

Building fund in Addison: comm. in Frankentrost 1.67.

Deaf and Dumb Institution: By Fr. Müdlhäuser, on?. O. Lift's wedding, 5.00. By Fr. Lift's wedding, 5.00. By Fr. Claus of R. 1.00. By Fr. Franke of Mrs. M. Löffler 2.00, D. .35. By?. Blumenkranz of M. Schlump 1.00. By Fr. Töwe at G. Hellenberg's wedding p. 3.00. (p. 812 35.)

Inner Mission: Gem. in Bay City 9.25. By?. Flower Wreath by M. Schlump 1.00. Gem. in Sebewaing 14.02. Gem. to Sandy Creek 5.00. (S. 829.27.)

Negro Mission: By Fr. Hügli from E. Kundinger for New Orleans 20.00. By Fr. Claus from R, C. and N. each 1.00. By Fr. Krüger from G. Müller for Negro School in New Orleans 2.00. Durck Fr. Bohn, sent to J. Nollh's wedding, 5.50. Gem. in Monroe 18.62. (p. 849.12.)

Widow's Fund: Gem. in Bah City 9.25. By P. Heinecke from K. Bublotz 1.50. Durck P. Töwe, on G. Hellenbcrgs wedding ges., 1.50. P. J. Krüger 4.00. (S. 816.25.)

Sküler in Addison: Gem. tn Frankenmuth for Zehendcr 16.00.

Students in Springfield: By P. Hügli of N. N. 2.00.

German Free Church: Gem. in Monitor 4.60.

Heathen Mission: Gem. tn Merritt 3.08.

Orphanage in Addison: Through P. Krüger by W. Peters .25. E., W. u. G. Müller 1.00.

English Mission: Through Fr. Hügli by E. Kundinger 5.00. Gem. in Lansing 3.90.

Orphanage near Boston: By P. Töwe, at G. Hellerberg's wedding, 2.00.

Orphanage in Wittenberg: By P. Mühlhäuser, on P. O. Lifts wedding ges. 5.00.

Sküler in Milwaukee: By teacher Winterstein from s. Men's choir for D. Ehmann 13.00.

Gem. in Alpena: Gem. tn Tawas City 13.22. Total 8207.15.

Detroit, March 23, 1889. Chr. Schmalzriedt, Cassirer.

Incorporated into the Middle District caste:

Synod Fund: Fr. Werfelmann's Gem. in Neudettelsau 815.00. Fr. Lienbardt's Gem. in North Amberst 3.30. Fr. Kaumeyer's Gem. in Lancaster 9.07. Fr. Gotsch's Gem. near Hoaglanb 5.50. Fr. Berg's Gem. in Adams Co. 8.00. p. Jox's Gem. in Logansvcrt 6.60. p. Zollmann's Gem. in Bear Creek 5.09. from p. Sieving's Gem. in Fairfield Centre 22.75. p. Mrg's Gem. in Aoams Co. 7.00. p. Bethke's Gem. tn Reynolds 6.45. (p. 888.76.)

Inner Mission: Through Fr. Ernst in S. Euclid by Wittwe Schröder 5.00. Fr. Schmidt's Gem. in Elyria 14.35. Through Fr. Markworth and d. White Creek by Mrs. Bunte 1.00. By Fr. Niemann's Gem. in Cleveland 2t.80. By Fr. Zorn tn Cleveland by J. H. G. 5.00. By Fr. Zorn in Cleveland by L. L. 2.00. (p. 852.15.)

Jewish Mission: By P. Jox tn Logansport by I. Sckerer 81.00.

Negro Mission: From the mission b. in d. church P. Ernst's congreg. in S. Euclid 83.00. From etl. youths P. Jungkuntz' congreg. in Nortk Judson 2.83. P. Koch'S congreg. in Huff 3.70. P. Schlesselmann'^ congreg. in Friedheim 16.25. By P. Niemann in Cleveland from N. N. 2.00. (P. 827.78.)

Emtgr. Mission in New Dort: Fr. Ernst's Gem. in Soulh Euclid 83.00.

Emigr. Mission in Baltimore: Fr. Ernst's Gem. in South Euclid 83.00. Fr. Saupert's Gem. in Evansviüe 10.00. (S. 813.00.)

Fellow believers in Germany: Fr. Schupmann's Gem. in Gar Creek 8150. by Fr. Jox in Logansport from I. Sckerer 1.00. Fr. Kunsckick's Gem. tn Leslie 5.00. (p. 87.50.)

Gem. in Omaha, Nebr.: By P. Sauer in Fort Wayne from Ebr. Rose 86.00. Durck P. Sauer tn Fort Wayne from Krau Rippe 1.00. D. dens. ges. in Mlsfionsst. on Coldwater Road 5.00. (S. 811.00.)

Gem. tn Columbus, Ohio: P. Schupmann's Gem. in Gar Creek 81 00.

Gem. tn Springfield, Ill: P. Sieving's Gem. in Fairfield Centre 8 >2.00.

Gem. in Haverstraw, N. U.: By P. Schmidt in Seymour by H. Hallow 81.00,

Poor students in St. Louis: Fr. Mickael's Gem. in Vöglein for F. Rand 811.04. D. P. Kleist in New Haven coll. on d. 70jåbr. birthday celebration of G Gotbe 8.47. D. P. Berg in Adams Co. coll. on Boknecht Böhnke's Hockz. for H. Lobeck 12.00. From the Nacklaß of Bl. Martin Tönsing by P. Ph. Wambsgar ß in Newburgh 100.00. (p. 8131.51.)

Poor students in Springfield: women's v. P. Walker's Gem. in Cleveland for R. Gaiser 86.00. D. P. Sckupmann coll. on Grotbau's Lagemann's Hochz. tn Maumee Township for Daberkow 5.20. P. Jox's Gem. in Logansport for Bro. Sell 15.00. By P. Zollmann in Bear Creek coll. on Bro. Tdtemann's Hochz. for Kleimann 7.91. "Virgins". Fr. Koch's Gem. in Huff 4.30. From the estate of Bl. Martin Toensing by Fr. Pb. Wambsgarß in Newburgh 100.00. P. Schmidt's Gem. tn Seymour for W. Depert 15.00. D. P. Schlesselmann in Friedheim hv Mrs. M. for .lähker 2 00 P. Niemann's Gem. in

Poor students in Fort Wayne: Frauenv. R. Weseloh's Gem. in Clevelanv \$10.00. Ders. association for A. Möller 10.00. Frauenv. R. Niemann's Gem. in Cleveland for M. Brüggemann 10.00. From the estate of fel. Martin Tönsing by R. Ph. Wambsganß in Newburgh 100.00. R. Schlesselmann's Gem. in Friedheim for T. Meyer 6.00. From etl. Glbrn. R. Sieving's Gem. in Fairfield Centre for Val. Kern 2.50. For dens. Pupils from P. Belhke's Gem. in Reynolds 2.55. R. Niemann's Gem. in Cleveland forDrewes 10.00, for Lehmann 13.06, for Brueggemann 10.00. For dens. Pupils of the Virginsv. of thes. Gem. 10.00. By R. Niemann in Cleveland from N. N. 2.00. (p. \$186.11.)

Poor students in Addison: R. Schlesselmann's Gem. in Frtedbeim for Wart. Pohlmann H3.00.

Household in St. Louis: R. Saupert's Gem. in Evansvüie HU.30.

Household in Fort Wayne: R. Niethammer's Gem. in La Porte H24.39.

Orphanage in Indianapolis: Teacher Kletn's school children in Fort Wayne H4.70. Teacher Mangelsborf's school children in Fort Wayne 2.20. From etl. Gldrn. R. Werfelmann's Gem. Neudettelsau 2.25. Teacher Feußner's school children in Cleveland 1.10. Desgl. Teacher Hafner's bet Fort Wayne 5.00. By R. Heinz? in Elkhart by Tine Wambach 1.00. By R. Bethke in Reynolds by Joh. Bardonner 2.50. (p. \$18.75.)

Orphanage near Pittsburgh: By R. Lothmann in Akron from Mrs. Kunz H2.00.

Orphanage near St. Louis: By P. Bethke in Reynolds by Joh Bardonner H2.50.

Hospital in St. Louis: By R. Schmidt in Seymour by Herm. Rösener H1.00.

Deaf and Dumb Institution: R. J. G. Kunz in Indianapolis H5.00. By R. Bachmann in Evansvtle ges. on K. ÄritzLoutse Schnute's Hochz. 9.90. From the missionary office of R. Franke's church at Fort Wayne 5.00. By dens. sent on occasion of Louis Gerke's golden wedding anniversary 14.55. By R. Niemann in Cleveland from M. W. 1.00. (p. H35.45.)

Pilgrim House in New York: R. J. G. Kunz in Indianapolis H5.00.

Walther Foundation: Through R. Sieving in Fairfield Centre, bequest of the late Joh. G. Mertz \$100.

Districts support fund: R. Lehmann's Gem. at Brownslovn H7.15. By R. Werfelmann in Neudettelsau, wedding coll. at M. Rausch, 8.22. R. Gotsch bet Hoagland 4.50. P. Walker in Cleveland 4.00. R. Jox in Logansport 5.00. Dess. Frauenverein das. 10.00. Praeses. H. C. Schwan in Cleveland 5.00. By R. Rupprecht in North Dover by F. Schröder (for Sallmann) 1.00. By dens. by Mrs. E. 1.00. By R. Schlesselmann in Friebhetm by Mrs. M. 2.00. k. List's Gem. in Preble 5.70. By R. Sieving in Fairfield Centre, bequest of the bl. Joh. G. Mertz (for invalid and sick pastors and teachers) 100.00. (S. H 153.57.)

Income to the coffers of the NebraSka Distriets:

Inner Mission: By R. H. Frincke from the Abendmablsbüchse \$1.20. R. F. H. Iahn, Coll. sr. Gem., 11.50. R. L. Bendin. Wethnacktscollecte sr. Joh.-Gem., 10.00. R. I. M. Marsch, January and February collecte sr. Gem., 8.00. 1?. A. Leuthäuser from Mr. Fr. Backhus 1.00. P. W. G. Bullinger from sr. Gem. at Clearwater 4.75, at Conley 5.00. P. G. I. Bürger, communion coll. sr. Gem., 7.00. R. J. Htlgendorf, desgl., 12.79. 4". H. Wehking of sr. Immanuel's Gem. 7.00. R. J. Hoffman" by Mrs. Hohenstein 1.00. (p. H69.24.)

Negro Mission: R. G. Jung from his confirmands 5.50, Mrs. Pieper 1.00, the little G. Weltmann .05. R. Joh. Meyer from sr. Paulus-Gem. 2.00. (S. H8.55.)

Negro Mission inSvringfield: R. M. Adam from his school children 13.50. R. G. Weller from Bro. Hegeholz 1.00, L. Blumenkamp .25. R. C. H. Becker (for the school) from his confirmands 3.80. (S. \$18.55.)

English Mission: R. W. Hüsemann von M. G. 1.20. R. F. König, Abendm.-Coü. sr. Gem., 6.46. (p. K7.66.)

Heathen Mission: R. H. Westphal von sr. Gem. 6.50.

North Omaha Mission: R. G. Weller of s. Gem. in Staplehurst 6.05. R. C. H. Becker of sr. Paulus-Gem. 11.35. R. H. Niemand, coll. sr. Gem., 5.50. R. A. Bergt Jr. first Sdg. sr. Joh. Gem., 42.00. (p. H64.90.)

Synodal treasury: R. J. M. Maisch from sr. R. P. Schulte from sr. Gem. to West Creek 1.50, at Martinsburg 4.60. R. Joh. Meyer of sr. Bethlehem comm. 4.55. (p. \$14.65.)

Preacher and teacher widows and orphans: k. M. Adam 5.00. P. J. G. Lang, ges. on Karl Niermann's child baptism, 2.81. R. A. Bergt jr, ges. on Möller Busch's wedding, 14.90, from Wittwe Schürmann 1.00. R. J. Hoffmann from Mother Eyl .25, Mrs. Herm. Claus 1.00. (p. H2t.96.)

Orphanage at St. Louis: R. H. Wekking, ges. on Kruger Röber's wedding, 5.00. R. J. Hoffmann, thank offering by Mrs. C. Präuner, 1.00. (S. H6.00.)

Orphanage in Addison: R. L. Bendin of s. school children 1.50, Kntndauf-Coll. bet Aug. Gardels 2.00. R. J. Hoffmann, thank offering of Mrs. C. Präuner, 1.00. (S. H4.50.)

Orphanage in Wittenberg: P. H. Wehking, ges. on Krüger-Röber's wedding. 5.00. R. G. Weller, ges. on WinterAbraham's wedding, 5 15. 1 Fr. J. Hoffmann, thank offering from Mrs. C. Präuner, 1.00. (p. HU.15.)

Gem. in Blair, Nebr.: R. J. P. Müller of sr. ChrtstusGem. 8.00.

Deaf and Dumb Institution at Norris: R. H. Wehking, ges. at Krüger-Röber's wedding, 3.75.

Total H248.41.

Revenue to the Eastern District's coffers:

Synod treasury: From congregation P. Weidmanns, Olean H5.80, Allegany 5.75. congregation R. Meyers, Ashford, 3.17. women's club of congregation R. W. A. Freys 45.00. congregation R.Oehlschlägers 3.75. congregation in College Point 14.58. congregation R. Lübkers 23.36. congregation in Haverstraw 5.75. (S. P107.16.)

College maintenance: Gem. R. F. King's 12.75.

Progymnasium in New York: Gem. R. Siecks 14.12. Women's Club of Gem. R. W. A. Freys 15.00. Gem. R. P. Brands 11.76. By R. Lindemann of C. J. 1.00. Gem. R. Sennes 30.72. (S. H72.60.)

Emtgrant mtssion: Gem. R. P. Brands 11.75.

Emtgrants Mission tnNewYork: Women's Club of the Gem. R. W. A. Freys 5.00.

Inner discord in the East: By R. F. König by Anna Wend 1.00. By R. Lindemann by N. N. 1.45.

Jewish Mission: Women's Association of the Gem. R. W. A. Freys 5.00.

Negro Mission: Women's Association of the Gem. R. W. A. Freys 5.00.

Poor students in Springfield: by R. Nauss of sr. Gem. 5.00, sent to Job. Jak. Link's wedding 7.00 for O. Maas. By R. Kraffl, ges. on the wedding of Julius Ketelhuh and Pauline Häubarth, 5.00. By R. Lindemann of F. T. 5.00 for M. Wagner. R. Sander 1.50, whose gem. in Otto 5.00, Little Valley 3.50 for O. Maas. (S. H32.00.)

Poor Students in Fort Wayne: Through R. Frincke by Mrs. E. Schwab 2.00 for T. Fleckenstein. Women's Club of the comm. R. Stiemkes 5.00 for F. Meuschke. (S. H7.00.)

Hospital in East New York: By R. Stechholz by V. Wilhelmi 6.00.

Deaf and Dumb Institution: Gem. R. Oeblschlägers 4.00.

Wohlth.-Kasse der Mattd.-Gem. in New York 25.00. By Wm. Dornfeld by W. K. 4.00, W. D. 1.00. (S. H34.00.)

Orphanage in Roxbury: Women's Association of the congregation of R. W. A. Freys 10.00. Young People's Association of the congregation of R. Oehlschlägers 5.18. Through R. Senne by L. Reinsch 25.00. Through teacher Kirchhofs by s. pupils 3.65, Miss D. Bückmann's pupils 1.86. Welfare Fund of the Matth. congregation in New York 25.00. For printing press: F. Stutz, Washington, 5.00. (p. H75.69.)

Orphanage at College Point: By R. Stechholz from Mrs. R. Körber 1.00.

Widows' Fund: Women's Association of the Congregation of R.

Revenue to the Western District's coffers:

Synod Fund: From R. Rupprecht's congregation at Cole Camp H6.00.

Inner Mission of the Western District: John F. Schuricht in St. Louis 5.00. By the General Cassirer E. F. W. Meier 2.50. (S. K7.50.)

Negro Mission: John F. Schuricht in St. Louis 5.00.

English Mission: 1 P. H. Siecks Gem. in St. Louis 8.25.

Widow's Fund: John F. Schuricht in St. Louis 5.00. R. Schriefers Gem. in Lockwood 4.00. (S. H9.00.)

Sick pastors and teachers: John F. Schuricht in St. Louis 5.00.

Orphanage bet St. Louis: R. Schriefers Gem. in Lockwood 2.50.

Poor students in St. Louis: John F. Schuricht in St. Louis 5.00.

From the Women's Club in R. H. Siecks Gem. in St. Louis for Herm. Hangers 10.00. (S. \$15.00.)

PoorStudents in Springfield: John F. Schuricht in St. Louis 5.00.

Poor seminarians in Addison: John F. Schuricht in St. Louis 5.00.

German Free Church: John F. Schuricht in St. Louis 5.00.

St. Louis, April 2, 1889. H. H. Meyer, Cassirer.

2321 X. 14tk 8br.

INCOME TO THE WISconfin DISTRICT'S coffers:

Inner Mission of the District: By Mrs. Pritzlaff 'H2.00. Friederike Dopperphul 1.00. John Pritzlaff 40.00. Mrs. Franz Arndt, Milwaukee, 50. R. F. Schumann's Gem., Waterford, 4.70. R. F. Leyke's Gem, Sigel, 1.59. Seneca, 1.98. N. N., 1.00. By R. J. Karrer of Chr. Schmedt, 1.00. R. C. G. Häbnels Gem. of Cascade and Batavia, 11.00. R. C. Strasens Gem. of Watertown, 30.51. Men's Choir of Sheboygan Gem. 4.30. Alb. Wendt 3.00. Mrs. W. Jetsche, Sheboygan, 1-00. R. F. Schumann's school children 4.00. Joachim Bensien 1.00. Imm. comm. in Milwaukee 40.00. R. F. L. Karrbs Gem 10.16. Gem. R. Pb. Wambsganß' 13 85. R. I. I. Oetjens Gem. 3.50. Mrs. Kath. Weihbrecht, Milwaukee, 2.00. (p. \$185.09.)

Free Church in Saxony: From the Trinity congreg. in Milwaukee nackträal'ch 6.00. J. C. Koch 5.00. R. F. Wolbrecht's congreg. in Sheboygan, 17 90. (S. H28.90.)

Pilgrim House in New York: By R. J. Karrer by Chr. Schmedt 1.00.

Jewish Mission: By R. J. Karrer by Chr. Schmedt 1.00.

Söbne of the same R. Markworth: R. C. Jobst 1.00.

Hochzeitcollecte at Cl. Timme 3.80, desgl. at C. Radichel 6.45. (S. H11.25.)

Stud. J. Karrer: Chr. Schmedt 1.00.

R. Biedermanns Gem. in St. Paul: R. Th. Wichmanns Gem. 13.47.

Congreg. in Fulda, Minn: St. Stephen's comm. in Milwaukee 27.00.

Construction in Addison: I*. Th. Wicbmanns Gem. 3.50

District Support Fund: R. F. Lenke 4.00. Gem. R. Ph. Wambsganß' 10.32. Mrs. Kath. Weihbrecht 1.00. R. H. Daib 2.00. (S. H 17.32.)

Negro Mission in Springfield: Th. Wickmann's Gem. 10.60. P. F. Wolbrecht's Gem. 17.90. Alb. Wendt 2.00. Chr. Schmedt 1.00. (p. -31.50.)
 Building in Milwaukee: From Trinity congreg. in Milwaukee by F. Wedel 3.00. Bethlehem's congreg. there 15.73. (S. -18.73.)
 Poor students in Milwaukee: Mrs. Kath. Weihbrecht 2.00.
 Orphanage in Wittenberg: By 8. D.Kothe, wedding scroll. at Berg Könn, 8.50. Chr. Schmedt 1.00. P. F. Schumann's Gem. in Waterford 5.50. (S. -15.00.)
 Milwaukee, March 30, 1889. C. Eissfeldt, Cassirer.

Cash report of the evang.-luth. deaf-mute UnterstützungS - VcreinS

March 9, 1888 to March 8, 1889.

Intake:

For contributions in baar-2136	90
To cost money	1329.26
Foundation (Wild. Slotted spoon)	200.00
Legacy (Christine Zörbe)	1600.00
Sold produce from the farm	58.66
Monthly dues of the members of the association	35 45
	-5360.27
Cash on hand March 9, 1888	271.00
Total amount available-5631	27

Issue:

For contents, firing rc-2166	76
For provisions	944.87
For repairs	879.42
For bedding	21.00
For labor wages, livestock and seeds for the Farm	209.22
Repaid" bonds and shares	160.00
Foundation (Wilh. Schaumlöffel) loaned 200.00	4081.27
Cash on hand March 8, 1889	1550.00
	-5631.27
Gifts in Werthsachen und Actien....	-186.93
Produce of the farm consumed	354.87

-541.80

Debt balance as of March 8, 1888-2111	73
Aggregate debt on March 8, 1889	1941.73

Removed in the past year-	70.00
C. H. Beyer, Secretary.	

With heartfelt thanks, the undersigned received the following gifts of love: For W. Schulz by Mr. Prof. Hattstädt from Mr. k. Achenbach's parish from Mrs. Brtnkmann -3.00, from Leudel 1.50, from Mrs. Möllenhoff 6.00. For G. Palaschke by Mr. P. L. Lochner v. Frauen- und Jungfrauenverein sr. Gem. 16.00. For Hermann Baumann by Mr. t'. K. Baumann 4.00. For H. Kohlmeier by Fr. W. Sckitel 5.00. For A. Hischke by Fr. Kühle of the Women's Association of St. Peter's Church, 3 colorful shirts. Gem. 3 colorful shirts.

For poor students in general: by Mr. P. Sprengeler from sr. Gem. from N. N. 50.00, on Fr. Podewils' wedding 4.30, from N. N. 2.00. By Mr. P. Kückle from sr. From the women's association of the community of Mr. P. Sprengelers 4 underpants, 2 pr. woolen socks, as well as from various other members of the community a number of very useful articles of clothing.

With special thanks we would like to mention here that through the generosity of the Lutheran congregations in Chicago (see the list of receipts in No. 6 of this newspaper) our two sickrooms could be furnished in the best possible way, and that the Women's Association of the local Trinity congregation produced the necessary bed linen, purchased four good quilts and the widowed

Changed addresses:

Rev. Ick. l'uellinZ, 136 17. oalkoruiu ^vo., OdieaAO, III.
 Rev. 6. 8. IV. Ktaerker, Oolckou, Lrie Oo., 17. V.
 Ukv 8. p. 8toek, 148 6aldouu 8tr., l'ort Waztne, Incl.
 v. l'eektmnuri, 74 Lnekanun 8tr., Indianapolis, lock.
 ck. 6. uillAer, 550 4tk , lckilvvauckee, Wis.
 Uncl. lckneller, 148 Oalkonn 8tr, Vork Wa^ne, In<1.

The "Lutheran" is published fortnightly for the annual brew, subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought by carriers tn'S house, the subscribers have to pay WLentS carrier's wages extra.

To Germany, the "Lutheran" is sent by mail, postage paid, for stl.25 ver".

Letters containing business, orders, cancellations, funds re. find at the address: l.utd Ooovorciin-Vvrlnx (bl. O. Lnrtal, Xaent), Ooravr ot hluml 8tr. L Inclianu ^ve., 8t. 4,0tus, blo., anher" send.

However, letters containing information for the newspaper (articles, "A", "show", receipts, changes of address) should be sent to you at the address: ^Lntlrvrnnvr", Ooneorckln 8 "mlnnr^: ^Lntlrvrnnvr", Ooneorckln 8 "mlnnr^, to you Revaetta" z" sende".

Lntereck at tüe kost OKes at 8t. l-ouis, Llo., "s soeoncl-elass lnattsr.



Herausgegeben von der Deutschen Evangelischen
Redigirt von dem Lehrer-Colleg

45th Volume.

Church and State.

III.

Hand in hand with the National Reform Association works a large and active women's association, the Woman's Christian Temperance Union,*) or, because it is so long, the W. C. T. U. Among the officials of the one society are also officials of the other, and both pursue distinctly common political goals. According to the report of the W. C. T. U. for 1886 and '87, it is reported that "the National Convention passed a resolution thanking the National Reform Association for its advocacy of a fitting recognition of the Lord Jesus Christ in the fundamental law of this distinctly Christian nation". At its 1887 National Convention, this Woman's Society declared, "The Woman's Christian Temperance Union . . . has one inmost, organic thought, one purpose in which all is merged, one never-ending enthusiasm, that Christ should become the King of this world. Yes, truly the King of this world in its realm of cause and effect, King of its courts, its army camps, its commerce, King of its colleges and monasteries, King of its customs and constitutions . . . The kingdom of Christ must enter the realm of law through the gate of politics." There you have it. And a year later it was decided that "Christ and his gospel, as general king and general code of laws, shall have the supreme place in our government and political affairs." Yes, indeed! Christ the Lord does indeed say: "My kingdom is not of this world"; but these women know better and want it to be otherwise, and with their pompous words they lead the Lord of glory into the school that he must first learn where he belongs with his gospel. Oh, it is a disgusting sight, these W. C. T. U. with their pernicious unnature and their incomprehensible gibberish, and one hardly knows who should fill one with greater disgust,

*) "Women's Association for Christian Temperance."



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Monday, April 23, 1889.

No. 9.

these unfeminine politicizing women, or the men who cheer them and shake hands with them and proclaim with them our Lord Jesus as "the divine politician".

But the fact is that all these clans, the "National Reform Society" and the fanatics of the "third party" and the "National Sabbath Society" and the tiresome temperance women, shoulder to shoulder and head to pigtail, are up in arms against the existing religious liberty, for the preservation of which we invoke God every Sunday in our general church prayer. Yes, already these gangs are pushing their trenches all the way into the Capitol in the federal capital, into the Congress of the United States.

Indeed, on May 21, 1888, a bill was introduced in the Senate to the effect that in no place under the exclusive jurisdiction of the United States shall any person "on the first day of the week commonly known as the Lord's Day" perform any secular work or business, works of necessity, charity, and humanity excepted, or engage in any play or amusement whereby others are disturbed, nor shall any person be authorized to take payment for work or services in violation of this law. It is not without intention that Sunday is called "the day of the Lord". As such it is not a civil day of rest, but a religious holiday; as such it is to be recognized by the federal government; otherwise one could have said: "The first day of the week, commonly called Sunday", as it is written in the calendar. Now we can still ask: Is this day the Lord's day, what does it concern the state? But once the Congress has made the "Day of the Lord" a holiday, the "Lord" itself is recognized by the state. And that is what we are heading for; that would be a beginning. But it would be a beginning, which would be followed by progress. Soon more would be demanded. Yes, one has already demanded more. Another section of the aforementioned bill decrees that if anyone works for another person on the "day of the Lord" and

If a person has received payment, anyone who sues him first can take away what he has received. Thus, punishment is already set for worldly work on "the Lord's day". But it will not stop there; they will demand even more, and they have already demanded even more.

Five days later, in fact, another bill was brought before the Senate, which, after its sponsor, has become known as the "Blair Bill," and which aimed at nothing less than an extension, or in fact a revocation, of the First Amendment to the Constitution. Namely, the former Amendment was to stand as the first section of the new article; then it was to read further:

"Section 2. Every State in this Union shall establish and maintain a system of free public schools sufficient to educate all the children from six to sixteen years of age (the latter included) residing therein, in the common branches of learning, and in virtue, morality, and the principles of the Christian religion. But no money collected by taxation imposed by law, nor any money or other property or credit belonging to any municipal corporation, or to any State, or to the United States, shall ever be appropriated, applied, or given for the use or purposes of any school, institution, corporation, or person, by which instruction or education is given in doctrines, opinions, beliefs, ceremonies, or customs peculiar to any sect, denomination, organization, or society, which is or claims to be religious in character; nor shall such peculiar doctrines, opinions, beliefs, ceremonies or customs be taught or inculcated in the free public schools.

"Sect. 3. To the end that each State, the United States, and all the people thereof, may have and retain a republican government in form and essence, the United States shall guarantee to each State and to the United States the support and maintenance of such system of free public schools as are herein provided.

"Sect. 4. Congress shall, if necessary, carry out this article by legislation."

Let us assume, which we hope will not happen, that this draft would become law. Then, in all state schools of the country, children from 6 to 16 years of age would have to be taught the Christian religion. Who should give it? Probably the teachers. But according to what? According to Luther's catechism? No; for that would be forbidden by this very law, since no doctrine could be taught in the free schools that is peculiar to a particular church; thus, for example, not even the Lutheran doctrine of the Lord's Supper. But just as little may a catechism of any other church be used as a basis for instruction. But who should decide which are "the principles of the Christian religion"? After all, if there were a dispute about this, it would be the same authority that had given the law, the state, to which the teachers would also be responsible for their religious instruction. This decision, however it might turn out, would always be a decision in matters of faith, in matters that concern the relationship of man to God, the bliss of the soul. Until now, these things were none of the state's business, everything that concerned religion was left to the individual citizen. But if this Blair Bill were to pass, there would first of all be for the elementary schools of the whole country a religion by the state, prescribed by the state, guaranteed by the state, supervised and carried out by the state. And this religion, which could become a pitiful distortion of Christianity, we would then have to support with our taxes, while we would have to bear witness against it, and how long and how far the state would put up with this, experience would have to teach. If now and then there is an effort to force our children into the state schools, where no religious instruction is given, how much more would it be attempted to force all children to attend the state schools! and if unhealthy religious instruction were given in the schools, we could submit to such coercion even less with a clear conscience than we do now, since the state schools are without religion. And the Americans, whose idol is already the state schools, would understand this even less than they now understand our position on the state schools. After all, the Congregationalist preacher, Dr. Gregg, one of the vice-presidents of the National Reform Association, in a recent address to the Evangelical Alliance, uttered the sentences, "Do the children belong to the church? The republic is the supreme power. The republic has its rights. The children are born first and foremost into the Republic.....H

as not the Republic the right to bring its children under its own tuition long enough to instruct them in the duties of citizenship and the principles of loyalty? Let American patriots ponder this question and answer it carefully! If the nation allowed any -ism to withdraw its children from its educational jurisdiction and place them in opposing schools, its national personality would soon become like the image of Nebucadnezzar with his golden head, silver breast, iron loins, and clay feet. Their own schools would become the golden

But what value would the head of gold have, as long as the other parts of the body of the state were only silver and iron and clay?

This is the same Gregg who in the "Christian Statesman" pronounced the sentence that the state authority also "has the right to command the consciences of men. And the same "Christian Statesman" has already expressly and with warm words declared itself in favor of the Blair Bill. In its issue of July 12, v. I., it says this Amendment "should receive the zealous support of all American Christians"; and eight days later, "Senator Blair's proposed Amendment to the Constitution affords a splendid opportunity for acquainting the people with the ideas of the National Reform Association." And again over eight days the Statesman prints a letter saying, "Your article of July 12 on a Christian Amendment to the Constitution, which is before the Senate, is most satisfactory news to every Christian patriot . . . The pending Amendment has its chief value in the one expression: 'the Christian religion. . . . By letters to Senators and Representatives in Congress, by petitions with numerous signatures, by local, state, and national conventions, and by public meetings in every school district, such influence can soon be exerted as will compel our legislatures to adopt the measure and carry it out by the necessary legislation. The Christian pulpits could, if they wished, secure its adoption before the dog days are over." In September, John Alexander, who contributes five hundred dollars annually to reform causes, wishes the Reform Association luck in bringing in Blair's Bill, declaring that "the National Reform Association should spare no pains and omit no effort which may promise the adoption of the Bill." "Let us," he goes on to say, "without delay circulate petitions, which the Association should deliver in puff form, and give all parts of the country an opportunity to bring together a roll of petitions, that a procession of wheelbarrows will be necessary to cart the immense mass to the feet of the representatives of the nation in the houses of Congress," and "hold a mass meeting of the friends of the cause in Washington at the time the Blair resolution comes up for consideration, which may accompany with its influence the presentation of the petitions." Nor has it been left at words. Petitions have already been circulated throughout the country, and months ago the number of signatures exceeded six million. The drivers who were to give momentum to the movement moved along all paths. National reformers, temperance men and temperance women, Sabbath-keepers, labor knights, and conferences of preachers have been harnessed in incalculable numbers to the amendment cart in order to pull it through the two houses of representatives in Washington and into the national constitution with the joint effort of their forces.

And then what? Until now, we have been allowed to build the church of the pure confession in this Occident unhindered by the power of the state under God's rich blessing in peace. Unhindered have



We have been able to do the work of the Lord in churches and schools and institutions of higher learning and church magazines for old and young. We have also been able to exercise our civil rights and duties as citizens of this country with a clear conscience, without giving to Caesar what is God's. The pending party questions were earthly matters; no question of faith and doctrine could be decided at the people's ballot box; we could give our vote to every civic, righteous candidate, because we knew that faith and doctrine were none of his business as an official and people's representative ex officio, and that he was not only allowed to leave these spiritual matters to the church and the conscience of the individual citizen, but that he had to do so. And the legal basis for all these and other advantages that we as Christians enjoyed in this country was the existing distinction between church and state matters, between Christianity and citizenship, as far as the state was concerned, which was guaranteed by the constitution of the individual states and of the entire Union. This foundation, however, would be, if the proposed and so many-sidedly aspired amendment were to pass, if perhaps not yet completely destroyed, at least dangerously broken through and deeply shaken, and what the devil and fanaticism and political interest would still drive in and out through this breach, might still sensitively teach the dear teacher experience with the passage of time. We cannot yet say how large or relatively small the number of those will be who will join us in opposing the dangerous movement of which we have spoken here in some detail and whose further course we also intend to follow. But what we can do, as much as we have, we want to do. Wherever the opportunity presents itself or we can find ways and means, we want to raise our voices, to wait for our rights and duties as citizens with wisdom and perseverance, by calling out to our fellow citizens and representatives: "Hold on! Do not touch the jewel of our freedom!" In particular, however, let us call upon God with all the greater fervor and pray: "Furthermore, we beseech thee, O Lord of lords, to look down upon this our fatherland with grace, to preserve it **unimpaired in its freedom**, and to promote its physical and spiritual welfare forever. Amen!"

A. G.

Monument of honor

the blessed

Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

The synod takes the presidency from W. at his urgent request - Jubilee celebration 1880 - Dispute over the doctrine of election by grace.

At the General Synod (the second delegate synod) held in May 1878, Dr. Walther declared that he could no longer administer both synodal offices and that one would have to be taken from him. After a long discussion it was decided, "in view of the fact that Prof. Dr. Walther himself has made an urgent request to the Synod that he be relieved of one of his two heavy and responsible offices.



In view of the fact that the office of a professor at the theological seminary is by far the more important one, it was decided (albeit with a heavy heart) that Prof. Dr. Walther be completely relieved of the General Presidency, which he has untiringly administered for many years with such great faithfulness and in such rich blessings, because only in this way can he be relieved of his almost overwhelming workload. A motion was then made that Dr. Walther should be obliged to attend every district synod at least once during the period of three years; however, this was abandoned when Walther resolutely refused and gave reasons for his refusal; however, one could not refrain from at least expressing the wish and hope to see the dear man as often as possible at the district meetings and to enjoy his gifts.

The year 1880 brought a double jubilee: the tercentenary of our Concordia Book and the 350th anniversary of the Augsburg Confession, in the celebration of which he took a lively part. We now report here that Walther had the privilege of celebrating five other secular festivities and jubilees here in America in addition to the one mentioned, namely in 1846 the tricentennial of the death of Dr. Martin Luther, in 1855 the tricentennial of the Augsburg Religious Peace, in 1867 the fourth and a half centennial of the Reformation, and in 1877 the tricentennial of the Concordia Formula. He not only took part in these celebrations, but also knew how to encourage others to celebrate, gave excellent instructions on how to organize the celebrations, and showed the great importance of these festivals. For the last mentioned jubilee, that of the Concordia Formula, he published the text of the Epitome of the same with explanatory notes and a valuable historical introduction. *)

But the Jubilee year was not a year of peace; for in that year a very serious dispute broke out in the Synodal Conference, of which our Synod is a part, a dispute about the doctrine of election by grace and conversion. At our Jubilee Synod (1872) it had been pronounced (no doubt by Prof. Walther): "In the Lutheran Church itself there will still have to be a severe struggle if the truth is to remain with us." - Without a doubt, Wallhern and others had in mind that there was still a struggle ahead to sweep out all and every synergism.

The year 1880 thus brought the sad doctrinal dispute about the election of grace. We call it sad because it caused many a separation and annoyance by those who brought about the dispute; but we can also call it salutary because in the course of it many souls were healed of the shameful false doctrine of synergism (according to which man can have a hand in his conversion) and led to give God all glory for the work of their beatification. We cannot describe here the whole course of the controversy; it is probably still in

*) "The Concordia Formula Core and Star. With a historical introduction and brief explanatory notes. Presented to the Lutheran Christian people on behalf of the Reverend Lutheran Synodal Conference of North America by C. F. W. Walther."

Most readers remember him, and they know that our dear Doctor Walther stood at the head of those who fought for the honor of the free grace of God, and how he bravely defended the truth in journals, in treatises, at synods, and at conferences. Besides his polemical essays and writings, two popular writings in particular have contributed much to the victory of the truth, his writing: "Der Gnadenwahrheitsstreit, das ist, einfache, bewährte Rath für gottselige Christen, welche gern wissen möchten, wer in dem jetzigen Gnadenwahrheitsstreit lutherisch und wer unlutherisch lehren. 1881." - and: "Die Lehre von der Gnadenwahl in Frage und Antwort dargestellt aus dem elften Artikel der Concordienformel der evangelisch-lutherischen Kirche. Provided with a preface and postscript. 1881."

In the first-mentioned writing, he advises godly Christians to hold fast to two sentences of our Concordia formula in particular. He writes: "First of all, beloved reader, note only two short sentences, which the dear confession of our church has sent before the extensive discussion of the doctrine of the election of grace, and with which it has clearly and brightly indicated what a person must first and foremost hold on to, and from which he must not let himself be diverted by anything, if he does not want to fall into error in the doctrine of the election of grace, but wants to remain on the straight path of the holy scripture. The first of these sentences is as follows:

(I.) 'First of all, the difference between the eternal providence of God and the eternal election of his children to eternal blessedness is to be noted with diligence. For *praescientia vel praevisio*, that is, that God foreknows and knows all things before they come to pass, which is called the providence of God, is over all creatures, good and evil, etc.' (I.). **The eternal election of God, however, *Vel***

***praedestinatio*, that is, God's ordinance to salvation, does not apply to the pious and the wicked, but only to the children of God, who were elected and ordained to eternal life before the foundation of the world was laid; as Paul says in Eph. 1:5: "He hath chosen us in Christ JEsu, and ordained us to filial piety."** (See Jubilee Edition of the Concordia Book, page 478.)"

"But note, dear Lutheran Christian, also the second main principle, which our Lutheran confession also places at the head of its doctrine of the election of grace. For with this, our confession also wants to make this second main principle a guiding star, as it were, for all Lutherans, which should and could protect them from all errors in regard to this doctrine, and which they must therefore also hold on to first and foremost. This second main principle in the doctrine of the election of grace is the following:

(II.) "The providence of God (*praescientia*) also sees and knows evil beforehand, but not in such a way that it would be God's gracious will that it should happen, etc.". The beginning and cause of evil is not God's providence (for God does not create and work evil, neither does he help or promote it), etc.). **But the eternal election of God does not only see and know beforehand the blessedness of the elect, but is also out of God's gracious will and good pleasure in Christ JEsu a CAUSE, so that our salvation and what**

(Matt. 16:18, Jn. 16:18, Act. 48) "To whom our salvation is thus founded, that the gates of hell shall not prevail against it; as it is written, My sheep shall not be plucked out of mine hand; and again, And as many as were ordained unto eternal life believed. (Matth. 16, 18. Joh. 10, 28. Act. 13, 48.)- (See Jubilee Edition of the Concordia Book, page 478 f.)"

"Our two main propositions from the Concordia formula therefore stand, as it were, like two strict guards before the entrance of the doctrine of the election of grace and admit no one who wants to reinterpret this doctrine. If someone wants to claim that the election of grace, of which the Formula of Concord speaks, is an election of grace in the broader sense, then the first main clause immediately confronts him as the first guardian and says: "The election of grace is not over all people, over good and evil, but only over God's chosen children. If someone else wants to claim that the election of grace, of which the Concordia formula speaks, is not a cause of faith, then the second main proposition, in which election is called the cause of faith, immediately opposes him as the other guardian. Both guards also help each other. If an opponent says that the second principle teaches that the election of grace is a cause of faith, but that this is to be understood only as the election of grace in a broader sense, then the first principle, which teaches the election of the children of God alone, comes to the aid of the second as the first guardian. But if an opponent says that the first main clause does not speak of an election of grace in the broader but in the narrower sense, but that it does not say anything about faith flowing from this election of grace, then the second main clause comes to his aid and confesses this in clear words. In short, our opponents stand between the two main propositions of the Concordia formula as between two fires: if they want to escape the first, they burn themselves on the second, and if they want to escape the second, they burn themselves on the first. There is no way out: either our opponents must recognize our doctrine as the Lutheran one, or they must reject the Concordia Formula as an erroneous, Calvinistic book.

"Praise be to God that He has given us such a glorious confession, which is like a castle well fortified on all sides!

"O dear believing children of God within our dear Evangelical Lutheran Church! For the time being, hold steadfastly against all Calvinism that God wants to bring all men to faith, keep them in faith, and finally make them eternally blessed, and that He offers all this earnestly, powerfully, and effectively through the Word, and that therefore not the election, but only men themselves, namely their stiff-necked resistance, are to blame for the fact that so many either do not come to faith, or do not persevere in faith to the end, and therefore are eternally lost. But hold on to this: That you have come to faith and persevere in it, you yourselves are not the cause, it does not come from the fact that you were better than the others and because you would therefore have been more willing to choose the path to salvation, thus also for faith itself.

but the cause of it is, as the Concordia Formula page 483 writes, that God, -having laid the foundation of the world, has held counsel over it and decreed in his purpose how he would bring me (thus also you) -to it and keep me in it-, and that he has decreed your blessedness in his eternal purpose, which cannot be lacking or overturned, and has placed it in the almighty hand of our Savior Jesus Christ, from which no one can snatch us, to preserve it-. He who is lost is lost not because, as Calvin ungodly taught against the clear word of God, God has destined him to eternal damnation, for God wants to make all men blessed, but because of his own guilt; not because God excluded him, but because he excluded himself; not because God passed him by with his grace, but because he, man, passed by God's grace, which wanted to save him. But he who is saved has not himself to thank, but only the mercy of God in Christ; as God Himself in the prophet Hosea sums up these two truths briefly in the words: 'Israel, thou hast brought thyself to misery; for thy salvation is with Me alone' (Hos. 13:9). (Hos. 13, 9.) Therefore, whoever wants to persuade you that we teach that dreadful Calvinian doctrine of predestination, that he grossly transgresses the eighth commandment, that he speaks false witness against his neighbor, that he slanders us; which God will judge one day; for we wholeheartedly condemn Calvin's predestination, so help us God!" (To be continued.)

(Submitted.)

Lurkers and angle preachers,

against which Luther warned so earnestly still exist today.

A so-called Evangelical Lutheran free preacher, Ehinger is his name, has been rummaging around in the congregation of the undersigned for a year. In order that his rummaging might have a semblance of justice, he initially hired several agents who had to go to members of my congregation with a document in order to recruit members for the Mr. Free Preacher by means of signatures. With this document he introduced himself as an Evangelical Lutheran preacher who had and wanted nothing to do with a synod; his goal was Christ. If 400 dollars were subscribed, he wanted to come and start a church. Those who signed had to pay without mercy. He also succeeded in getting six members from my congregation and three from my preaching place. When I heard about this and introduced the people, I realized that they were trapped with Lift. However, so that others do not allow themselves to be deceived by this sneak or his like, here are some words of our Dr. Luther, in which he lets himself be heard about the "sneak and angle preachers" as follows: "And first of all, they can be easily seized: if one asks them for their vocation, who they have called to sneak or to come and preach in the angle, they may give no answer, nor indicate their command. And I say forsooth, if such sneakers had no other evil in them, and were saints in title, yet this may be some of them.

piece (that they come crept without profession and unsolicited) convince them for devil messengers and teachers by force. For the Holy Spirit does not creep, but publicly begs from heaven. The snakes creep, but the doves fly. Therefore, such creeping is the right course of the devil; it never fails. I have heard it said that the creepers can be found preaching to the workers in the harvest, and in the field under the work, so also to the charcoal burners and individual people in the woods, and everywhere sow their seed and blow out poison, turning the people away from their parish churches. Behold the right devil's step and grasp, how he shuns the light and mews in darkness. Who is so rude that could not notice that they are true messengers of the devil? If they were of God and righteous, they would first of all find their way to the pastor and deal with him, declare their profession and tell what they believed, and whether he would allow them to preach publicly. If the pastor then would not allow them, they would be excused to God and would then want to knock the dust off their feet and so on. For the pastor has the preaching chair, baptism, sacrament inside and all pastoral care is ordered to him. But now they want to secretly bite out the pastor with all his command; these are real thieves and murderers of souls, blasphemers and enemies of Christ and his church. There is truly no other advice here, but that both offices, secular and spiritual, do so with all diligence. The spiritual must indeed teach the people always and with diligence and certainly recognize them for messengers of the devil and learn to ask them: Where do you come from? Who sent you? Who commanded you to preach to me? Where do you have seals and letters that you were sent by men? Where are the miraculous signs that God sent you? Why do you not go to our priest? Why do you creep up to me so secretly and crawl into the corners? Why don't you appear in public? Are you a child of the light, why do you shun the light? With such questions, I think, they should be easily countered, for they cannot prove their profession. And if we could bring the people into such an understanding of their profession, such sneaks could well be controlled. Item, that they are also always instructed and admonished to report such lurkers to the pastor, which they are also obliged to do, if they want to be Christians and become blessed. For where they do not do so, they help the devil's messenger and lurker to steal from the parish priest (indeed from God Himself) his preaching ministry, baptism, sacrament and pastoral care, as well as secretly stealing the parishioners and thus devastating the parish (as God has ordained) and bringing it to nothing." (Letter to Eberhard von der Tannen, Amtmann zu Wartburg, about the lurkers and angle preachers. Erl. Vol. 31, 214.) S. Meeske.

To the ecclesiastical chronicle.

I. America.

Seminary in Springfield. Mr. Pastor Link writes: "Praise God, the disease may be considered extinguished, and all the sophomores who have traveled home may now, if they wish to continue their studies, return without concern." - A full report will follow in the next issue.

General Council. In Lancaster, Pa. recently a Methodist conference held its meeting. There three English Lutheran pastors of the city, belonging to the Lutheran Synod of Pennsylvania, had Methodist preachers preach in their pulpits on Sunday! O, what dishonor do such preachers, who fellowship with false believers, heap upon the church of the pure word! O, how the name of God is thereby profaned! O, what great annoyance is thereby given to the weak, and also to the false believers, who are strengthened in their error! Even "Herold und Zeitschrift" now commands a halt and says: "It is time to take seriously the resolutions of the General Council concerning the community question. If such a thing should be tolerated, then the Concil would have reached the goal of its years..... Let the consequences be what they may, this question must come to an end. For years, patience has been exercised, and it has been sought to bear the 'weak brethren' with as much love as possible, cherishing the hope that in time they would come to a better understanding, but prolonged silence would be a crime." - The papers report that the same Methodist Conference, whose members have been allowed to preach in Lutheran pulpits, has decided that 4000 dollars of the mission funds shall be used to do mission work among the Pennsylvanian-Germans, thus also making the Lutherans among them Methodists. "Herald and Magazine" says: "We would have protested just as strongly anyway, but this is such a commentary on the incident that even the most far-sighted should finally open his eyes about the consequences of such unionism."

The Presbyterians have started a "mission" among the Icelandic Lutherans in Manitoba, that is, they seek to drive out the Lutheran preachers and turn the congregations into Presbyterian ones, Fr. Bergmann writes: "These Presbyterians not only excoriate the Lutherans as unconverted, but the name 'Lutheran' is to them synonymous with drunkard, thief or murderer. If a member of the Lutheran congregation dies, these fanatics exclaim: the person concerned has gone to hell, Satan has taken him, and the like!" To all notions, Dr. Bryce, who runs this so-called mission, declares that the Presbyterians will not give up a field of which they have once taken possession.

The Jesuit question is now stirring the minds in Canada. The "Volksblatt" tells us what it is about. It writes: "The Jesuit Order was deprived of its right to exist in Canada more than a hundred years ago by a special act. At that time they enjoyed in Quebec the income of certain public lands, which was intended exclusively for schools and educational purposes. Since then, this income has flowed into the coffers of a large, important university in Quebec. After the Jesuits had succeeded in spreading and gaining recognition, and, in spite of those acts, had finally succeeded in having their order incorporated recently, they became more and more insolent and arrogant and claimed those lands entirely for themselves. The Catholic government and legislature in Quebec, however, did not consider itself capable and entitled to decide alone on these claims of the Jesuits, and thought it had to first obtain the advice and approval of the Pope in Rome. The pope also graciously allowed the government of Quebec to sell those lands, under the express condition that the proceeds, \$400,000, be at the free disposal of the Catholic Church, and at the same time he indicated how this sum was to be distributed. Naturally, the Jesuits received the lion's share. The government of Quebec then adopted an act to this effect, stating that the pope had been asked for advice in this matter, that the pope had graciously permitted the government to distribute this

lands, and that the government be required not to dispose of the proceeds without the approval of the pope. This act of the Provincial Government of Quebec must now be submitted to the general Dominion Government of Canada, where it must be either approved or rejected within a certain time. A bill was now submitted to the Dominion Government by an Orangeman, O'Brien, to nullify that Act of the Provincial Government of Quebec; but this submission itself failed, receiving only 13 votes to 175. Although the first attempt to undo that Jesuit Act has now failed, it can still be done by August 8 of this year." - How the battle will play out remains to be seen, but it may prove fatal.

II. abroad.

A new edition of the Ten Commandments. In Saxony, following a suggestion by Prof. Luthardt in Leipzig, the Lower Ore Mountains Preachers' Conference has recently compiled ten sentences under the title: "How a righteous Christian should keep himself as a faithful member of his church." The slips of paper containing these sentences are intended for the preachers to distribute among their confirmands and to have the latter paste them into their catechism or "in the front of their new hymnal". German ecclesiastical papers praise this enterprise as a good means of keeping the newly confirmed in the church. Otherwise, Luther's small catechism is added to a Lutheran hymnal, as well as the Augsburg Confession. The new ten sentences, which are read on the very first page of the hymnal, therefore demand at least the same attention as the Lutheran Confession at the end of the book. They want to be much more, something much more important than a pastoral admonition, such as is contained in a memorial booklet intended for confirmands. The church hereby commits its young members to ecclesiastical obedience. Now, what are these weighty ten words? They are as follows: "1. a Christian should pray devoutly in the morning, at noon and in the evening. 2. a Christian should not only regularly attend public worship on Sundays and holidays, but also read a passage of Scripture daily, even if only a few verses. 3. a Christian shall attend confession and Holy Communion diligently, at least twice a year. 4. a Christian, when entering into marriage, shall be married immediately after civil marriage. (5) A Christian, if God gives him children in his marriage, shall bring them to holy baptism in time. (6) A Christian shall not refuse a sponsorship offered to him without the most urgent reasons, and if he has accepted such a sponsorship, he shall be concerned, in communion with the parents of his godchild, for the Christian education of the same, and shall always bear it on his prayerful heart. (7) A Christian shall not only have his own children confirmed at the proper time, but also see to it that this is done with his godchildren. (8) A Christian shall be eager to support by his gifts and prayers all kinds of Christian works of love, such as inner and outer missions, the spreading of the Bible, the support of distressed believers, the care of the poor and the sick, if he is not personally able to participate in them. (9) A Christian, if one of his relatives is critically ill, shall see to it that he administers Holy Communion to him while he is still conscious. (10) A Christian, when a member of his family has departed this life, shall have him ecclesiastically buried." Every unbiased reader, looking at these ten sentences, is reminded of the ten commandments in his catechism. It occurs to him

here, as in the law of God, a tenfold "shall" counters: "A Christian shall." Then he asks himself: Who commands me this? Who says to me here: "You shall"? Some of the authors of the ten sentences will answer: "It is the church that speaks here, that obligates its members to the right ecclesiastical behavior. The father of this idea, Prof. Luthardt, expressed himself in a similar way. We reply: Either the church is commanding something here that God has not commanded and commanded in His Word, or the church is simply repeating God's command here, inculcating God's Word and commandment into its members. If the former is the case, that is, if the church here issues commandments at its own discretion and discretion and imposes such commandments on the conscience of its members: "A Christian shall - shall", then this is a genuinely papist procedure. If the second is the case, if with this "A Christian should" only God's word and commandment are to be laid on the heart of Christians in a different form and inculcated into their conscience, then every simple-minded Christian must also be able to recognize the conformity of these new ten commandments with the holy ten commandments of God. But the latter will be very difficult to keep. Where in His Word and Law does God say anything about how often one should pray, go to church, read the Bible, use the Lord's Supper? And how? Are godparenthood, marriage, church burial, confirmation on the same line with word, sermon, baptism, Lord's Supper, prayer? God admonishes us in His Word to listen diligently to the sermon and His Word, and also to pray diligently, e.g. "Be eager for the sensible, pure milk", "Hold fast to prayer", has instituted baptism and the Lord's Supper, so that one may need it. When such a word and commandment of God has been inscribed in the hearts and consciences of young Christians, and especially when God's Word and Sacrament have been made dear to young Christians, and the salutary content of them has been made accessible to them, then enough has been done; then a Christian will of his own accord make good use of his time for God's Word and prayer, and especially when he is being married or when he is in mourning, he will desire the blessing and consolation of the divine Word. All those additions that concern time and how often, that make human ordinances, such as godparenthood, marriage, etc., an obligation of conscience, are superfluous for a Christian who has learned God's word and commandments from his catechism, and are even dangerous and confusing to his conscience. Such a mixture of God's commandment and man's commandment can only help Christians to lose the firm ground of the divine word under their feet. Yes, this whole scale of ecclesiastical commandments makes the impression as if one only wants to force external ecclesiastical behavior by it. Not a word about faith and attitude, change and life! Even a hypocrite, even a man of the world and of life, even a vicious servant can perfectly fulfill these church commandments and thus prove to be a faithful member of the church. In particular, the ninth and tenth commandments, which briefly command that every member of the family be provided with communion if he falls ill, and with church burial if he is dead, are tailored to such outward churchliness, which completely disregards Christianity. If this commanded ecclesiasticism completely ignores Christianity, it is not surprising that these new legislators are completely satisfied with the fact that the members of the church attend only any church, any service, and do not utter a single syllable about the pure teaching of the divine word. Especially in Saxony, no Christian is safe from the fact that when he moves to a neighboring village, to the next town, he will find a false teacher in the pulpit, who spreads soul poison and makes the service of his church an abomination. How can men who have the salvation of young Christians at heart refrain from warning against such obvious danger, against false worship?

warn? Of course, then they themselves would have to take a completely different position on false teaching and unbelief and obey God's commandment, which obliges all believers to depart from false teachers and from a church that tolerates false teachers and to separate themselves. In short, these new ten commandments are only a new proof that God's word has lost dominion and validity in the German national churches, even among the church-minded. It has always been the case in the church that the commandments and statutes of men appeared on the scene and became widespread just when God's Word and commandment had to leave the field. But we want to be warned by such phenomena and never forget two things: first, that God's Word and commandment and man's statutes, church order, are two different things and that only God's Word binds consciences; second, that true churchliness and true Christianity are one thing, and that for Lutheran Christians loyalty to the church also coincides with the confession of pure doctrine. G. St.

Paris World's Fair. "A request has been made to the Archbishop of Paris to have large musical masses performed by the orchestra and choirs of the Grand Opera House every Sunday during the exhibition period. The Archbishop has also given his consent to this. On the first and last Sundays great tedeums are to be performed." (A. E. L. K.) Of course, the Roman Church cannot be absent from a world exhibition, but must prove to the world that it is also of the world, indeed, the princess of the world.

How the Romans are zealous for their lies. A German church journal writes: "For the 'reunion of all separated Christians, for the defense against antichristianity and modern paganism', Msgr. Dr. W. Wingerath has recently founded an association, the 'School of St. Michael'. Its special purpose is to flood Protestant Christianity with Roman Catholic tracts. So far, one such tract has appeared at 10 pennies: 'Did the first Christians have a pope or not? Did they or did they not have the sacrifice? Dialogue between a Catholic clergyman and a Protestant traveling preacher. Kleiner Schild zur Abwehr großer Entsungen und Verdrehen der katholischen Wahrheiten' (Donauwörth 1889, Auer [48 p. 16]). Whoever sends one mark to the board or treasurer of the "School of St. Michael" will receive 10 penny booklets free of postage; whoever sends or collects 20 marks will receive 200, whoever 100 marks will receive 1000, In this way it is possible that 1000 million pagans and antichrists, who threaten to destroy Christianity, will gradually be taught and freed from their error, if the Christians contribute only a little to practice the spiritual works of mercy, which Christianity requires them to practice. Every penny book becomes an apostle, who for a few pennies travels through whole countries and continents. Every penny booklet becomes an apostle who, for a few pennies, travels through entire countries and continents to preach in your name, without you moving an arm or a leg, and without anyone knowing who sent these apostles. With the money that a real apostle would cost, one could send out a million paper apostles in the form of such a penny booklet, with the money that 60,000 real converts would cost, one could send out an army of 210 million paper apostles, 'who gain admission to all, who enter all houses and persistently enter them anew, and preach to all who dwell in the house, and give all opportunity to be instructed about their errors'. 'Does the Capuchin priest go to a Protestant pastor to prove to him that the first Christians had a pope and a sacrifice of the Mass?' Never. The penny book goes. You only have to write the address and put it in the mail. The capu-

The priest finds the door locked. The penny booklet never. The School of St. Michael takes care of the distribution and sending of the penny booklets free of charge. However, each collector can also take care of the distribution of the penny booklets contributed by him or herself. Whoever, alone or with the help of others, teaches 50 unbelievers or misbelievers per year, is a member of the school of St. Michael. Whoever teaches 1000 per year, his name will be entered in the golden book of the school of St. Michael for eternity. Since a book costs 10 Pf., and the production of 1000 copies, for which the school earns 100 Mk., amounts to 40 Mk. at the most, there remain about 60 Mk. for every thousand, about the use of which nothing is said, but which in any case still benefits other propaganda. (A. E. L. K.)

Go to my brothers and tell them: I am ascending to my Father and to your Father.
Joh. 20, 17.

It is quite a beautiful text, which requires a whole sermon, but to speak briefly of it is the summa: Christ, risen from the dead, wants to be and be called brother to his disciples and to all believers.

These words should be written cheaply with large and golden letters, not badly on paper, nor in the book, but in our hearts, that they may live within. Go and tell my brothers. This may be a word that should cheaply make a Christian cheerful and stir and awaken him to love for Christ.

If someone could really consider how rich and comforting these words are, he would become drunk with joy and pleasure; as Mary Magdalene is drunk with devotion and love for the Lord. All that is in the world would stink before him: he would not make a god out of the wealth, money, goods, power, splendor and glory of this world, as the majority of the world unfortunately does. For he who believed with all his heart that Christ was his brother would go in vain leaps and say, "Who am I that come to such honors, and am and am called the brother of the Son of God? I am not worthy that such a great king and lord of all creatures should call me his creature, Gen. 18:27. Now he is not satisfied that I am and am called his creature, but also wants me to be and be called his brother. Shouldn't I be happy because the man calls me his brother, who is Lord over heaven and earth, over sin and death, over the devil and hell, and over all that may be called, not only in this world but also in the world to come? But our hearts are too small and narrow, and the consolation is far too great and even exuberant that we cannot grasp it, even though we hear and learn about it daily. But when these things fall into a heart and are grasped with faith, then it must follow that such a heart will become joyful and despise all that is in the world as vain filth and stink in the face of this brotherhood. But if a heart does not become joyful and glad, it is a sign that the same person has never heard this word "brother" or has never understood it; or, if he has heard and understood it, he has never accepted or believed it. (Erl. A. 50, 1434 f.)

It is not shameful in these times to cheat, but to be caught above cheating.
(Scriver.)

He who does not recognize God the Lord. He calls himself a Christian in vain.

Inaugurations.

On behalf of Mr. President Niemann, Fr. C. Strafen, Jr. was inducted on Sunday Judica at St. Thomas Parish, Harrtson Township, Van Wert Co, O., by the undersigned. G. F. C. S eemever.
Address: Rev. 6th Strseanir 1 Laelia P O VanWertOn O
On Sunday Judica, Father Ph. Fritze was introduced to his parishes (Vera and Vandalta) by the undersigned, assisted by Father Kössel. Louis J. Schwartz.
Address: Uev.?d. Lox 24, Vera, pallet 6o., IU.

Church consecration.

On Sunday Judica, the Lutheran congregation of St. John's in San Francisco, Calif. consecrated its church to the service of the Triune God. The celebratory preacher was Mr. Bühler, the altar service was performed by Fr. J. H. Schröder.

Conference - Displays.

The Pastoral Conference of the First District of Minnesota will meet in Aesung America, Minn., April 23-25, due to special circumstances. - Please register with Father Streckfuß. Bro. Sievers.

On May 1 and 2, s. G. w., the South Dakota Pastoral Conference will meet at the church of Mr. P. Laux at Wentworth, Lake Co, Dak. A. H. Kuntz.

The Buffalo Pastoral Conference will meet, s. G. w., May 14 and 15 at North Ridge, Niagara Co., N. N" - The brethren must all be at Lockport by 6 o'clock in the evening on May 8, from where they will be picked up at Erie Depot from Mueller's Hotel. A. C. Kuss.

New York and New England Pastoral Conference, May 14-16 tn Rockville, Conn. - Mr. P. O. Hanser asks for early registration. A. Krafft.

The mixed Southwestern Minnesota Pastoral Conference will meet, w. G., May 14-16, under the direction of Mr. P. G. Albrecht, Jordan, Scott Co, Minn. - Subject: exegesis on 1 Pet. 1. Speaker: Fr. Rubel; substitute: Prof. O. Hoyer. Preacher: Fr. Pöthke; substitute: Fr. Ross. Confessional speaker: Fr. Fischer; substitute: Fr. Grabarkewtz. -Registration at least 8 days in advance bet P. G. Albrecht, H. C. Kuntz.

The Western Kansas Pastoral Conference will meet May 15-19 at Fr. Mencke's church on Lyons Creek. - Registration is required with the local pastor.
C. R. Kaiser.

For your consideration.

The Distribution Commission will meet, s. G. w., Tuesday, May 28, forenoon, 9 o'clock, at the ConcordtaSeminary, St. Louis, Mo. H. Sprengeler.

The Michigan District

of the German Lutheran Synod of Missouri, Ohio and other states will meet, s. G. w>, from May 8 to 14 at the congregation of P. Jos. Schmidt at Saginaw City, Mich.

Everyone is expected to notify the local pastor of his coming at least 14 days before the synod begins. Whoever fails to do so is assumed to have no free accommodation.

Main works: 1. the freedom from the Sabbath of the Old Covenant, which Christians have through the Gospel. 2) How are Christians raised to love activity?
W. Burmester, Secretary.

The Illinois District

The Lutheran Synod of Missouri, Ohio and other states will meet, s. G. w., from Thursday, May 16, to Wednesday, May 22, at Immanuel's Church, Chicago, Ill.

Subject of the doctrinal negotiations: On the Benefits and Blessings of Reading the Bible.

Immediate registration, indicating whether quarters or just lunch are desired, is requested by the local pastor,
Uev. I.. Uoelter,
6orn6r^ .vs. L 12ttt 8tr., OkieuoAO, IU.
Mr. P. C. Eißfeldt will do everything necessary to obtain a fare

Requests for teachers.

The seminary in Addison hopes to be able to release 40 students with the certificate of sufficient maturity into the school office in the coming June.

The honorable pastors whose congregations intend to appoint one of these candidates as a teacher are kindly requested to inform the undersigned of this intention by postcard by May 11 at the latest. A questionnaire will then be sent to them, through which the local teachers' college will request various necessary information.

However, vocations, accompanying letters and proof of the urgency of the applications in question are not to be sent to the undersigned, but solely to the honorable district presidents, who will presumably meet at the end of May to determine the positions that absolutely must be filled.

Addison, Ill, April 11, 1889. E. A. W. Krauss.

To the Municipalities of the Eastern District.

In the synodal report of the Eastern District of 1888 the following resolution is found: "We send our greetings to the English congregation in Baltimore with the assurance that, if in due time... will ask for help for a church building, we want to keep our given promise to the best of our ability." (S. Report 1871, p. 71.)

The congregation in question, which is progressing quite well, has to move out of the rented lodge hall, which is on the third floor above a livery stable. It can buy a chapel with church and school rooms for -5000.00. This sum must be raised by July 1889. This is beyond the strength of the small community. It is now asking for support. The undersigned therefore reminds the members of our district of the above promise, which was made in the conviction that it is our duty to start and promote English missions in our midst.

Funds may be sent to the Treasurer: Philipp C. Tretde, No. 405 S. Bond St., and to the Rev.: Wm. Dallmann, 220 N. Mount St. P. Brand, Pres.

Entered the "äffe of the Illinois District:-

Synod Fund: From Fr. Mueller's congregation in Ehester -9.05. Collecte on Palm Sunday at Trinity Cong. at Springfield 29.00. (S. -38.05.)

PoorStudentsinSpringfield: Thanksgiving Offering by Wilh. Büscher through Fr. Liebe 2.00. Gem. Fr. Döderleins in Homewood 7.70. R. Hacker through Fr. H. Brauer 1.00. Through Kassirer Frye for Zoch 4.50, for poor students 3.75. (S. -18.95.)

Inner Mission: F. Dabelstetn by Fr. Succop 5.00. Fr. Luecke's Gem. in Jefferson 8.35. Peter Vetter of Illinois City by Fr. Mennicke 2.00. (S. -15.35.)

Negro Mission: Mrs. W. Kolb through Fr. H. Brauer 5.00. Miss Chr. Schweer through teacher A. Albers 1.00. P. E. Kirchner's school children 1.00. (S. -7.00.)

Widow's Fund: Prof. Wyneken 5.00. Chicago Teacher's Conference by Teacher C. Köbel 18.00. (S. -23.00.)

Jewish Mission: From an unnamed by P. Pfothenhauer 1.00. F. Dabelstetn through Fr. Succop 5.00. From Fr. Great Gem. in Addison by L. Stünkel 2.00. (p. -8.00.)

Poor students tn Concordia: From P. Great Gem. in Addison for G. Franke: by F. Gehrke 10.00, H. Gehrke.50, Jüngl.- und Jungfr.-Verein 10.00. (S. -20.50.)

OrphanagebetSt. Louis: Mr. Ch. Stallmann tn Ehester by P. Müller 5.00.

Building fund in Addison: from P. J. C. H. Martin's comm. in Waltham, Minn, 15.00.

For publication of the en-li schen hymnals: R. Gahl through Fr. Succop 5.00.

Gem. tn Hillsboro: Gem. P. Müllers tn Ehester 5.00.

Gem. tn North Omaha: P. Wessel's Gem. in Nokomts 20.00. P. Loßner's Gem. in Lake Zurich 6.55. P. A. Wagner's Gem., Chicago, 19.65. (p. -46.20.)

Orphanage in Addison: Mr. F. Teske through Fr. Sapper 5.00. Through dens. by Mr. J. Jakobs, Jr. 5.00. Through dens, wedding collect at W. Runge, 8.00, W. Schwartz 6.15. Fritz Ebers, Sr. through Fr. Liebe 1.00. Miss Mina Faße through Fr. Loßner 2.00. (S.-27.15.)

Gem. tn St. Paul: Gem. Fr. Müllers in Ehester 5.00.

Medical expenses tn Springfield: P. Döderlein's Gem. in Homewood 8.64. Subsequent by Prof. Wyneken 1.00. Mrs. C. Warneke of P. Wunders Gem. 5.00. (p. -14.64.)

Pilgrim House in New York: Fr. Mueller's Gem. in Ehester 10.00.

German Free Church: L. Häger by P. Succop 1.00.

Poor students in Fort Wayne: Mr. Ch. Stallmann in Ehester for E. Deffner 5.00.

Poor students in St. Louis: Mr. W. Kolb through?. H. Brauer for Engelbert 5.00. From the missionary fund of the congregation in Beardstown for Büscher 10.00. Young Men's and Young Women's Association of the congregation in Addison for Bäder 10.00. From the "Liturgische Monatsschrift" through Fr. Merbitz for Büscher



Revenue to the Kansas district treasury:

Internal discord: By Praeses Pennekamp of the vacant congregation at Lyons Creek -12.50. P. Lübke's congregation at Templtn 1.75. By P. Hafner at Leavenworth, ChristenlehrCollecte, 6.66, by Mrs. Aerger 1.00, by sundry 1.49. By P. Rauh at Denver, Col, by N. N. .35, G. Scheffel 2.00. by P. H. C. Sennes Gem. at Alma 12.70. by P. J. H. F. Hoyers Gcm. tn Hanover 8.80, by H. Ch. Meyer 10.00. by P. Obermowe's Gem. at Ellsworth 3.00. by P. H. F. Eggert's Gem. at Carson 2.00. by P. Hafner at Leavenworth 2.50, Christenlehr-Coll, 3.00. (Summa -67.75.)

Progymnasium in Concordia: by P. J. H. Fischer in Hepler of Father Frederick 5.00. by P. Rauh in Denver, Col, infant baptism coll. with P. F. Grote, 4.25. by P. Keller's Gem. in Palmer 3.75. by P. J. H. Hamm, ges. tn two sr. Gemm., Dodge City and Offerd, 7.00. (S. -20.00.)

Widows and Orphans Fund: From Unknown in Leavenworth 5.00. Fr. Keller's Gem. tn Palmer 5.00. Praeses Pennekamp's Gem. in Topeka 9.50. Fr. Hafner's in Leavenworth 2.50. (S. -22.00.)

Orphanage near St. Louis: By Fr. Rauh in^Denver, Col. from whose confirmands 6.30.

Synod treasury: P. J. Klingmann's congreg. tn Argentine 5.01. P. H. Lüker's congreg. tn Pittsburg 4.20. By P. Rauh tn Denver, Col., of the Women's Association there 5.00. P. Stemmermann's congreg. in Humboldt 4.15. (S. -18.36.)

Poor students tn Concordia: Fr. Stemmermann's Gem. in Humboldt 5.00. By Fr. Kaiser tn Junction City, Hochzettscoll. at Kochsel-Hinz, Oct. 3 (S. - Oct. 8).

BaukassenConcordia: P. G. Polacks Gem. in Bremen 30.00.

Poor students in St. Louis: Through Fr. Rauh in Denver, Col. from the Women's Association there 5.00.

Poor Students in Addison: By Fr. Vetter in Atchison, High Zettscoll. at Schäfer-Purtzer, for Bro. Schäfer 8.10.

Correction.

In my receipt of February 4 read: For Negro Mission instead of "P. K. Müller's Gem. tn Lincolnville": from P. Kauffeldt's Gem. in

Income to the Southern District coffers.

since last receipt dated January 15, 1889.

Negro Mission in New Orleans: By P. G. Birkmann, Fedor, Tex. by O. Urban -5.00, Jak. Mörbe 1.50, A. Dube 1.00. By P. J. Kaspar, Giddings, Tex. by Aug. Meissner.50, N. N. 2.00. "C. E." at Warda, Tex., 3.00. By P. A. Wilder, coll. during synod at Klein, Tex., 28.05. By P. J. Kaspar, baptismal coll. at W. Kiesmann, Giddings, Tex., 2.30. (Summa -43.35.)

Inner Mission: By P. G. Birkmann, Fedor, Tex. by Jak. Mörbe 1.50. By Kassirer E. F. W. Meier from the general mission treasury, 500.00. By P. A. C. Michel, Coll. in Quincy, Fla., 1.45, J. F. Pfeffer 1.00, N. N. 1.00. By? I. F. W. Reinhardt, Coll. in Leesburg, Fla, 1.45, at Mannville, Fla., 3.46, Orlando, Fla., 1.55. Coll. of Zion congreg. at New Orleans 16.00. By P. S. Hörnicke, Lake Charles, La. tuition for January 1889 29.50; by J. Foltmer, McComb City 1.00. By P. L. Ernst, baptismal coll. with H. Krause at Lincoln, Tex, 1.35. By P. A. Donner, Honey Grove, Tex. coll. at Pottsboro, Tex. 2.00; contribution at Honey Grove, Tex. 10.00. By P. H. T. Kilian, Serbin, Tex. baptismal coll. at Ernst Zoch 1.00, at Georg Hannusch 1.25; wedding coll. at Matth. Matthiza 1.60. By P. C. E. Scheibe, Birmingham, Ala, Tuition 4.00. By P. J. F. W. Reinhardt, Orlando, Fla. coll. at Starke, Fla. 2.25, Jacksonville, Fla. 2.25, Mannville, Fla. 2.26. By P. S. Hörnicke, Lake Charles, La. tuition for February 1889 12.00. (P. -597.87.)

Widows and orphans: By Father G. Birkmann, Fedor, Tex. by Jak. Mörbe 1.00. By Father G. J. Wegen" in New Orleans 5.00. By Teacher F. Döpke in New Orleans 5.00. By Father C. L. Geyer, Serbin, Tex. baptismal coll. at Joh. Hendricks 2.50. By Father M. Leimer of Mrs. Schwede, Swiss Alp, Tex. 4.00. By Father H. T. Kilian, Coll. sr. Gem. in Serbin, Tex., 25.75. Surplus of a coll. during synod in Klein, Tex., 6.75. Teacher G. M. Schleier 5.00. By P. J. Kaspar, Giddings, Tex. baptismal coll. at J. Kieschmick, 2.25, Aug. Birnbaum 2.75, J. Kaspar 2.20, N. N. 1.00; wedding coll. bci A. Wedack 4.50. (P. -63.70.)

Orphanage in New Orleans (new construction): P. G. Btrkmann, Fedor, Tex. of, .50, wedding collecte at O. Weiser, 4.50. By P. J. Kaspar, Giddings, Tex. of, W. Meißner 1.00, coll. sr. Gem. 6.35. By P. G. J. Wegen" in New Orleans, from Gem. in Gotha, Fla-, 3.00. By P. S. Süß 1.00. by Mrs. A. Raacke 1.00. By P. S. Hörnicke, Lake Charles, La. by Mrs. Jens Hansen .25, Mrs. M. Lanagan 1.00. By P. L. Wahl, Coll. sr. Gem. tn Mobile, Ala. by P. A. Donner, Honey Grove, Tex. by P. A. Donner, Coll. sr. Gem. 2.50, Wittwe Ohr das. .50. Adam Schlei" tn Pottsboro .50, Mr. Sternberg .50. By P. L. Wahl, of the Woman's Club in Mobile, Asa., 10.00. By P. S. Hörnicke, Lake Charles, La., of Bro. Beyer.50, of Mrs. Josina Cordsen 1.00, Marie Jessen 1.00. By P. S. Hörnicke, Lake Charles, La., 1.00. By P. A. Wilder, Coll. sr. Cong. in Klein, Tex. 17.40. By Fr. G. J. Mueller, Rose Hill, Tex. coll. at children's service h. Evening 10.50. Coll. of Salems congreg. at Spring Creek, 16.35; Evensong coll. of St. John's congreg. at Cypress Top, Tex. 4.25. By P. L. Ernst, wedding coll. at S. Kieschmick's, Lincoln, Tex. 5.25. By Mr. Krug, Rose Hill, Tex. .50, Jak. Müller's. .50. (p. -101.85.)

Synodal treasury: By P. J. Kaspar, Giddings, Tex., baptismal roll by Th. Tönn, 3.15, by Joh. Jslet 1.35, by Kotters .65. By P. H. T. Kilian, Coll. sr. Gem. in Serbin, Tex., 24.25, Hockzeitscoll. at G. A. Böttcher 4.30. By teacher E. Leubner v. St. Petri-Gem. in Serbin, Tex., 10.10. By P. J. Trtnklein, Coll. sr. Gem. in Houston, Tex., 7.00. (p. -50.80.)

Student G. Pallmer (Addison): By teacher E. Leubner, wedding

Student C. Nagel (Addison): By P. C. L. Geyer, Serbin, Tex. baptismal coll. at A. Mörbé 3.00, Fr. Wernicke 1.50. (S. -4.50.)
Student H. Mary's (Springfield): By P. G. I. Muller, Rose Hill, Tex. from Mr. A. Roesel the. 3.00.
Student T. Zoch (Springfield): By P. H. T. Kilian, Serbin, Tex. baptismal coll. at G. Zoch 3.00, A. Kaspar 1.50. By k. G. Buchschacher of N. N. in Warda 5.00, baptismal coll. at A. Kaspar 2.00, Peter Hobratschke 1.00, Herm. Lehman 1.50, P. Z. .50. (S. -14.50.)
Student F. Siebelitz (Fort Wayne): By teacher A. C. Reisig of d. Joh.-Gem. in New Orleans for board money 15.00. Total -899.72.
New Orleans, March 15, 1889. G. W. Frye, Cassirer.
No. 38 8t. 8tr.

Incoming to the coffee of the Southern District
since last receipt dated March 15, 1889.

Orphanage in New Orleans: By P. P. Klindworth, Collecte sr. Parish at William Penn, Tex. by P. G. Birkmann, Baptismal Coll. at H. Röntsch, Fedor, Tex. by 1.50. By Cassirer E. F. W. Meier, St. Louis, Mo. by 3.00. (Summa -8.95.)
Synodal treasury: By Fr. M. Leimer, communion coll. sr. Gem. in Swiss Alp, Tex., 4.75.
Poor students in Springfield: by P. L. Ernst, Wed. scoll. at M. Spretz, Lincoln, Tex. 3.75.
Inner Mission: by P. L. Ernst of Joh. Symank, Lincoln, Tex. contribution, 4.00. by M. Schedler, Vicar, inShiner, Tex. contribution, 6.15. by P. A. Donner in Honey Grove, Tex. contribution for March 1889 10.00. coll. in Pottsboro 2.00, in Choctaw 1.45. by P. J. F. W. Reinhardt, coll. tn Orlando, Fla. contribution, 3.00. by P. G. Birkmann of Christ. Jacob, Fedor, Tex. of, 2.00. By I P. C. E. Scheibe, school fees, in Birmingham, Ala. of, 5.00. By P. Joh. Barthel, debit of loan to the comm. tn Hamltlton, Tex. of, 100.00. By P. S. Hörnicke in Lake Charles, La. of, school fees for March 1889 21.00. By k. G. Birkmann, coll. of comm. in Walburg, Tex. of, 7.15. (S. -161.95.)
Poor Students: By P. L. Wahl, Mobile, Ala. from Mrs. N. N. tn Chicago, Ill, 5.00.
Stud. G. Pallmer (Addison): By Teacher E. Leubner, Serbin, Tex. v. Miss Maria Jannasch 3.00, Aug. Wagner 1.00. (S. -4.00.)
Orphanage bet St. Louis; By teacher E. Leubner, Serbin, Tex. by Muthes Wukasch .25.
Negro Mission: By Fr. G. Birkmann from Christ. Jacob, Fedor, Tex., 2.00, by C. E. in Warda, Tex. for church building in P. N. 3.00. (S.-5.00.)
ProgymnasiuminNewOrleans: By B. M. Pohlmann of the Zion Congregation in New Orleans from Feb. 13, 1888 to April 1, 1889 18.75.
Stud. H. Förster (Fort Wayne): By P. G. Buchschacher, Warda, Tex. baptis. coll. at Joh. Mörbé, 3.50.
Deaf and Dumb Institution at Norris, Mich.: By k. G. Buchschacher, Warda, Tex. baptis. coll. at Aug. Medack, 2.00.
Stud. Emil Mörbé (Fort Wayne): By P. G. Birkmann, Fedor, Tex. baptismal coll. bet Joh. Mörbé, 3.75. Total -221.65.

Eivgekomme" in the coffee of the Western District:-

Synodal funds: From Zion's congregation in St. Louis through Mr. Goehmann -13.60. P. Rohlfing's congregation in Alma 8.55. (S. -22.15.)
Progymnasium in Concordia: P. Schwankovsky's parish in Baden 3.20.' By Kassirer Mangelsdorf 10.75. By Prof. Käppel, school fees, 25.00. Fr. Heyne's Gem. in Lake Creek 6.25. Fr. Pflantz's Gem. in Gordonville 7.00. Fr. Obermeyer's Gem. in Little Rock 26.00. (p. -78.20.)
Debt repayment: P. Rohlfings Gem. in Alma 7.25.
Inner Mission: By Kassirer Neldner from the German Free Church 2.50.
Negro Mission: Through Fr. Gräbner by Mrs. Schaden in Wright City 1.00. Fraul. Maria Renken in St. Louis .75. (S. -1.75.)
Jewish Mission: By Kassirer Neldner from the German Free Church 22.00.
Heathen Mission: Through Fr. Janzow in St. Louis by N. N. 5.00.
Emigrant Mission in Baltimore: By Fr. Gräbner from Mrs. Schaden in Wright City 1.00.
Emigrant Mission in New York: Fr. Demetrios Gem. in Emma 5.10.
Pilgrim House in New York: By Kassirer Neldner from the German Free Church 2.00.
Widow's Fund: St. Louis Teachers' Conference 6.75. By k. Rohlfing in Alma of W. Keßler 1.00. (p. -7.75.)
Orphanage near St. Louis: By P. Rehwaldt at Clarks Fork, wedding coll., 6.30. P. H. Steck's confirmands, surplus from "Blumengelde," 1.20. (P. -7.50.)
Orphanage near Addison: By KassirerNeldner from the German Free Church 1.00.
Hospital tn St. Louis: By Fr. Hanser in St. Louis from Wittwe S. Moser 1.00.
Deaf and Dumb Institution: By Kassirer Neldner from the German Free Church 1.00.
Poor students in St. Louis: By Father Janzow in St. Louis from J. F. Brockmann 5.00. By Father Gräbner from Mrs. Schaden in Wright City 1.00.
Poor students: By I P. Schmidt in St. Louis from N. N. 5.00, from Chr. Hagemann 2.00 for Haserodt. By k. Hanser in St. Louis from M. S. 5.00. (S. -12.00.)
Poor students tn Springfield: by Fr. Janzow in St. Louis from the

Poor students at Concordia: ForBundenthal from k. Michels in New Haven 1.50, by sr. Gem. 3.50. By Kassirer Mangelsdorf 3.10. By Fr. Rohlfing in Alma from W. Keßler 1.00. (S.-9.10.)
Gem. tn Omaha, Nebr.: By 1>. Hanser in St. Louis by Wittwe S. Moser 1.00. Mrs. Goedecker 2.00, Mrs. E. K. 4.00, F. Moeller 1.00, Wittwe Scheifelen.50. (S. -8.50.)
St. Louis, April 16, 1889. H. H. Meyer, Cassirer.
2321 N. 14th 8tr.

Cash Report Who the Schönewald Foundation

from April 1, 1888 until then 1889.

1st intake.	
In cash according to previous settlement- ...	420.40
To pensions123300
	----- -1653.40
2nd edition:	
Wittwe Schönewald-60000
Insurance	101.88
Taxes	204.32
Repairs	90.43
Building fund from the year 1887 to 1888	210.20
k. C. M. Wrath for poor students	117.36
Building fund from the year 1888 to 1889	117.35
Administrative expenses	1.66
	----- -1443.20
In coffee	-210.20
Cleveland, O., April 12, 1889, J. H. Niemann.	
Checked and found correct:	Friedrich Eath

For the household in Cancardia

received: From I P. Biltz' parish from J. Kammeier sausage, meat, 1 side bacon, eggs; Bro. Rabe 1 ham; H. Stürmer 10 chickens, butter, green beans, several dozen eggs, 1 shoulder; H. Schuhmacher 1 gallon molasses, sausage; Chr. Brandt meat; M. Freking 1 shoulder, 5 doz. Eggs, 2 gall. Apple butter; H. Kröncke 1 sack potatoes, 2 gall. Apple butter; J. Neid 1 pot of sauerkraut, 1 gall. Apple butter, turnips; P. Schüffelmann 1 p. apples; L. Meyer 1 p. wheat; G. Fricken 1 p. do.; H. Ludwig 1 p. potatoes; H. Wolters 1 do.; W. Hartmann 1 p. grain; H. Kück 1 ham; Chr. Freitag 1 p. apples; Fr. Kück 1 do., 1 p. turnips; F. Dedeker 1 gall. Vinegar, j p. apples; Bro. Freking 1 do., 1 pot apple butter, 1 shoulder, butter; J. Freking 1 gall. Beans, ä p. wheat, 1 p. cart, 1 ham, meat, baked apples, onions; H. Brockmann 1 side bacon, 1 p. cart; F. Niemeyer 1 bush. Wetzen, 1 side bacon; Bro. Brockmann 2 gall. Apple butter, turnips; H. Schüffelmann 1 shoulder; H. Schlüter 1 ham; W. Bergsiegel 1 p. cart, j p. apples; H. Ehlers 1 p. do.; Wittwe Niemann 1 p. do-, 1 side bacon, 6 chickens; Wittwe Ziegenbein 1 p. cart, 1 shoulder, 1 ham; H. Thieß 1 pot of sauerkraut, 1 p. apples; Bro. Ehlers 1 shoulder, 1 side bacon; J. Kolster 1p. Wheat; A. Brockmann 1 do.; H. Keßner 1j bush. Wheat; H. Kück 1^ Bush, do; Th. Lütjen 2 do.; O. H. Freking 2 do., 1 gall. Molaffes; G. Schütt - .50; J. Schütt.50; Th. Busch 1 p. turnips; 1 p. cart; V. Wodrtch 20 lbs. meat; Dietr. Freking 1 p. cart; H. Bruns 1 p. apples, turnips; Chr. Holster 1 shoulder, 2 doz. Eggs; G. Freking 4 gall. Molaffes; M. Bergmann 1 p. cart.; L. Scharnhorst 1 p. grain, 1 p. wheat; H. Schröder 2 p. grain; Ad. Gieseke 1 do.; C. Wolters beef; J. Vogt Sr. Turnips, apples, meat; Mrs. Bräcklein apples; Bro. Bartmann L Co. 5 m. oil cloth; C. Bergmann 1 wall clock; H. Driver ä S. flour; I. Kröncke 5 ad. Oeltuch; H. Bäpler 1 S. flour; Deke <L Bergmann 1 5 gall. oil can, 5 gallons coal oil; M. Bruns turnips; C. Rathert sausage; H. Lohöfner 2 gall. Fat; L. Tegeler 1.00; J.Päper.25; W. Tägtbühring 1.00; J. Vogt, Jr. .50; L. Mehl .50; F. Kofer .50, C. Bruncke .50; A. Bruns 1.00; F. Bräcklein .50; L. Meyer .25; Ch. Rathert .50; W. Frerking 1.00; C. Kröncke .25; F. Kück .50. by Kassirer J. C. Bahls from the Nebraska Dtstrict 7.01.
Concordia Mo April 5 1889

Income from January 1, 1889 to March 31, 1889:

For the emigrant mission:

By Kasflrer J. C. Bahls-10.25. Kassirer C. Spilman 18.75. A. Harder 2.00. N. N. 1.00. Kassirer E. F. W. Meier 401.04. H. Klatt2.00. Gottl. Minkus 1.00. Mrs. Gräser 2.00. Kassirer D. W. Röscher 27.68. Kassirer C. Spilman 18.09. Kassirer H. Tiarks 41.09. Aug. Grenz 1.00. Kassirer C. Spilman 9.71. Kassirer D. W. Röscher 11.50. Mrs. C. F. Hoppe 2.00. I. M. Hertlein 2.00. (Summa -551.11.)

For the Pilgrim House:

By Kassirer J. C. Bahls 5.00. P. Krafft 1.00. Cath. Volk 3.00. P. Busse .20. J. Morch 5.00. Kassirer E. F. W. Meier 74.35. Kassirer D. W. Röscher 22.00. Kassirer C. Spilman 5.00. Kassirer H. Tiarks 16.01. Kassirer H. H. Meyer 9.65. Fräulein Strathemeier 2.10. KassirerC. Spilman 5.00. Kassirer D. W. Röscher 12.20. (Summa -160.51.)
Non-interest bearing loans received -4401.41. Reclaimed 741.00.
From the Virgins' Association in P. König's parish 36 pot covers.

For the English Lutheran Misston received through Prof. M. Günther of N. N., Kirkwood, Mo., - .50, from Mr. Bro. Müller of P. O. Hanser's congregation 1.00.
St. Louis. April 6. 1889. C. F. Lanoe. Cassirer.

<div>Report of the Casfirer of the General Synod</div> <div>From April 1, 1888 to April J, 1889.</div> <div>Synod Treasury.</div> <div>Intake:</div> <div>From the Illinois District by Cassirians H. Bartling and J. S. Simon-6593.69</div> <div>From the Middle District by Kassirer D. Röscher 5363.74</div> <div>From the Eastern District by Kassirer C. Spilman 3096.95</div> <div>From the Wisconsin District by Kassirer C. Eißfeldt-3001.22</div> <div>From the Western District by Kassirer H. H. Meyer 2763.80</div> <div>From the Michigan - District by Kassirer Chr. Schmalzriedt 2254.96</div> <div>From the Iowa District byCassirerH . Tiarks - -95000</div> <div>From the Nebraska Dstrict by Kassirer J. C. Bahls73729</div> <div>From the Minnesota and Dakota Districts through Kas. sirer T. H. Menk 591.81</div> <div>From the Southern District by Kassirer G. W. Frye 280.00</div> <div>From the Canada District by Kassirer G. Renfer 161.63</div> <div>From the Kansas District by Kassirer Mangelsdorf 144.00</div> <div>From the California and Oregon Dstrict by Kas sirer J. H. Hargens 52.00</div> <div>Repaid by a delegate 14.00</div> <div>-26005.09</div> <div>Surplus of Concordia Publishing41723.75</div> <div>-67728.84</div> <div>Debt on April 1, 188910200.59</div> <div>-77929.43</div> <div>Issue:</div> <div>Debt April 1, 1888-27577.59</div> <div>Salary to President Schwan 1959.96</div> <div>Salaries of professors & superintendents: in St. Louis6699.84</div> <div>at Fort Wayne8175.22</div> <div>in Springfield4499.74</div> <div>in Addtson7599.60</div> <div>in Milwaukee5599.68</div> <div>Pension for Prof. Schaller 420.00</div> <div>Pension for Prof. Biewend 250.00</div> <div>Pension for Prof. Lindemann 300.00</div> <div>Pension for Mrs. Peacock 100.00</div> <div>Pension for R. F. Brunn250.00</div> <div>St. Louis Library206.35</div> <div>Library in Fort Wayne200.00</div> <div>Library and apparatus in Addison 100.00</div> <div>Cabs in St. Louis538.00</div> <div>Interest on borrowed money363.97</div> <div>Travel expenses of the General Praeses, delegates, etc. 427.16</div> <div>Spent by supervisors: in St. Louis 2000.98.</div> <div>at Fort Wayne2461.61</div> <div>in Springfield3180.33</div> <div>in Addison 3474.17</div> <div>in Milwaukee1528.68</div> <div>Other expenses for books etc. for the Dstrictskassirer 16.55</div> <div>-77929.43</div> <div>L. Seminary Construction Cashier in Addison.</div> <div>Intake:</div> <div>Balance of the treasury on April 1, 1888P7506.88</div> <div>From the Illinois District by the Cassirians H. Bartling and J. S. Simon-1823..... .13</div> <div>From the Middle District by Kassirer D. Roscker 1380.37</div> <div>From the Eastern District by Kassirer C. Spilman 751.80</div> <div>AuS to the Wisconsin District by Cassirer C. Eißfeldt 386.14</div> <div>From the Michigan District by Kassirer Chr. Schmalzriedt376.32</div> <div>From the Western District by Kassirer H.H. Meyer- 288.86</div> <div>From the Iowa District by Kassirer H. Tiarks ... 267.39</div> <div>From the Minnesota and Dakota Districts by Kassirer T. H. Menk200.71</div> <div>From the Nebraska - District by Kassirer J.C. Bahls 40.25</div> <div>From the California and Oregon Districts by Kassirer J. H. Hargens 40.00</div> <div>From the Southern District </div> <div>From the Kansas - District..... </div> <div>From Canada District </div> <div>5554.97</div> <div>-13061.85</div> <div>Out would give:</div> <div>For the construction of the Wtrthschaftsgebäude-1261469</div> <div>Balance of the treasury on April 1, 1889-447.16</div>	<div>0. college construction fund in Milwaukee.</div> <div>Intake:</div> <div>From the Wisconsin District by Kassirer C. Eißfeldt - 912.68</div> <div>From the Middle District by Kassirer D. Röscher 599.10</div> <div>From the Illinois District by Cassirians H. Bartling and J. S. Simon406.71</div> <div>From the Michigan District by Kassirer Chr. Schmalzriedt .172.74</div> <div>From the Minnesota and Dakota Districts by Kassirer T. H. Menk138.18.</div> <div>From the Iowa District by Kassirer H. Tiarks - -8963</div> <div>From the Nebraska District by Kassirer J. C. Bahls 73.00</div> <div>From the Western District by Kassirer H. H. Meyer55.00</div> <div>From the Eastern District by Kassirer C. Spilman 50.00</div> <div>From the California and Oregon Districts </div> <div>From the Southern District..... </div> <div>From the Kansas - District </div> <div>From Canada District..... </div> <div>- 2497.04</div> <div>Debt April 1, 188916136.79</div> <div>-18633.83</div> <div>Issue:</div> <div>Debt April 1, 1888-15204.88</div> <div>Spent by the supervisory authority for Buildings3428.95</div> <div>-18633.83</div> <div>v. Fund for poor sick pastors and teachers.</div> <div>Intake:</div> <div>Balance of the treasury on April 1, 1888-821 .41</div> <div>Of the district treasurers223.76</div> <div>-1045.17</div> <div>Issue: Support for pastors and teachers-73500</div> <div>Balance of the treasury on J. April 1889-310.17</div> <div>L. Heathen Missions - Caste.</div> <div>Intake:</div> <div>Balance of the treasury on J. April 1888-982460</div> <div>By the District Treasurer378.48</div> <div>-10203.08</div> <div>Issue:</div> <div>To student Richard Oertel-17000</div> <div>To R. F. Sievers seu. for missionary purposes. 80.00250.00</div> <div>Balance of the treasury on J. April 1889-9953.08</div> <div>I". General Inner Mission Fund.</div> <div>Intake:</div> <div>Balance of the treasury on J. April 1888-70190</div> <div>From the Illinois District by the Cassirians H. Bartling and J. S. Simon-2811..... .58</div> <div>From the Middle District by Kassirer D. Röscher2199.92</div> <div>From the Eastern District by Kassirer C. Spilman . 83.27</div> <div>From Michigan District by Kassirer Chr. Schmalzriedt 41.00</div> <div>From the Western District by Kassirer H. H. Meyer . 1.18</div> <div>From the Iowa District by Kassirer H.Tiarks .50</div> <div>Bequest of the blessed J. H. P. Willharm from Crete, Ill 1019.44</div> <div>6156.89</div> <div>-6858.79</div> <div>Issue:</div> <div>To Minnesota and Dakota District -.-2225.00</div> <div>To the Nebraska District 1575.00</div> <div>To the Southern District 1425.00</div> <div>To the Western District 900.00</div> <div>To the Iowa District 250.00</div> <div>To Kansas District 125.00</div> <div>6500.00</div> <div>Balance of the treasury on J. April 1889-358.79</div> <div>Compilation of all the contos kept by me in the ledger of the Synod, from which the debt of the Synod is derived.</div> <div>The Synod owes:</div> <div>Borrowed against notes-2328940</div> <div>To the treasury for Heathen Mission9953.08</div> <div>To the Fund for General Inner Mission.....358.79</div> <div>To the Jewish Mission Fund3786.03</div> <div>Surplus for construction in Addison447.16</div> <div>In legacies given to it for specific -purposes10016.87</div> <div>Surplus for vr. Walther collected travel expenses. 684.87</div> <div>To the fund for sick pastors and teachers 310.17</div> <div>Received for an organ in the Concordia Seminary in St. Louis237.55</div> <div>Submitted for a Luther memorial in St. Louis.... 247.90</div> <div>To various municipalities and individuals 125.81</div>
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The synod, on the other hand, has good:	
To securities-507725
Bequest from Dr. Seyffarth, in the hands of the Supervisory authority in St. Louis	1000.00
Receivable from a municipality	3582.22
In cash of the general treasurer	13154.19
In checkout at the Springfield Board of Supervisors	158.87
In cash of the supervisory authority in Addison	75.67
In cashier's office at Fort Wayne supervisor's office	37.05
Miscellaneous	35.00
<hr/>	
-23120.25	
- 4 9 4 5 7.63 2 3	
1 2 0 2 5	

Present debt of the synod P26337.38

St. Louis, April 1, 1889.

E. F. W. Meier,
Treasurer of the General Synod.

For poor students the undersigned received with heartfelt thanks: through Mr. M. C. Barthel from Mr. C. Helms, Oregon, -4.00; by Mr. U. Kreth, Herington, Kans. communion collecte 4.75; by Mr. P. Wtllner, Qutncy, Ill, 4.60; by Mr. U. M. T. Holls, Honey Creek, Mo., 8.00; by Mr. P. Birkner from Mrs. Roüing 1.00; by Mr. IL. Storm, Friedensau, Nebr., ges. at wedding of Mr. Joh. Albrecht 10.00. F. Pieper.

About Worker Connections.

Some readers will be grateful if we remind them in this time of strikes of this pamphlet, which contains an excellent paper by Prof. Stöckhardt on the workers' question. It clearly shows that the actions of the workers' unions violate the holy commandments of God. From the theses we highlight the following: "Their constitutions and general practice prove.... that they transgress the limits of the labor profession, that the workers aim to control as much as possible the craft and business in which they work. Nor are these workers' associations free from communist, socialist and revolutionary ideas. They therefore violate the orders of the fourth commandment." "The workers' associations demand from their members unconditional obedience to the orders of the supreme authority, unconditional submission to the decisions of the majority, and make their members obligated to this as soon as they join. If a Christian enters into such a commitment, he harms his conscience and sins against the first commandment." "The workers who join such an association and thus declare themselves willing to strike on command under all circumstances, thereby put their bread and earnings and the welfare of their family at stake, and neglect the duties which the fourth and sixth commandments impose upon them." "The members of these associations disadvantage and harm in every possible way those employers who are not at their beck and call, as well as those of their employees who go other ways, exert coercion and pressure on friend and foe, and under certain circumstances do not shy away from brute force. In doing so, they violate the fifth, seventh, eighth, ninth and tenth commandments. Even if Christians who belong to these associations refrain from such gross excesses, according to the Scriptures they make themselves partakers of other people's sins through their membership.

The above pamphlet is available from the Luth. Concordia Publishing House, St. Louis, Mo. price: 10 cents postage paid.

Correction.

In No. 2, p. 13, column 1 above, it should read:

When he traveled to Rainham, Ont. accompanied by student Hugo Hanser, to solicit the pastor there for a job (in the winter of 1855 to 1856), he stayed in Buffalo through Sunday.

Addresses changed:

Rev. 8. vurmellkelckt, 8uivreue6, Nebr.

Rev. ck. 8. 8eüroecker,

2703 Lll8siou 8tr, 8uu 8ruvei8eo, Oü.1, Rev.

ck. Dxilllriein, 2101 l'rulllUin ^ve., 8t. 8oul8, Llo. Rev. 8. tVoltmuu, Lox 69, W^tüelck, ütaryuette 6o., iVi8. ck. Ruu8eüert, 33 Oeuter 8tr., 81.

The "Lutheran" is published every fourteen days for the "annual" cost of one dollar for current subscribers, who must pay the same in advance. Where the same is "brought home" by carriers, the subscribers have to pay WCentS carrier's wages extra. To Germany, the "Lutheran" is sent by mail, postage paid for -1.26 ver".

Brtes" which" business, orders, cancellations" funds "e. contain" find at the address: l "ntd. oonvoräiu legacy (Ill. 6. Lartkel, ^xent), Lorver ot Lllawl 8tr. L Incilan" 8t. L "orus, blo. to send anher".

However, those that contain notices for the paper (articles, receipts, adverts, etc.) will find the address: "Lntd "r "ner", voaooräla 8vn "l "ar^, a" the Nedartia" z" sende".

Lutereck st tde kost OKee st 8t. Louis, Llo., u" seeollä-oIL " mother.



Herausgegeben von der Deutschen Evangelischen
Medigirt von dem Lehrer-Gesamtvorstande

45th Volume.

Monument of honor

of the blessed

Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

Gnadenwahlstreit - From Walther's Letters.

From the second scripture we quote the beautiful conclusion in which he clearly explains the doctrine of the election of grace even to the most simple: "Do you, beloved reader, already stand in faith, or not? - If you are not in faith, then I must advise you ... If you are not in faith, I must advise you not to concern yourself with the "mysterious" doctrine of the election of grace. In this faithless state of yours, you need to be taught the first letters of the divine words. The doctrine of repentance and conversion is what you need. - But if you are already in the living faith by God's grace, let me ask you further: Did you give yourself your faith? - You will say, "No, I have not been able to do anything to obtain a living faith through the word of the gospel, and I have not come to the word, but the word has come to me. - Well! But do you think that you came to faith only by chance? - You will undoubtedly answer, "Oh no; if I meant that, I would have to be a pure pagan; nothing happens by chance. - Well then, let me ask you further: To whom then do you owe it that you have come to faith through the Word? - You say, "I owe this entirely to the mercy of God and the most holy merit of Jesus Christ. It was God who, like Lydia, opened my closed heart so that I paid attention to what I read and heard from God's Word. I truly did not deserve this with anything. For the sake of my many sins, I would rather have been worthy that God had neither called me nor brought me to faith, but rather that he had let me die and perish in my sins. My



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., May 7, 1889.

No. 10.

My own conversion is a secret to me; I only know that much, that I have done nothing for it. - Do you think that God only thought of bringing you to faith at that time, when your eyes went out, when you recognized your misery and God's grace in Christ, came to faith and became a different person? - You will say: How could I mean that! For I know from God's word that God has not only foreknown all the good things he does in time, but has also foreknown them from eternity. - So now let me ask you just one thing: Do you also hope to be saved?- You will answer: Yes, I hope so. If I did not hope so, I would have to reject Luther's "Christian Questions"; then I would not even be able to recite the third article with the whole holy Christian church in firm faith, in which it says: "I believe. . an eternal life' and not speak with our catechism: "I believe ... that God will give me, together with all believers in Christ, eternal life; this is certainly true? And my dear Lord Jesus Christ says: "My sheep hear my voice, and I know them, and they follow me; and I give them eternal life; and they shall never perish, neither shall any man pluck them out of my hand". (John 10:27, 28.) How, then, could I doubt my blessedness? - Rightly so, beloved reader! - Behold, then, in very brief words you have the whole doctrine of the election of grace as in one summa. For this and nothing else is what the Concordia formula teaches about the election of grace and what we teach with it, and only that which is not in accord with this simple doctrine rejects that our confession and we with it. If, then, you cannot find yourself in the many disputations that are now being made orally and in writing about the election of grace, be of good cheer! If you remain in that simple faith, you have the right doctrine of the election of grace, even if you have never heard of the word "election of grace" in your life! In this faith let yourself then also

nothing can mislead you! . . . Just stick to that little saying in which God the Lord Himself says: "Israel, you are bringing disaster upon yourself, for your salvation is with me alone. (Hos. 13:9.) From this golden saying turn not aside to the right hand, nor to the left: so walk thou in the right course, and the end of this thy path of faith shall be eternal blessedness." (p. 57 f.)

We cannot refrain from sharing a letter that he addressed to a member of one of our congregations, who admonished him to abandon the Calvinist doctrine that we had fallen into*). The letter reads:

St. Louis, Mo, March 29, 1881.

My dear sir -!

Yesterday I received your dear letter of the 26th of this month. I thank you for it from the bottom of my heart. I see from it that you are serious about your blessedness and about the pure divine truth. May God keep you in this sense by His grace until the end. But I was especially pleased that you fulfilled my request to the readers and made a fervent intercession to God for me, a sinner. God reward you for this. As confidentially as you have written to me, I will now also answer you in confidence. Do not think that I am a mere head scholar. Already 50 years ago, by God's grace, I came through a long and heavy anguish of my heart to the realization of the end of my sin and then, through God's Word and the Holy Spirit, to a living realization of my Savior. And now that the sorrowful election of grace has broken out, I cry and weep day and night on my knees to God that he will not let me fall into error, but will let me know the truth and keep me in it until my end, which is no longer far away, for I am already in my seventieth year. But God makes me ever more certain that the doctrine I profess is right. For it is written in God's Word and in the faithful confession of our righteousness.

*The member had changed his mind before he received Dr. Walther's answer.

bigen Lutheran Church. I am surprised that you as an experienced Christian, as I believe, do not also have this insight. My teaching is that believers have to thank God's mercy and His eternal counsel in Christ alone that they have been torn out of the world and have come to faith; do you not also have to say this? Have you given yourself the true faith? Or did you become a believer only by chance? But if God has brought you to faith, must not God therefore have decided from eternity to bring you to faith? You will certainly say yes to this. Well, this and nothing else is the choice of grace.

Unfortunately, many godly Christians are now being misled by all kinds of sophistry. Do not let yourself be misled and speak with that song to the glory of God, to whom alone all glory is due:

You have also chosen me in Christ from the depths of the floods, so that I have never lacked any good; And that I might be your own, You have also, out of great faithfulness, starched me with my father's rods.

(See our hymnal No. 220, verse S.)

I have written another little booklet; when it is printed, I will send it to you if you wish.

Greetings to you in the Lord JEsu

Your brother

C. F. W. Walther.

It hurt Dr. Walther that a student of his provoked the fight against the doctrine of free grace and students of his blew his trumpet. On January 25, 1880, he wrote to the pastor, now director Ch. H. Löber: " ... You can imagine how much we were saddened by his appearance here. We pray to God day and night that He will take away the terrible trouble that has been given; but we are also confident, for we know that although we cannot preserve the church and its blessings, the Lord has promised to do so."

Under June 15, 1880 he wrote to his old friend, P. Bünger sen.-.

-----"I am also pleased that you do not believe the rumor that I have already given in on one point. As much as I would like to do so, if God's word permitted it and peace could be bought with it; but up to now nothing that has been brought forward against our teaching has been able to convince me of an error. My conscience is caught in God's word; but to do anything against it is -neither safe nor advisable', as Luther said at Worms.

"Until death, for which I long very much. Yours

C. F. W. Walther."

On January 21, 1881, he wrote to the same regarding the doctrinal dispute:

"My dear old trusted friend and brother in the Lord! "Thank you very much for your brotherly encouragement. Now, when one hears so many things that are defeating, such encouragement is of double value, it is a fresh drink in the sandy desert with sunburn. ----- After finally being in

If it has become clear to us in Milwaukee that the electoral dispute can only lead to victory by way of a decisive struggle on our part, then an alp has fallen from our hearts. Until now, nothing was more embarrassing to us than not knowing how to act in order not to be partly responsible for a schism. This uncertainty is now gone, and that gives us courage. For God, whose cause is ours, cannot possibly leave us stuck. Only continue to ask and plead with us that God will not let his light go out for the sake of our ingratitude. -----W."

The cry that Walther has only now brought up this doctrine is outrageous. Among many things that can be said against it, it should only be mentioned here that Walther and the other Saxon pastors, among others also the same pastor Löber,*) through the disputations with the candidate Kl., who misinterpreted Dr. Luther's writing against Erasmus: "That free will is nothing", were driven into the study of the doctrine of the election of grace on the basis of Scripture and the Concordia formula early on, even before the Missouri Synod came into being.

It gave Dr. Walther great joy**) that Satan did not succeed in destroying our synod - as the opponents hoped - that the doctrine of free grace retained the victory. The synod could continue its work in blessing, it could build itself up in peace and in the fear of the Lord after the elimination of all synergistic elements; yes, God granted it to carry out a special great work, the construction of a new seminary building here.

(To be continued.)

Should the secret engagements also take place and be valid?

Dr. Martin Luther's answer from a letter of January 22, 1544, to the Elector Johann Friedrich:

Most Serene, Highborn Prince, Most Gracious Lord! I humbly submit to Your Electoral Grace to know how the secret engagement wants to be broken again. ... But I have not known otherwise than that everyone knows, and is also commanded by E. C. F. G., that the secret engagements shall be bad nothing, dead and gone. And while I was sitting so securely, a judgment went out from our Consistory, which was based on a secret betrothal, that I was shocked and highly moved by it; whereupon I preached a strong sermon the next Sunday, that one should remain on the common road and way, which has been kept from the beginning of the world in the Holy Scriptures, among all pagans, also in the Papacy, and still continues, namely that the parents should give the children together with good consideration and will, without a prior betrothal: which has never existed in the world, but is a little fiefdom of the wicked pope,

*Sckreiber learned already in 1845 from the same Father Löber in confirmation classes that it is not right to say: "I am chosen because I believe", but that one should say: "I believe because I am chosen". - There were no people among us at that time who interpreted this "in view of faith" synergistically.

**) Dr. Walther also took great pleasure in the many letters of congratulations he received on his seventieth birthday (1881)."

The devil has given it to them, the power of parents, given to them by God and seriously commanded, to cancel, to tear apart, to cause disobedience against God's commandment and to cause countless confusions of conscience, as I have often experienced in the ministry, to steal and rob parents of their children, with their great sorrow and heartache, which they must suffer instead of the honors that the children owe them from God's commandment. Just as now M. Philip and his wife, where my sermon had not come, and had been almost too slow in coming, would have pined away for their son, whom even wicked boys had seduced, so that I had had great trouble to turn him away, or rather to deter him. I also remember the example of Duke Philip with his son, Duke Ernsten, and Starstedel's daughter, as E. C. F. G. know; I myself would have almost encountered such a thing in my house.

Because it is now certain that secret vows are nothing else, nor can be anything else, than a papal business and devil's gift against the will of the parents, that is, given to the parents against God's command and order, and great sorrow and heartache (as the devil's fruit must be) comes out of it with all kinds of confusion and danger to the conscience, and one can be well advised to marry with God and a happy conscience in the right way, I have preached in the pulpit. I could not and would not suffer it in this church of Christ, which is entrusted to me by God the Holy Spirit, as a pastor, to feed and teach, for which I will have to give account, nor take it on my conscience. So that a child cannot be betrothed, and if it is betrothed, it is just as much as not being betrothed, without many sins being committed in the vow.....

Accordingly, my most humble request to E. C. F. G. is that E. C. F. G., for the sake of God's salvation and that of the souls, would like their Princely Superior to do so again and anew. They should keep to the word and commandment of God (as they have done so far with great earnestness and zeal, by God's grace not without many and great journeys) against the pope and the devil, so that we may the more nobly, also by order of our sovereign, drive this devil, the secret vow, the cursed, damned, blasphemous business of the end-Christ, out of our churches and keep it out, so that the poor parents may keep their children and educate and care for them in safety. For where these words, which the consistory leads into the I vow to you, as far as my father wills, are to be allowed to stand, and the devil keeps such a hole, then the secret vow is unresisted, yes, is stronger than before; for how easily can one persuade a father, or deceive him, or break off a word for his mouth, through agility in innumerable ways, and without a father's heart being inclined to the son? That there is no other advice, but to recognize the secret vow for a devil's work C. F. G. and in all things God the Father, Son and Holy Spirit, praised forever, Amen. Tuesday after Fabiani 1544.

E. C. F. G. subservient

Mart. Luther.



(Submitted.)

About two liturgical gems of our hymnal

Schreiber would like to communicate this with the dear readers, since both are little noticed and even less used in our congregations. And yet, a frequent and increasingly blessed use could be made of them in church, school and home, as Schreiber knows from experience. These two hymnal gems find namely the **Te Deum** or the Ambrosian Hymn of Praise, no. 337, and the Litany or the Common Prayer of the Old Church, no. 368.

1.

The **Te Deum laudamus** or the Ambrosian Canticle.

In the Strasbourg hymnal of 1541 and 1560, as well as in other church books, this hymn is entitled: "The hymn of praise and confession of the true faith, **Te Deum laudamus**⁴ attributed to **St. Augustine and Ambrose**". According to an old legend, this hymn was miraculously composed during the baptism of St. Augustine by the bishop and church father Ambrose in Milan on the Easter night of 387. Without previous consultation, Ambrose and Augustine, full of joy in the Holy Spirit, are said to have sung the words of the same in turn before the assembled congregation, as if in a contest; Ambrose began (intonirt) and Augustine answered (respondirt) and finally concluded with the words: "In you we hope, dear Lord". The already joyfully moved mother of Augustine, Monica, who finally saw the conversion of her richly gifted son after so many prayers and tears, then exclaimed: "I prefer that you are now Augustine the Christian than if you were Augustus the Emperor! Of course, this is only a legend, as has long been proven. Since the Oriental Church used a similar hymn in Greek, it seems more likely that Ambrose translated it for the Milanese Church into Latin, the local language, and thus, as already known to the Church in this translation, or probably for the first time, sang it with joy at this baptism. Nevertheless, this matter proves how highly the hymn has been held from time immemorial, as it soon became common property of the occidental church.

The hymn was translated into German at an early date. Already in the seventh century there is an Old High German translation and from the year 1389 there is a prosaic translation. Similarly, it was sung in 1490 in a new translation, which begins with the words: "Dich, Gott, loben wir" ("We praise you, God"), when the city of Braunschweig organized a solemn thanksgiving service because of divine salvation from a great danger.

In 1529 Luther made it common property of the orthodox church of German tongue by a rhymed translation. According to Winterfeld, Luther also created the melody for it; according to others, he adapted an existing old church tune to the German text.

Like the Magnificat or the Canticle of the Virgin Mary, the Benedictus or the Canticle of the

The Te Deum belongs to the so-called Cantica, which includes the chants of St. Zacharias the priest and the Nunc Dimittis or the Canticum of St. Simeon. This is the name given to a number of special hymns, as distinct from psalmody or psalm singing and hymnody or sacred song. These are different forms and ways of sacred singing in public services, which the church has used from time immemorial for sweet change and edification, according to the words of the apostle Col. 3, 16: "Teach and admonish yourselves with psalms and hymns and spiritual songs.

Like these first martyrs, so Johann Heuglin when he was burned at Merseburg in 1527 for the sake of pure doctrine; so the Augustinian monk Flandrinus at Sorten in the diocese of Bar, when he was burned at the stake in 1528, having first prayed for his enemies, and so his fellow Flandrinus at Tournay, who, because he had taken off his monk's habit, married and preached against the papacy, had been condemned to death by burning. When he was finally promised life if he would at least declare his wife to be his concubine, he rejected such imposition with disgust, sang the Te Deum and went joyfully to the Pyre.

When the Lutheran churches, especially in the cities, still held those short daily morning and evening services known as Metten and Vespers, for which Veit Dietrich wrote his Summarien zu den fortlaufenden Schriftlectionen (Summaries to the Continuous Scripture Selections) and then the Altenburger Bibelwerk (Altenburg Bible Work) came into being, and to whose liturgical components belonged the Psalmody, the Canticum and the Hymn, the Te Deum and the Benedictus were assigned to the Mette in alternation. In particular, however, it formed a standing chant in the Sunday mass preceding the main service. In addition, it was sung on the three high feasts in one of their morning services, on the feasts of the Apostles, Michaelmas and Thanksgiving, and also sometimes during communion. In addition, the Lutheran Church used to sing the Te Deum on special joyful and solemn occasions, e.g. at thanksgiving, jubilee, coronation and peace celebrations, even at ordinations and sometimes even at weddings. The reader will see that in our church in the past the Te Deum was used extensively for public services.

How the Te Deum was used by confessors of the truth in joy and sorrow, but unfortunately also misused by the enemies of the evangelical truth for the desecration of the divine name, of this now from its history several stories.

More than once the Te Deum had become the triumphal song of the martyrs of the Reformation. This was the case with the two first martyrs, the two Augustinian monks Heinrich Voes and Johann Esch, who were burned at the stake in the marketplace of Brussels on June 30, 1523, for the sake of their confession of Luther's teachings, after they had manfully rejected all calls to recant. There, when the flames already surrounded them, they sang the Te Deum "around each other" until soon after smoke and flames suffocated their voices. As is well known, Dr. Luther sang about this martyr's death in his enthusiastic and inspiring song, "Ein neues Lied wir heben an" ("A new song we raise"). His Erftlingslied was dedicated to the first martyrs of the Lutheran church, of whose ashes it says at the end:

As is known, after the unfortunate battle of Mühlberg on April 24, 1547, the head of the Schmalkaldic League, the pious and faithful Elector John Frederick of Saxony, fell into captivity of Emperor Charles V. Full of joy over the Emperor's victory and the Elector's capture, the same day the papists held a solemn thanksgiving service in the cathedral of Meissen, during which the Te Deum was performed with the ringing of all bells and the accompaniment of the organ and many instruments. To reveal his anger at this desecration of his name, the Lord answered a few hours later with thunder and lightning. The latter drove into the towers of the cathedral and destroyed them.

But it was also said with the pious prince, as there with the prophet Micah, ch. 7, 8. 9.: "Do not rejoice, my enemy, that I lie down; I will arise again. And though I sit in darkness, yet the LORD is my light. I will bear the LORD's wrath, because I have sinned against him; until he execute my cause, and do me justice; he will bring me into the light, that I may see my delight in his mercy." Only sentenced to death, he had been dragged around for five years as a prisoner of the emperor, a prince deprived of his crown and his hereditary lands, separated from wife and child, in truth also a martyr of the gospel, whose steadfastness, patience and sincerity, which always remained the same, had aroused the respect and admiration of his enemies the longer, the more. He had already surrendered to end his life as a prisoner, when suddenly the emperor, beset by Moritz of Saxony, unexpectedly gave him his freedom.

It was on September 7, 1552, when he approached Coburg on his way home from Bamberg, where even the Papist bishop and the town council had received and entertained him with honor. From there, his half-brother, Duke Johann Ernst, came to meet him with an ensign of travelers to escort him solemnly across the border of the land still left to him. As the sunlit armor flashed at him from a distance, he called out to the volunteer comrade of his captivity sitting next to him, the faithful painter Lucas Kranach, with a blissful smile: "Behold the first messengers from home! I recognize my dear brother's men by the color of their bandages!" and when he saw the first border post, his eyes went wide and his hands clasped in silent prayer. Soon the two brothers, who had not seen each other since that unfortunate battle, held each other in blissful

The ash wants to let nod off, She dusts in all lands;
No stream, hole, pit or grave will help here, it will disgrace
the enemy.
Whom he has urged to remain silent in life through
murder, He must let them sing happily in every place
with all their voices and tongues.

Silence surrounded him. And when he now entered the city, from consequences of this terrible disease. There has been no new case whose castle of honor the cannons had been thundering their of the disease in the institution itself for several weeks. However, this welcome for some time, the council and the ecclesiastics in their disease did not prevail only in our institution either last year or this regalia, the citizens in their armor, and the women and maidens, year; it was more or less widespread throughout Springfield. Our pupils and students with wreaths of diamonds in their hair received resident physician had about seventy patients of the type, and the the returning tested and proven man, and under the ringing of all the undersigned also had several quite bad cases of it in his community. bells, it rang out from all mouths: "Lord God, we praise thee, Lord God, we thank thee! Then tears burst from the eyes of the prince, The fact that the disease was not as virulent among our students this year as in the previous year is proved by the fact that out of who, bare-headed, slowly drove through the crowd forming a trellis twenty-two only two died, and that the others could be discharged of praise, and he said to Nicolaus von Amsdorf, the Lutheran bishop from the hospital as recovered in a short time.

of Naumburg, who in the meantime had taken his seat with him in Newspapers and letters from here have reported many untruths the carriage: "What am I, a mortal and sinful man, that such honor about this visitation of God, therefore the undersigned takes the should be bestowed upon me?"This is only the beginning of this liberty of making a few remarks in this regard. The accusation was earthly city; but when you, and all of us, one day reach the city of publicly made against the supervisory authority: "it had not carried God and the place of eternity, everything will be much more glorious out the orders of the health authority of the previous year". This is and better. simply an untruth, because the Inspectorate had not received any

And as in Coburg, so in Weimar, where the entry happened at the same time at the side of the princess and the princes. The tolling it is generally believed that the cause of the disease is to be found in of bells and the sound of trombones resounded from the towers, and the well water of the institution. It may be so, but why has this water the people's voices were filled with rejoicing and singing. But before been used for fourteen years without any damage? Still others think the prince entered his palace with his people, he went with them to that the whole ground of the asylum, including the buildings on it, is the house of the Lord, in order to thank the Lord for his help and their a place of plague. Well, if any area of Springfield is healthy, it is reunion from a very happy heart in the midst of his people by singing certainly the area where our institution is located. - However, the the Te Deum. Synod may be reassured by the following. The supervisory authority

Isn't it true, dear reader, that the Te Deum sung in the land of will do everything, and is already in the process of doing everything John Frederick in 1552 was quite different from the one sung five that can be conducive to the health of the members of our institution. years earlier in the papist cathedral of Meissen for his sake? But as Several fume hoods have already been installed. Laundry rooms and in 1547, so later it still sometimes had to be turned into a triumphal bathrooms are being set up on the ground floor of the main building; song of the Antichrist. When, on the occasion of a wedding of the we have also already installed the water supply system, and that French royal family, many thousands of Protestants were murdered suspicious well has long since fallen into disuse.

in Paris and other places on the night of St. Bartholomew in 1572 by The undersigned cannot help but notice one more thing. Last secret order from above, a Te Deum was held in the churches in year the fever was brought into the institution from outside, and this Rome and Paris by papal order, full of joy over this slaughter of year, as the institution's physician claims, the same thing has Protestants, called in history the "Parisian blood wedding". And so happened. In the middle of January, a new student arrived here sick. He was thought to have a cold and paid no attention to his in 1632, out of joy over the death of the Lutheran Swedish King indisposition. He himself did not ask for a doctor and did not want Gustavus Adolphus, the Te Deum was sung in Vienna. one. When the doctor finally had to examine him, it turned out that he had nervous fever. But no sooner had he been taken to the hospital than several of his fellow students fell ill with the same disease. That is a fact.

(To be continued.)

(Submitted.)

Report on our institution in Springfield, III.

This year, too, the all-wise God has afflicted our local seminary with illness. In mid-February, typhus fever broke out unexpectedly among the students. Twenty-two fell ill in a short time. Of these, unfortunately, two died, four are still in the city hospital, but the others have recovered. Praise God, the disease may be considered to have been extinguished, and all the students who have traveled home can now return without hesitation if they wish to continue their studies. The four patients who are still under medical care at present are suffering less from fever than from the

(Submitted.)

† K. W. G. Koch. †

Again a faithful worker in the work of the Lord has gone to heavenly rest, namely Pastor Karl Wilhelm Gerhardt Koch. He has served the congregations of Wheaton, Ill, with the branch Turner Junction, 6 years, and in Lemont, Ill,

with the Lockport branch, worked 2-1/2 year. He was a quiet, humble servant of JEsu Christ, and with great blessing he labored in his profession. He combined ability with great faithfulness in the ministry. Especially his last congregations will never be able to forget him, despite his short effectiveness there. God also blessed his work in the congregations, so that they experienced a pleasing growth outwardly and inwardly, as in both directions, but especially in the latter, the deceased was active with honest diligence. Above all, he was most zealous for the salvation of his confessors. He was able to visit an erring person repeatedly without becoming disgruntled; his encouragement at the bedside was, as parishioners testify, particularly gratifying. His sermons, held in correct, noble language, were simple and were also simply delivered. These, as well as all casual speeches, he wrote down and memorized verbatim until the end.

He has indeed worn himself out through his official activities. He has forgotten his own person above his office. Already a year ago there were traces that he was overworking himself, which became even more apparent in recent times. On Sunday Invocavit, on the way to the branch, he got chills, a sign that pneumonia had set in. He continued his journey, tried to hold a service, but could no longer preach and was brought home in the evening, deathly ill. He immediately told his wife, "I had 'Our exit bless God' sung, this will probably also be my exit." After a few days, pneumonia was joined by nervous fever. Just his last days, however, allowed an insight into his soul life, which is extremely comforting and edifying. Schüßler and Schreiber offered him water from the well of salvation. When I asked him a few days before his death, while he was talking about his congregation, "Will you then die constantly to the doctrine of Jesus Christ crucified, which you preach?" he said, "Yes, most certainly! and God grant that I may never depart from it, and that I may not weaken in my faith in my last hour. The evil enemy did not leave his arrows in the quiver, but the blessed man joyfully testified, still a few hours before his end, by referring to his cunning attempts, that God knew that through Christ's blood he was completely clean from all sins, also from all official sins. In general, during his ten-day illness, his words were almost exclusively exhortations and consolations to his own and to his congregation, glorious confessions and faith-filled prayers. Among the latter, one of the shorter ones was this: "God, forgive me all my sins, whatever they may be called, however great they may be, however often I have done them, however many they may be, for Christ's sake. Amen." There was no trace of fear of death in him. "Yes, most certainly," were probably the last words he spoke with full consciousness. With this he repeatedly interrupted me when I called out to him: "Dear Karl, now you can cheerfully rejoice with Paulo: "I have fought a good fight; I have completed the race; I have kept the faith. From now on, I will have the crown of righteousness, which the Lord, the righteous judge, will give me on that day, not only to me, but also to all those who have received his blessing.

love the way they appear. (2 Tim. 4, 7. 8.) His lips were moving in silent prayer when he put his soul into Jesus' hand on the afternoon of March 20.

The deceased was born in Chicago on January 31, 1855. His father was the still living tanner G. C. Koch, well known in our circles. After attending the parochial school he studied in Fort Wayne for a year and then moved to Watertown where he attended the full course. In 1876 he came to St. Louis with excellent school-leaving and moral certificates. Since he had to miss a year due to illness, he did not take his exams until 1880. On the 23rd Sunday after Trinity of the same year he was ordained in Wheaton and on the 13th Sunday after Trinity in 1886 he was inducted in Lemont. On June 8, 1882 he married Agnes Mathilde Büniger (daughter of his former teacher, the blessed Cantor Büniger, who as a boy had given him special air for the preaching ministry). She and three children mourn his early death. - At the funeral service, on March 23, the pastors F. W. Brüggemann, L. Lochner, A. Schüßler and Präses H. Wunder officiated. After a service in Lemont, the body was taken to Chicago, where it was accompanied by many of the Blessed's former parishioners. After a second service, in which about thirty fellow ministers participated, the noble seed was planted in God's field. During the funeral service in the house, the favorite song of the deceased was sung, namely: "How well I feel, O friend of souls"; the fifth verse is called:

Death may seem gloomy to others, but not to me,
because soul, heart and courage rest in you, who trust
no one, O most dear life.

Who can be frightened by the end of the road, When
he comes out of murderous hedges into safety?

My light, I will also depart with joy from this dark
wilderness to your rest of eternity.

Th. Büniger.

To the ecclesiastical chronicle.

I. America.

General Synod. In this body, which calls itself Lutheran, there is a lot of Methodist mischief, including revivalism. Recently, a member of this body, a certain Rev. Stultz in Indiana, also imitated the enthusiasts by having a woman, his sister-in-law, preach at such revival meetings. Do such people not take as God's word what the apostle Paul says: "Let your wives be silent among the congregation," 1 Cor. 14:34, 35, 1 Tim. 2:12?

The revival preacher Harrison, who has been preaching since he was a boy (boy-preacher), demands \$100.00 a week with free station, also fattening those who order him to preach revival sermons, to pay all other expenses concerning his person. Only longer engagements are desired by him; orders for one evening are firmly refused. - He is not concerned with winning souls, but with money, lots of money! Oh, the poor souls! - That such "revival preachers" demand so much money is also too much for the "Fröhl. Ambassador" too much. He writes: "Whether such men, who do not work the day for less than 10-15 dollars, are really evangelists sent out by the Lord, who have the salvation and salvation of sinners at heart, is very questionable.

hard to believe, because in the work of God, reward must not be the result. - But of course, the joy over this success of public primary consideration."

Among the American sects, especially among their preachers, unregulated school and community budget can be somewhat unbelief is increasing at a frightening rate. As reported in the Herald diminished again when one reads that the two houses of the and Review, a certain Rev. Savage writes in the North American Wisconsin legislature have nevertheless adopted a bill that will be dictated at least in part by the same spirit that experienced defeat in Pond's bill. The bill, as reported in the Municipal Gazette, "provides thousands of preachers in all the various churches declare - at least that every child 14 years of age shall attend school, public or private, in private - that they share with all intelligent people the belief in at least 12 weeks of the year, and that the board of education evolution (i.e. that man has evolved himself along with everything (namely, the state schools) or similar authority shall fix the minimum else in the world from a lower to a higher stage, and that he therefore attendance, subject, however, to the restriction that the compulsory goes more and more toward the state of perfection from generation attendance shall not extend to more than 24 weeks. Any failure or to generation). They do not believe in the story of the fall or paradise neglect to comply with this provision on the part of persons having as described by Moses. And in spite of this, they continue to preach children under their control shall be punishable on the first occasion and administer and use the sacraments." - This is not to be wondered by a fine of \$3 to \$20 for the benefit of the school fund, and any at. Where one gives room to reason in certain pieces, as is done by absence of either one week or any part thereof shall be deemed a the sects, there is no endurance. Whoever does not really believe an special offense. Only by proof of the inability of the parent or guardian article, e.g. that of Holy Communion, certainly does not believe one to send their child to school, or by proof that the child in question has with seriousness and right faith.

Prohibitionists. The fanaticism of these people is often so great already had such instruction during the year, or has already had knowledge of such elementary branches, may a child be exempted that, even if they belong to a sect, they are not afraid to speak from compulsory school attendance: likewise, if it is proved that disdainfully of the Bible, because it does not forbid the use, but only mental or physical conditions make it impossible for the child to attend the abuse of spiritual drinks. We have already reported terrible school. Any false statement will be punished in the same manner as expressions of such fanatics. We still encounter them. Thus a a failure or neglect. In every school which, as such, under this Act, is correspondent of the Methodist journal "Apologist" writes in the intended to take the place of a public one, there shall be taught in number of April 11: "We cannot possibly measure our age with that reading, writing, arithmetic and the history of the of the prophets and patriarchs, or even of the New Testament and United States to be taught in English. Truancy is also punishable under this Act, and the employment of children under 13 years of the centuries that followed, for in matters of public morals and under this Act, and the employment of children under 13 years of age in factories, other places of business, or places of amusement morality we are far in advance of them, yet the Bible is the only source is prohibited.

Establishments shall be prohibited, except where permission is first obtained as provided by law. Any evasion of any provision of this Act shall be deemed a criminal violation thereof, and public officials shall have the right to prosecute such." - As certainly as we should be concerned, and are concerned, that English be taught properly in our parochial schools, it may be the case in smaller communities,

From the National Reform Association, about whose under such a law, that parents are forced to send their children efforts the "Lutheran" has reported, a circular has reached the temporarily to the state schools. Only time will tell whether this editorial office with the invitation to participate in a meeting, which measure is only a beginning of further attacks on the municipal schools. In any case, it will be necessary to keep our eyes open was announced to take place in Pittsburg on April 23rd of this year, and to stir in time when the opponents of our Lutheran school system, whose existence and attitude are not hidden from us, will and at which work was to be done for the introduction of religious instruction in the state schools, for the temperance movement, for take another run at us.

Sunday legislation and the establishment of a Christian state in this country. Among the persons appointed to make speeches on this occasion, besides the inevitable I Dr. Butler of the General Synod, and a number of other English-speaking ministers and doctors of theology, we find the woman Mary A. Woodbridge, secretary of the Woman's Christian Temperance Union. A long list of names of reverends supporting the appeal is attached to the program. - Now with us, admittedly, these people do not seek their shoeing at the right forge. But our readers have here a new proof that the spirits from whom danger threatens ecclesiastical freedom in our country neither rest nor rest, that they continue to fight for

We have therefore reason to watch, to work and to pray, whether we might be able to do something with God's help against this stream, which goes ever wider and deeper.

A. G.

In Wisconsin, Pond's school bill deservedly went under the table, after Lutherans in particular, through petitions with thousands of signatures attached, had presented their vigorous protest to the gentlemen legislators against a measure that was, after all, aimed at a cudgel for the parochial schools.

II. foreign countries.

Pastor A.. Brauer in Dargun in Mecklenburg-Schwerin, who has been testifying for the pure doctrine in the midst of the regional church for years, has left the Mecklenburg regional church after his complaints were rejected in all instances. More details later.

Union in Hanover. From the life of a Prussian pastor G. in W., the Kreuzblatt of March 17 reported the following with his permission: "In the fall of 1866 I returned to Berlin from the battlefield, where I had been employed as a free field and hospital preacher, especially in Brünn, and finally in Dresden, and reported to the General Field Provost Dr. Thile. The same

A. G.

received me very favorably and offered me the office of a divisional pastor in Hanover or Frankfurt/Main. I replied that I would accept with thanks if these positions became Lutheran and had nothing to do with the Union. That was still possible, was his answer. He was just leaving for Hanover in this matter, and I would like to come back in 8-14 days to get an answer. When I returned, I was told that in Hanover everywhere the pastors had been found willing to offer Holy Communion to the soldiers who had not been married, and that they (Count Roon or Bismarck) had been so indignant about this that they had not considered it necessary to warm up to or take an interest in a church that was forgiving itself of its own interests. Therefore, it was decided not to employ Lutheran military chaplains for the annexed provinces" (Freik.).

Russia. In the case against four Lutheran preachers, Pastor Sokolowski was sentenced to one year in prison and suspended from office for performing the wedding ceremony of an allegedly "Orthodox" bride and groom; three other preachers were sentenced to four months' suspension from office for performing the wedding ceremony of a confessionally mixed bride and groom before the Russian wedding ceremony. Two pastors who were sentenced last year to two years' banishment to Smolensk have now been definitively deprived of their posts in Livonia. One pastor has been sentenced by the Senate to four months' suspension from office. In the near future, the Senate is expected to pass judgment on four pastors; furthermore, there are supposed to be complaints against about sixty other pastors.

London. We recently reported on a preacher in London who allows smoking during services. This is surpassed by another, the preacher Shuttleworth, also in London. His listeners are mostly workers, and he felt that they should not only be preached to, but also given a treat at times. Therefore, he recently organized a ball for their benefit, at which he himself appeared dressed as a cardinal. This man may well attract people, but not lead them to Jesus.

France. In Montpellier, a well aged woman died recently, who worked as a maid since her earliest youth and over the years gave no less than 10,000 francs to the French Protestant mission, i.e. all she earned.

Japan. The article in the new Constitution of Japan granting freedom of religion reads: "All Japanese subjects shall enjoy complete freedom in matters of religious belief, provided that the same does not conflict with their duties as subjects or disturb peace and order.

You do not do enough that you only sometimes tell the children: You should read the Bible' and maybe sometimes scold them a little bit because your child doesn't read the Bible. That is not half enough. We should rather set a good example for the child and read the Bible ourselves, which some of us fail to do. By our own daily diligence, by our own lively interest, we should teach our children the conviction that we ourselves consider Bible reading to be good for us and that we benefit from it. We should talk about what is written in the Bible.... We should talk to the child about what he reads, show him the application of this or that text to daily life. Out of the fullness of a heart overflowing with the knowledge of the divine Word, our mouth should often speak in the family circle in such a way that the child feels that the Bible has passed into our soul and that this shows itself in the tone of our voice and in our whole way of life. Are there many among us who do this?"....

These are certainly words worth taking to heart. For who does not know that experience teaches: all commanding does not help with regard to the Bible reading of the children, if the dear parents do not themselves diligently search the Scriptures, since the children, even smaller children, otherwise easily get the impression that the parents themselves do not believe from the heart in the necessity and usefulness of right Bible study. In the end, in the highest case, such a mere dead command only forces the children to "go through" their chapter, like a lesson in a reading book, and to silently long for the time when they, like their parents or their representatives, can undisturbedly refrain from reading the Bible, which they are commanded to do, but which they themselves are not urged to do by their parents or their representatives. But where, on the other hand, one talks with the child about what has been read, where one discusses with the child what has been read, even if only in the simplest way, where one puts oneself in the child's place with what has been read, where one applies it, where one discusses with the children biblical stories, biblical teachings, With God's help, our children will become true followers of Timothy, who from their earliest years will study the Scriptures with their minds and hearts, and who, inspired by the example of their Bible-reading parents, will gladly listen to and learn the Bible and the Word of God.

C. D.

Instead of murderer a Christian.

An Austrian deserter, of the Catholic religion, had already spent several years in B. in Silesia nourishing himself with handicrafts. He visited a pious bookbinder daily, who not only showered him with physical benefits, but also tried to sprinkle a grain of good seed into his soul at every opportunity, without, however, seeing any traces of desired success. Only at times the soldier's behavior betrayed an inner uneasiness and restlessness. The pious citizen had a likewise truly pious maid, whose cheerful eye and frequent singing of selected songs of praise and thanksgiving testified to the joy in the Lord that filled her soul. The girl's cheerful look and singing was unbearable to the soldier, indeed, it made him angry at some hours. One day the maid went into the cellar to do her master's work, singing the song: "Shall I not sing to my God? -The soldier met her and, enraged by her song, he hurried after her with the intention of murdering her with the meat cleaver he had found. The maid sees him only when he is already close to her with his axe, and looks at him in astonishment, but calmly and fearlessly. Her calm look makes the man lose his composure, he throws the axe.

How do you raise your children to read the Bible?

"Raise them in discipline and admonition to the Lord" is a word of Scripture which Lutheran parents in particular do not easily lose sight of. After all, it is Dr. Luther who has left us so many wonderful, apt sayings about the right Christian upbringing of children. But also in recent times we find many beautiful explanations of our Christian duty with regard to the proper upbringing of children. For example, someone wrote in recent times about 2 Tim. 3, 15: "Happy Timothy! His mother and grandmother have shown unfeigned faith, as the apostle himself testifies to them.... Happy Timothy! Happy every growing child who has pious people around him to guide him to the knowledge of the divine word. We should not consider it a small thing to educate our growing children so that they 'know the Scriptures'. ...



and slowly walks back up to his benefactor, while the maid continues her work in the cellar. Silently, he walks up and down in the parlor, looks at and feels an old rifle hanging on the wall once and again. The citizen watches him, but without being disturbed in his work. The soldier finally stops in front of a small table on which lay an open book. He reads for a while, and suddenly exclaims: Oh God! Oh my God! - Well, how is He, dear Joseph? asked the citizen. He replied, "I feel like someone who is being led to hell! Oh, dear master, he thinks, I wanted to murder him, him, my father and benefactor; first his pious maid, then him. I could not look at you; you are so blessed and I am so unblessed! But then I read something, and now I know what I want to do. The picture there on the wall (it was a picture: Christ with the crown of thorns), dear Master, I pray, give it to me; I will go out with it into the forest and kiss it on the ground until I am as blessed as you are. - With joy, my good Joseph, I gave it to Him, as dear as it is to me, if it could make Him blessed. But to become blessed, He does not need an image, He does not need to run into the forest; here in this place, now in this hour, He can become a blessed man, if He throws Himself at the feet of JEsu crucified for Him, and calls upon Him, but Himself, not His image, for forgiveness of his sins. Immediately, the pious citizen fell on his knees with him and prayed loudly and fervently for the soul of the poor man, who sobbed and wept with him and stood up again, noticeably comforted. The burgher spoke to him of repentance and forgiveness of sins, and the Lord blessed his teaching, so that in a short time he had the joy of embracing his murderer as a dear pardoned brother, who from now on sang with him and the pious maid daily songs of thanksgiving and joy to the merciful God.

There is no more abominable plague than a preacher who does not preach God's word.

Therefore, there is no more horrible plague, sorrow and misfortune on earth than a preacher who does not preach God's word; of whom now, alas, all the world is full, and yet they think they do good and are pious, and nothing else is their nature but murdering souls, blaspheming God, erecting idolatry; that it would be much more blessed for them if they had been robbers, murderers and the worst of boys, so they would know that they were doing evil. But now they go about under the priestly, episcopal, papal, spiritual name and appearance, and are only ravening wolves in sheep's clothing, so that it would be good if their sermon were heard by no one.

Let the little children come to me.

A respectable rich Jewish father in a Silesian town kept a Christian, truly Christian nurse for his newborn child. She used to sing selected Lutheran core songs while cradling and carrying the child, all the more so because she noticed that it brought joy to the child, especially in the second and third years. She remained in the service of her master as the child's caretaker for several years, and the child showed an immense attachment and love for her. In the 16th year, the girl felt an ardent desire to become a Christian, and did not rest until she was taken into instruction by a Lutheran preacher and then baptized. She often testified that she had never forgotten the powerful impressions made on her by the singing of her nurse and guardian. - Christian parents and educators, you cannot begin soon enough to tell your tender children about your Savior!



Report of the Audit Commission.

The undersigned commission has examined the books of the treasurer of the General Synod, which were kept with great care and conscientiousness, and, on the basis of the audit, declares the statement made in the "Lutheraner" of April 23 of this year to be absolutely correct. The income was compared with the reports requested by the district treasurers, the expenditures with the existing receipts. The commission was also convinced of the existence of the building stock.

The debt of the Synod was \$42,782.47 on April 1, 1888, and - 26,337.38 on April 1, 1889, and has therefore been reduced by - 16,445.09 during the year elapsed. The decrease in the debt has been made possible by the fact that the contributions to the synodical treasury have increased from 811,895 30 the year before last to -26,005.09 last year, that is, have more than doubled. For this, thanks be to God, who made hearts willing. We urge our dear synodal congregations to continue to work diligently on paying off the synodal debt this year, without the Treasurer issuing a special appeal. If we all work diligently, the debt can be paid off by April 1, 1890. God help it! -

The Concordia publishing house, which is making good progress, was also inspected by the undersigned commission. Sales of school books have been greater than ever in the past month, but could be increased still further if all our parochial schools were to use our books.

St. Louis, May 3, 1889.

F. Ostermeier)

H. A. Christiansen > Revision Commission.

H. Dümling)

Ordinations and introductions.

On Wednesday after Judica, Candidate Heinrich König, appointed by the Missionary Commission of the California and Oregon District, was ordained by the undersigned in St. Paulus Church here, with the assistance of the Church Ministers. Theiss and Schröder, was ordained by the undersigned in the local St. Paulus Church.

On Sunday, Lätare, by order of the Honorable Presidency of the Kansas Dtstrict, Mr. 8. O. Mencke tn his congregation at Lyons Creek, Dickinson Co, Kansas, was introduced by the undersigned.

George Kreth.

Address: Rev. O. Lleneke,

Box 123 HerinAinn vieklnsal 6n L ansue

By order of the Honorable Mr. Praeses Sprengeler, on Sunday Quasimodogeniti, Mr. U. L. G. Dorpat in the Trinity congregation at Town WUson, Sheboygan Co, Wis, with the assistance of Mr. 8. F. Karth, was installed by the undersigned. I. M. Hieber.

Address: Rsv. I., 6. Dorpat, 8üsdo^ALn, ^ls.

By order of the Honorable Mr. President Wunder, Mr. U. A. Bünger, assisted by Fr. Theo. Bünger on Sunday Quasimodogeniti tn Englewood, Cook Co, Ill, inducted by the undersigned. F. C. Leeb.

Church consecration"

On Easter Day, St. John's Lutheran Parish near Traer, Decatur Co, Kansas, dedicated their newly built little church (22X34) to the service of God. Undersigned preached the dedication sermon. H. Grefe.

Conference - Displays.

The Eastern Kansas Pastoral Conference will gather June 13-17 at Trinity Parish, 7 miles southeast of Paola.
On June 12, conference members will be picked up in Paola at the two Missouri Pacific and Fort Scott railroad depots.
The local pastor asks for early registration.

G. Matthias.

New York and New England Pastoral Conference held May 14-16 in Rockville, Conn. - Mr. P. O. Hanser asks for early registration.
A. Krafft.

The Illinois District

The Lutheran Synod of Missouri, Ohio and other states will meet, s. G. w., from Thursday, May 16, to Wednesday, May 22, at Immanuel's Church, Chicago, Ill.
Subject of the doctrinal negotiations: On the Benefits and Blessings of Reading the Bible.
Immediate registration, indicating whether quarters or just lunch are desired, is requested by the local pastor,
Rev. L. HoeUer, goinerXve . L 121k 8tr., OkioaZo, III.
Mr. P. C. Eißfeldt will do everything necessary to obtain a fare reduction. B. Burfetnd, Secr.

The Wisconsin District

of the Synod of Missouri, Ohio, &c. States assemblies, v. V., June 12-18, at the congregation of the Rev. F. Wolbrecht, at Sheboygan, Wts.
If you wish to have free accommodation, please contact us at least 14 days before the beginning of the Synod.
Rev. X. ^Volbreokl, 916 Xerv Xork Xve., SliedoZ Aua, ^Vis.
Subject of the doctrinal negotiations: "She (i.e. a well-established truly Lutheran congregation) proves herself to be a careful spiritual mother to her growing youth." Thesis 16: "She holds the office of householder, the office of preacher, and the office of authority high and holy as God's endowments and ordinances." Thesis 17.
M. J. F. Albrecht.

The Minnesota and Dakota Districts

of the Lutheran Synod of Missouri, Ohio, &c. states will assemble, s. G. w., at Willow Creek, Minn. from June 20 to 26, at the congregation of the Rev. C. Ross.
Honorable Synod members are requested to register at least three weeks in advance. - Pick up the day before the Synod begins, afternoon, from Vernon Centre, Blue Earth Co. at Blue Earth City Branch R. R.
Address letters and dispatches during synod to Amboy, Blue Earth Co, Minn. A. H. Kuntz, secretary.

The Doctor Luther-Walther-Memorial Society, which intends to erect statues of Luther and Walther in front of the Concordia Seminary here, announces that it has let itself be incorporated in order to give a guarantee that the incoming funds will only be used for the purpose mentioned, and that it will deposit the funds it receives with the General Treasurer of the Synod, Mr. E. F. W. Meier, until it reaches its purpose. Further information can be obtained from the secretary of the Society, Th. Günther, sen.

81.1.oul8, Llo., 1511 Ilo^vurü 8lr,

For your consideration.

The Distribution Commission will meet, s. G. w>, on Tuesday, May 28, forenoon, 9 o'clock, at ConcordiaSeminary, St. Louis, Mo.
H. Sprengeler.

Income into the coffers of the Canada District:-

For Muskoka construction fund: From G. Helm in Muffelburg - 1.00.
ForInternalMission: Mrs. Barbara Beck in Honey Creek, Mo., 2.00. Collecte in Fr. Frosch's parish in Salem 1.80. Thank Offering of J. G. Reiner in Wellesley 5.00. Val. Eitel in Ftsberville 3.00. Coll. in Fr. Frosch's parish in Elmira 9.05. Cassirer C. Spilman in Baltimore 16.11. C. F. Ottman in Wellesley 1.00. Conf. Collecte in Fr. Kirmis' parish in Wellesley 14.05. Communion Coll. in same 8.70. N. N. 5.00. (S. -65.71.)

Pilgrim HouseinNewYorkrJ. G. Reiner inWellesley 5.00.
For the deaf and dumb: J. G. Reiner in Wellesley 5.00.
Synodal Fund: Coll. tn P. Btckert's comm. in Magnetawan 2.21. Desgl. in Mills 2.00. Desgl.tn Commanda2.il. Confirmattons-Coll. in P. Schmidt's Gem. tn Pembroke 6.75. (p. 813.07.)
Congreg. in Htllsboro, Kansas: Thank offering from Mrs. I. Forler in Magnetawan 1.00.
ForJakobHärleininMagnetawan: From P. Landsky's Gem. in Logan 5.00. Desgl. in Mitchell 5.00. (p. 810 80.)
For pastors of theSäcks. Free Church: A. Vogel in Pembroke 1.00. P. L. Schmidt tn Pembroke 1.00.
Wellesley, Ont, 22 Aprtl 1889. G. Renfer, Cassirer.

Incorporated into the Michigan District's Coffee:

Synod treasury: By P. J. F. Muller of Wittwe N. 81.00. congregation in Monroe 17.49. Trtnitatis congreg. tn Detroit 35.41. Zlons congreg. there H0.83. congregation tn Merritt 6.36. congregation tn Adrian 14.00. congregation in Richvtlle 9.40. congregation in Clay Bank 1.40. congregation in St. Joseph 16.00. congregation in New Haven 2.83. congregation in Bay City 29.13. Comm. tn Ludington 2.00. Comm. in Frankentrost 11.00. Comm. in Manistee 20.00. Comm. in Sebewatng 12.76. Comm. in Frankenlust (liver content) 13.13 and 16.70. Comm. in Frankenmuth 40.50. Comm. in Arcadia 10.00. Comm. in Petersburg 2.43. Comm. in Leland 5.00. Comm. in Good Harbor 2.66. Comm. in Wyandotte 8.75. (S. 8298.78.)
Building fund in Addison: comm. in Frankenlust 3.00.
Deaf and Dumb Institution: congregation in Roseville 32.00. women's club tn Monroe 10.00. congreg. tn Frankenlust 3.40. from the Gotteskasten t" Petersburg 2.31. by Fr. Krüger from Mrs. A. Karcker 2.00. by Fr. Hempfing from s. Confirmands 1.75. (p. 851.46.)
Poor studentsfrom Michigan: comm. in Bay City 15.82. comm. in Frankenmuth 22.00. By Fr. Arndt of the Women's Club 5.55. comm. in Montague 6.40. comm. in Frankenlust 13.08. comm. in Amelith 5.00. comm. in Manistee 10.00. comm. tn Ludington 6.00. (S. 883.85.)
InnereMisston: By P. Hügli of N. N. 5.00. By k. J. F Müller of Mrs. A. Elchtnger 3.00. Gem. in Amelith 4.45. By P. C. Franke of Mrs. K. 2 00. Women's Club tn Monroe 10.00. Gem. in Frankenlust 13 50. Gem. in Ruth 5.00. Gem. in Unionviüe 5.40. Berblebems Gem. in Detroit 8.60. Imm.-Gem. in Detroit 20.00. Gem. tn St. Clair 12.10. Gem. in Merritl 4.06. Gem. in Richvtlle 10.25. k.TH. Finks Stephans Gem. 3.22. Gem. in Montague 7.70. Gem. in New Haven 2.25. Gem. in Manistee 10.00. Gem. in Sebewaing 11.34. Gem. in Amelith 4.75. Durck P. Müblbäuter of I. M. Förster Sr. 2.00. Durck P. C. Franke by Mrs. N. N. 2.00. Gem. tn Lake Ridge 5.14. Gem. in Jda 9.00. Gem. tn Sand Brach 6.63. Gem. tn Reed City 8.00. By P. Jüngel, on E. Franke's wedding s., 4.00. Gem. in Mill 23.19. (p. 8201.58.)
Negermission: By Fr. Fürbringer yon N. N. 1.00. comm. tn Waldenburg 4.00. Jungfr.-Verein tn Adrian 10.00. By Fr. Sievers by Mrs. Hacktet 1.00. comm. in Frankenlust 10.50. comm. in Montague 5.30. comm. in Riverton 3.35. k. Hagen 2.00. comm. in Manistee 5.00. durck P. Lemke by I. Raatz 1.00. comm. tn Sebewatng 10.00. durck P. Müklhäuser by N. N. 1.00. J. M. Förster sen. 1.00. Mrs. Hofer 3.00. Lehrer Meyers Schküler 4.-0. Lehrer Harbecks Schüler 5.38. Durck Lehrer Harbeck of N. N. 1.00. G. M. Beyerlein in Frankenmuth for New Orleans 2.00 and for Negro school das. 2.00. (S. 872.48.)
Wittwe Hopf: Gem. in Roseville 13.25.
Widow's Fund: comm. tn Waltz 5.00. comm. in New Boston 5.07. comm. in Saginaw City 18.30. P. E. G. Franks branch .93. comm. in Frankenmuth 26.00. comm. tn Montague 10.50. comm. in Rogers City 5.85. comm. in Moltke 3.75, comm. in Caledonia 6.13. From God's Box there 1.56. Cong. in Bay City 22.15. Cong. in Lencx 9.50. Fr. Hagen 2.00. Cong. in Ludington 2.95. Cong. in Monroe 18.34. Cong. tn Jonia 13.00. Fr. J. Bernthal 2.00. Fr. Hempfing 3.00. Cong. in Lansing 8.80. Cong. in Big Rapids 6.09. (p. 8172 92.)
Student Nöcker (Addison): By P. H. Schmidt, sent to Schneider's wedding, 5 00.
Students in Fort Wayne: Women's Association of the TrinitatisGem. tn Detroit for Buchheimer 15.00. Gern, in miller for A. Stünkel 12.01.
Student Duerr (Springfield): Gem. at Ludington 6.00.
Sick pastors and teachers: congregation in Frankentrost 12 25. German Free Church: Through Fr. Krüger by Chr. Döschner 1.00. Fr. Hempfing 2.00. (p. 88.00.)
Orphanage near St. Louis: By Bernthal by Veitengruber 1.00. Hospital in St. Louis: By P. Sievers from J. M. Förster.50. Jewish Mission: Gem. in Manistee 5.00.
Emigr. -Misston in New York: Gem. in Amelith 4.00.
Emigr. -MissionBaltimore: Gem. in Manistee 8.88. Through Fr. Dreyer of F Eberlein 2.00. (p. 810 88.1
Heathen Mission: N. N. tn Wyandotte .50. R. Frank.50. (p. 81.00.)
Orphanage in Addison: Through Fr. Franke by G. Mathes 2.00. Fr. Arndt's pupils 2.12. Gem. in Frankenlust 3.40. (p. 87.52.)
Church building in Springfield: G. M. Beyerlein in Frankenmuth 2.00.
StudentsinSt. Louis: At Chr. Hubinger's infant baptism ges. for Walther 3.50. Parish tn Petersburg for Drögemüller 10.00.
English Mission: Gem. in Amelith 4.50. By k. Hügli by A. S. 1.00. (p. 85 50.)
Gem. in Omaha: By P. Fackler of N. 1.75. Gem. in R yal Oak 6.00. Durck k- Hempfing of Kahrs 1.00. (T. 88.75.)
Comm. in Hillsboro: Comm. in Big Rapids 2.30.

Income into the coffers of the NebraSka DistrictS:

Inner Mission: By P. A. Baumhöfener from his Zion congregation in Buffalo Co. -5.50. C. Schneider, Collecte der Louisville-Gem., 15.20. By P. J. M. Maischs Gem. 4.99. P. C. Merkel, Collecten sr. Mission congregations, 28.50. P. A. Baumhöfener of sr. Gem. 18.00. Fr. C. Schubkegel, Easter coll. of sr. Dreieinig! congregations, 9.28. Fr. G. Jung, communion coll. sr. Triune! Congregation, 11.00. Fr. G. J. Bürger, communion coll. sr. Zions Gem., 8.79, by Unnamed .50. Fr. H. Frincke from the communion box 10.03. Fr. Ernst Flach, Coll. sr. Dreieinigk.Gem. 17.85, St. Petri Gem- 6.85. Fr. Joh. Meyer, Coll. sr. Bethlehem Gem., 9.00. Fr. F. König, communion coll. sr. Gem., 6.45. Von Rahms 25.00. Fr. P. Schulte, Coll. sr. Gem. in Martinsburg, 5.00. Fr. L. Huber, Easter coll. sr. Gem-, 15.25. Fr. W. Hüsemann of sm. Pr. place near Springfield, 5.00.?. Aug. F. Ude, coll. sr. Gem., 5.00. P. M. Adam, Easter Coll. sr. Gem., 12.00. Fr. H. Bremer, Easter Coll. sr. Joh.-Gem., 13.00. Fr. F. Düver, desgl., 9.75. Fr. J. Hilgendorf, desgl., 13.37. (p. -267.31.)

Emigrant Mission in New York: P. G. Jung from the collection box sr. Gem. 6.00.

North Omaha Mission congregation: P. G. Weller from sr. Zions-Gem. 28.00. Kassirer J. S. Simon from the Illinois District 5.40. Kassirer D. W. Röscher from the Middle District 11.00. P. Ch. Bock and several members of sr. Gem. 3.00.?. M. Adam, Toll. sr. Gem., 14.00. Fr. J. G. Lang from sr. K. lahn from 5 members of the congregation. Trinitatis-Gem. 15.00. Fr. G. Grüber and congregation 18.50. Fr. Aug. F. Ude of sr. Congregation 5.50. Cassirer J. S. Simon from the Illinois District 46.20. Fr. H. Friacke and members of his congregation. Gem. 26.00. Fr. Emil Meyer, coll. of sr. St. Paul's comm. in Milford, 5.00. Pres. F. I. Blitz of sr. Gem. 10.00. Fr. F. Düver, Coll. of Easter sr. Filialgem., 8.10. Fr. Tr. Häßler and 10 members of sr. Gem. 17.00, from the collection bag sr. W. Rudolph from 9 members of the congregation. Gem. 11.50. (L>. -240.80.)

Synodal treasury: Fr. H. Frincke, Ostercoll., 7.88. Fr. W. Harms from sr. Gem. 13.00. Fr. E. Flach from sr. DreiteintgkeitsGem. 10.00.?.S.Meeske, Coll. sr. Gem., 8.10. (p.-38.98.)

Pilgrim House in New York: Fr. S. Merske, Evens.Coll., 6.00.

Widows and orphans: Fr. A. Hofius, Thank Offering by Mrs. Th. Hofius, 5.00.

Orphanage bet St. Louis: P. L. Huber by A. Schultze 1.50.

Poor students tn Springfield: P. E. Denninger, Coll. sr. Gem., 11.50. Fr. Joh. Meyer of sr. St. PaulGem. 1.73. (p. -13.23.)

Poor students: P. K. Jahns Gem. 11.00. P. A. Bergts Jr. Gem. 8.75. P. Niemands Gem. 2.50. P. Aug. Langes Gem. 3.50. P. M.Adam of a confirmand 6.00, N. N. 1.00, at the wedding bet A. Schleusen' ges. 5.00, at the conference in Fremont 2.05. (S. -39.80.)

Pupil L. Eigel (Addison): P. G. Jung from the bell bag sr. Gem. 6.00.

Stud. Chr. Drögemüller (St. Louis): P. F. Düver, Easter coll. ss. Preaching place at Lowell 1.25, ges. on Hrn. Schröder's wedding 4.50, from individual donors 1.50. (pp. -7.25.)

Building fund in Springfield: Mr. D. Zimmermann, Easter coll. of P. Bodes Gem., Dec. 16.

Church building at Goose Lake (P. Bullinger's Gem.): Fr. I. Fr. Müller of sr. Christus-Gem. 15.00.

k. Merkels Gem.: P. I.Hilgendorf, Coll. sr. Gem., 15.24.

Saxon Free Church: P. S. Meeske, communion coll., 5.00.

Deaf and Dumb Institute: P. E. Denninger from Mr. C. Dittberner. Dittberner 5.00. P. Chr. Bock from sr. Gem. 8.58. (p. -13.58.)

Total -696.81.

Correction:

In the "Lutheran" No. 8 let: For Negro Mission tn New Orleans -18.55 instead of "for Springfield".

Lincoln, May 1, 1889. I. C. Bahls, Cassirer.

Eiagekomme" into the coffers of the Eastern District:

Synod treasury: From the congregation P. Beyers -8.54. Gem. P. Henkels, Rondout, 9.17. Gem. P. Dubpernells 2.50. Gem. P. Bröckers, Silver Creek 5.23. Fredonia 1.93. Gem.?. A. T. Hansers 13.00. Gem. P. Lindemanns 38.00. Gem.?. Schulzes 22.75. comm. P. Wischmeyers 32.51. comm. P. Heins 39.25. comm. P. Lohrmanns 5.75. comm. P. Hochstetters 6.70. comm. P. Kraffts 24.40. (p. -219.73.)

College maintenance: Gem. P. Beyers 18.46. Gem.?. Engelders 15.00. (S. -33.46.)

Pilgrim House: By Fr. Walker from N. N. 1.00.

Progyrnasium in New York: By the "Kinderblatt" ges. 10.00. Gem. P. Frinckes 21.16. By P. Walker of N. N. 1.00. (S.-32.16.)

Emtgr. mission: Gem. P. Oehlschlägers 4.88.

Emigr. Mission tn New York: Gem. Fr. Dubpernells 3.00.

Emigr.-Misston in Baltimore: Kaff. Meyer in the Western District 1.00.

Inner Mission in the East: Mrs. Beer, Buffalo, 5.00. Through Fr. Steup from N. N. 1.00. Jüngl.-Verein der Gem.? Oehlschlägers 5.00. Fr. W. Brock" 7.50. Through Fr. Walker from N. N. 2.00. (p. -20.50.)

English Mission in Baltimore: By Teacher Krieger of Mrs. A. Dodd 3.00. Comm. Fr. Otto Hansers 15.00. Comm. Fr. Tillys 10.13. (S. -28.13.)

Jewish Mission: By P. Steup from L. Obermeyer 1.00. Gem. P. Dubpernells 2.50. Kaff. Meyer in the Western District 27.00. Through Fr. Grossberger of W. D. 1.00. (S. -31.50.)

Negro Mission: Through the "Ktnderblatt" ges. 10.88. Gem. Fr. Dubpernells 2.00. Missionary Association of the Gem. Fr. Busses 60.00. Gem. Fr. Lohrmanns 9.76. (S. -82.64.)

Wisconsin Mission: By Fr. Wischmeyer from W. Mark 1.00.

Traveling preacher in the East: Missionary Association of the

Gem. in North Omaha: P. F. König 2.00. Gem.?. Oehlschlägers 4.94. St. Paul's congreg. in Baltimore 15.00. Gem. I". Nauss' 9.00. (S. -30.94.)

Lutheran Free Church in Germany: Sunday School of the congregation Fr. Otto Hansers 5.00.

Poor students in St. Louts: Gem. P. Sennes 35.16 for O. Größer. Gem. P. Großbergers 5.00 for F. Randt (p. -40.16.)

Poor students tn Springfield: comm. P. Lindemanns 1.00 for M. Wagner.

Poor students in FortWayne: women's club of the Gem. k. F. Königs 10.00 for T. Fleckenstein, 10.00 for Poppe. Women's club of the Gem. P. Stiemkes 25.00 for T. Fleckenstein. Gem. k. Hochstetters 10.00 for C. Drewes. (S. -55.00.)

PoorStudents tnAddison: Women'sAssociation of St. Paul'sGem. in Baltimore 10.00 for skimmers.

Deaf and Dumb Institution: Through the "Kinderblatt "ges. 11.32. Sanders in Otto 8.37. (p. -19.69.)

Hospital tn East New Bor!:. By Fr. Beyer, ges. by Mrs. Otten and others, 101.75, by sr. Gem. 35.62. (p. -137.37.)

Orphanage in Roxbury: By the "Ktnderblatt" ges. 97.25. By P. F. König from F. Schäfer 1.00, N. N. 3.00. By P. Stutz from Joh. Hoffmann 5.00. By P. Walker from N. N. 1.00. Printing press: Gem. b'. Steups 2.00. (p. -109.25.)

Orphanage tn College Point: By "Kinderblatt" s. 54.85. By P. Steup, s. at Passe-Ftcken wedding, 10.50. (S. -65.35.)

Widow's fund: Gem. P. Sennes 50.19 for Mrs. P. Ruhland. Gem. J. Sanders tn Otto 8.25, Little Valley 5.38. (S. -63.82.)

Gem. in Haverstraw: Kaff. Röscher in the Middle District 1.00.

Total: -1017.58.

Baltimore, April 30, 1889, C. Spilman, Cassirer.

Entered the caste of the Western District:

Synod treasury: From Fr. Rehwaldt's congregation tn Clarks Fork-11.45. Fr. Falke's congregation in Glasgow 5.00. I". Guenther's Gem. tn Indian Creek 5.00. Fr. Matuschka's Gem. in New Mile 13.20. Fr. Nething's Gem. tn Lincoln 19.55. Fr. Jehn's Gem. in Kansas City 27.00. By Fr. Umbach tn Prairie City from sr. Gem. 4.07, T. B. 2.00. P. Jben's Gem. tn Harvest" 7.35. k. Schalters Gem. in Cape Girardeau 11.25. P. Zschoches Gem. in Frohna by sr. Wetnhold 19.00. P. Wolfs Gem. tn La Gränze 6.50. P. Holls' Gem. tn Honey Creek 6.55, Gem. tn Stringtown 4.85. By Fr. Rupprecht's Gem. tn Stover 2.75. Pres. Blitz's Gem. tn Concordia 25.00. Fr. Heyne's Gem. in Lake Creek 10.00. Grupes' Gem. in Eisleben 5.45. k. Matthes' Gem. in Perryvtlle 6.26. P. Nützel's Gem. tn West Ely 10.50. P. Meyer's Gem. tn Black Jack by Mr. Poggemöller 23.15. k.Gümmer's Gem. betLongtown8.35. 1 P. Grimm's Gem. in Altenburg by Mr. Kühnert 14.37. P. Brandt's Gem. in St. Charles 27.00. (p. -276.20.)

Church building in Springfield: By Praeses Btlitz in Concordia of H. Bäpler sen. 1.00.

Progyrnasium tn Concordia: Fr. Michels' Gem. tn New Haven 9.40. Fr. Günther's Gem. in Mora 6.00. By Fr. Umbach tn Prairie City by T. B. 1.00. By Praeses Biltz tn Concordia by sr. Gem. 25.00, by John Kröncke 4.00. By k. Heyne from Gem. near Pymont 3.75. P. Janzow's Gem. in St. Louis by Mr. Bolz 42.95. P. Matthes' Gem. tn Perryvtlle 10.00. P. Winkl'n's Gem. in Central 17.65. k.Grtmm's Gem. in Altenburg by Mr. Kühnert 33.15. (p. -152.90.)

Inner Mission of the Western District: By k. Rehwaldt in Clarks Fork from sr. Gem. 14.15, by N. N. 10.00. By Fr. Falke in Glasgow from the Love Coffee 1.00. By Fr. Umbach tn Prairie City from T. B. 1.00. By k. Holls tn Honey Creek from Wittwe Beck 1.00. By Praeses Biltz in Concordia from H. Bäpler Sr. 2.00. (S. -29.15.)

Negro Mission: Fr. Günther's congregation in Mora 5.45. By k. Nething in Lincoln by Wittwe Eckhoff 1.00. Fr. Jben's Gem. in Harvest" 5.40. By Praeses Biltz in Concordia by H. Bäpler sen. 2.00. (p. -13.85.)

English Mission: Zions-Gem. tn St. Louis 5.65.

Jewish mission: U. Zschoches Gem. in Frohna by Mr. Wetnhold 2.61. By Praeses Biltz in Concordia by Ad. Bergmann 2.00. (p. -4.61.)

Heathen Mission: By Fr. Nething in Lincoln by Herm. Vogler 1.50.

Widow's Fund: Fr. Demetrios Gem. tn Emma 8.25. k. Michels' confirmands in New Haven 1.40. Fr. Pflantz' Gem. tn Gordonville 8.00. By Umbach tn Prairie City of .93. Fr. Grimm's Gem. in Altenburg by Mr. Kühnert 15.87. (p. -34.45.)

Orphanage near St. Louis: Fr. Demetrios Confirmanden tn Emma 2.80. By Fr. Michels tn New Haven from the late M. Prüßner 5.00. By Falke tn Glasgow from the Liebeskaffe 1.50. By U. Nething tn Lincoln from Herm. Eckhoff 1.00, by Herm. Lumpe 1.00. P. Jben's Gem. in Harvest" 3.25. By U. Schaller in Cape Girardeau from Mrs. N. N. for a studying orphan 1.50. (S. -16.05.)

Deaf and dumb institution: Ehlers tn Norborne .50, of N. N. .50. by P. Falke in Glasgow by W. Gößling 1.00. by P. Umbach tn Prairie City by T. B. 1.00. P. Winker's Gem. in Central 6.15. (S.-15.15.)

Gem. in Omaha, Nebr.: P. Ehlers' Gem. in Norborne 9.50. By P. Michels in New Haven from sr. Gem. 5.20, by H. Uphoff 1.00. P. Holls' Gem. in Honey Creek 8.60. P. Rupprecht's Gem. tn Cole Camp 10.00. P. Bueckert's Gem. in Augusta 10.00. (S. -40.10.)

Addendum

To my receipt of March 30 in No. 8 of the "Lutheran": For Inner Mission of Wisconsin District: From P. E. Grothe's congregation -6.00. From Aug. Dobberphul 1.00.

C. Eißfeldt, Kassirer.

Received for the orphanage in Addison, Ill:

From congregations etc. in Illinois: by Prof. J. S. Simon in Springfield -73.45, 19.71, 24.15 and 3.00. From P. L. v. Schenck's congregation in Ottawa 3.00. From Chicago: by? . Engelbrecht from Mrs. Karls .85, O. Carls .20; by P. Retnke from Joh. Bezold 1.00 and wedding coll. bet Papke-Doß 2.00; by P. Bartltnng from Mrs. Marie Krüger 2.00; by P. Wunder. from N. N. 7.67; from P. Wagners Gem. 57.39; from P. Leeb's Gem. 12.12. By P. F. Schröder in Kankakee from Mrs. C. 1.00, Mrs. N. N. 1.00 and Theil of a coll. from sr. Gem. 9.00. By P. H. W. Castens in East Weatland, ges. "under the Christmas tree" 3.00. Coll. of?- F. Ave-Lallemants Gem. in Flatvillr 10.70. By P. Grupes Gem. in Rodenberg 12.25. By P. Rabe's Gem. near Yorkville 10.00. By P. H. Gose in Grant Park by Fr. Holzmänn 2.00. J. B. in Palatine 1.00. By P. Strieter's Gem. in Proviso 20.00. Half of Easter Coll. by?, GreatGem. in Harlem 22.64. (P. -299.13.)

From communities, etc., outside Illinois: by Cassirer D. W. Roescher at Fort Wayne, Ind., 11.67. by Cassirer I. C. Bahls at Lincoln, Nebr., 21.75. by P. Hetntz at Crown Point, Ind. v. Mrs. Etling 1.00, Mr. Mau .50. (S. -34.92.)

From children: Teacher F. Militzer's pupil at Arlntngton Heights, Ill, 3.80. Teacher Simon's pupil at Schaumburg, Ill, 3.70. From Chicago, Ill, Christian teaching collectives: by Lebrer Bonnoront 4.00, by Fr. Hölter 25.00, byk. Wunder 9.83, by Fr. Succop 15.25 and 22.27 and by Fr. Bartltnng 10.00; by Fr. Wunder from Henriette Rumfeld's piggy bank 2.00; from the teachers' pupils: C. Appelt 6.00, Lampe 3.75, Rose 7.50, Castcn 6.00, Kopittke 2.45; by Lebrer Diener from Lena, Tillie, Alma and Dina Piehl 1.00. from Kankakee, Ill: by P. Schröder, Christenlehr-Collecten 6.00 and 10.00; by Lehrer Reifert from L. Lemke, A. Gresens, S. Einfeld, M. Hensel, Cl. Gutknecht, A. Kammann, Cl. Albert, M. Hoffmann, Winkel, R. Pigorsch and C. Navens each.10, Jd. Gresens, L., A. u. W. Rieck, L. Haude, A. Gohlke, A. Sttttg, B. Pahnke, F. Russow, L., E. u. G. Giesecking each .25, W. u. W. Kranz, A. u. B. Neumann, Lo. u. An. Neumann, M., Hy. u. Wm. Becherer, M., W. u. F. Neumann, A. Fiebrich u. S. Nohls, each .20, A., E. u. H- Volkmann, L. Radeke each .50, P., B. u. J. Petersen .30, E., W. u. 8. Kammann .30, A. Schulz .05, K., L. u. M. Reifert .85, H. and W. Ziemer .15. by P. Große at Harlem, Ill, ChristenlehrCollecten, 17.00. P. H. Gose's pupil at Grant Park, Ill, 1.35, teacher Kirsch's pupil at Pekin, Ill, 2.00. (p. -166.05.)

For the budget of the progymnasium

mtt thanks received: From d. St. John's parish d. Mr.?. Neuschel, Milwaukee Co, 20 s. cartons, 6 s. flour, 200 cabbages. From Karl Gudert, Martini Gem. of Milwaukee, 2 p. onions, 30 doz. Celery, 1 p. red beets. From the Gem. of Mr. P. Kothe in Mayvtlle through Karl Steinbach 20 S. Flour, 1 bushel of peas. From the comm. of Mr. P. Grabarkewitz, Blue Earth City, Minn, 3125 lbs. of flour. From G. Brunnquell, Milwaukee, 2 cans of preserved beef, 2 cans of grapes. From Mrs. M. Dammköhler, 8 lbs. of plums.

Milwaukee, April 25, 1889, J. Messner, superintendent.

For poor students: Thank offering by Mr. E. Junghans -5.00. A. Gräbner.

New printed matter.

Second Synodal Report of the California and OregonDistricts of the German Lutheran Synod of Missouri, Ohio, and other States. 1889.

This synodal report contains doctrinal discussions on "the right blessed use of the Holy Scriptures" according to seven theses of the District Praeses, Fr. Bühler, then a report on the Inner Mission of the District and a lecture by the Reverend General Praeses on church visitations and the way they are handled.

The report will be sent postage paid by Concordia Publishing House upon receipt of 12 cents.

Changed addresses:

kev. ck. LuenAer, o. o. Llr. I). P. Oodrs, 6224 8th Dulsteck 8tr.,
LoZIervooock, (7ook Oo., III.
Rvv. P. V^ sick, lox 125, kort lock.
Rev. 8th Olaser, 37 Lrie 8tr, Lookport, N. k.
1 618.8s, 37 krio 8tr, lookport,
V7. 8. 6. künZ, 746 13. 8tr., Llilrvaukoo, IVis.
0. L. 8okn, 82 33ck 8tr, Detroit, üliok.

The "Lutheraner" is published every fourteen days" for the annual end. scripttoas price of one dollar for the out-of-town Suvscrtbentea, who have to pay the same in advance. Where the same is brought to the home by carriers, subscribers have to pay WLentS Trügrlrohn extra. To Germany the "Lutheraner" is sent by mail, postage paid, for O1.28.

Letters", which contain business, orders, cancellations, funds "" find at the address: Qutk. Co nooräiu- publishing house (ül. C. LurtkÄ, Corner ok Lliaivi 8tr. L InLian" Xr", 8t. Lorus, ülo., anher" send.

Those letters, however, which contain notices for the journal (articles, comments, comments on the address, etc.), find their address: "Latkeraner", OonooreUa 8ernln "rx, an die Aedactio" z" srude".



45th Volume.

Memorial to Blessed Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

Seminar construction - death of his wife - family - joy of grandchildren.

The Synod of Delegates meeting in Fort Wayne in May 1881 had decided to build a new large institution building on the same site as the old one, which was to be demolished. On behalf of the synod, Dr. Walther issued an appeal to the synodal congregations, in which he explained the reasons for the new building and called upon them to contribute generously in a truly evangelical manner.

*)

The foundation stone was laid on October 1, 1882, and the inauguration ceremony took place on September 9 of the following year. On both occasions, Dr. Walther held the first ceremonial address. **Both days were real days of joy for him, because the promotion of the institution was his thought day and night.

On August 23, 1885, our dear doctor suffered a heavy loss. On this day his dear companion, Mrs. Christiane Emilie, née Bünger, passed away at the age of 73. She was a faithful disciple of the Lord, who adorned her faith with a quiet, godly walk and practiced it especially through her love of God's Word and through works of love and mercy. She was a helpmate to her husband in deed and truth for 44 years.

Since we have not yet reported anything about Dr. Walther's family circumstances, the following should be added here: Walther's wife comes, like himself, from an old family of preachers. Her father was Jakob Friedrich Bünger, pastor at Etzdorf near Roßwein in Saxony. The marriage took place in Dresden, Perry Co., Mo. on September 21, 1841 and was performed by Pastor Keyl.

*) Lutheran, Year 37, 89 f.

**In the speech held at the dedication, he showed "that the real reason for the joy of the celebration is none other than threefold: the ultimate purpose which this new building alone is to serve; the circumstances which alone have caused it and made it necessary, and the love which alone has erected and adorned it".



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., May 21, 1889. No. 11.

The marriage produced 6 children: 1. Christiane Magdalene, born November 22, 1842, wife of Mr. P. S. Keyl in New York; 2. Hermann Christoph, born October 25, 1844, died July 24, 1848, of cerebral apoplexy as a result of an unfortunate fall into the cellar; 3. The twins Constantin and Ferdinand Gerhard, born February 23, 1847, the latter a pastor at Brunswick, Mo.; 5. Emma Julie, born July 27, 1849, wife of P. J. H. Niemann at Cleveland, O.; 6. Christian Friedrich, born June 29, 1851, died of dysentery October 29, 1852.

The marriage was a happy one. The marriage cross was not missing, but God also gave a lot of joy. Walther especially enjoyed his grandchildren. From letters to his children we communicate the following:

"August 4, 1866.

"Little E. struts along in the shade of the large house and its ornamental trees all day long, except for the noon hour, when she prefers to sleep off her government worries on the carpet of the guest room, with a pillow under her head, always with an expression as if she were entrusted with the proper administration of the entire Concordia area. Her energy has already achieved a certain fame in the children's world of the whole area. However, with great kindness, she has quite a bit of strength of character, which one could also call self-will, without doing violence to the language. However, after her short stay in this area, she has already noticed that there are forces above her that can use the acacia trees with their beautiful branches for something other than shade. Up to now, it has only been necessary to show her one of these branches without any other use, being made of it; but I have had to raise my bass voice several times out of the window of the study room when the little tomboy downstairs wanted to assert his own will as the highest law of the house. Nevertheless, she is more familiar with no one than with her grandfather, since he also grants her many an innocent thing that her mother has given her.

would not be disinclined to strike her down. I can only let her see me, and she jumps at me with a beaming face. Dear Tchen is also everyone's favorite. He is such a sweet child that he cannot save himself from kisses. - There is never a lack of arms and hands to carry him. Everything wants to take the little sugar boy with pleasure. What people can do to care for these little roses, that happens; much less will the heavenly gardener lack his care. God only give us always a fervent prayer for it."

"The 14th of December 1866.

"When you were gone, it was as if we had taken you to the graveyard; everything was so empty, as if dead! Our meals, which had been so cheerful for a whole quarter of a year, were now like meals of death. The spice was missing, which the dear sweet little ones added to every meal with their twittering larks. The various work one has with these little creatures is such a pleasant one that without them one is deprived of a high pleasure. The whole college seemed to us after your departure like a birdcage without a songbird. But I must not be ungrateful. After all, God has so directed circumstances that I have once again enjoyed real fatherly pleasures for longer than I could ever hope."

"April 18, 1867.

"You can't believe how happy we are every time you write us again that your little children are still alive and well. We love them as much as we love our lives. Would to God that we could divide ourselves in such a way that we could have them and you could keep them! But several can possess only Jesus and his goods completely; other goods do not have this perfection. Well then, let us divide ourselves in the Lord Jesus and his grace. I look at your dear little marriage plants for my children at the same time and rejoice in them, as a sweet gift for my withered age, by which it becomes green and blooming again.

"April 10, 1864.

"I cannot tell you what joy the news of the happy arrival of your healthy little daughter has given us. Our thoughts are of

From this hour on, we are always with you and our conversations are always about you. We have hardly ever felt so painfully the great distance from you, dear ones, because the desire to be with you for at least a few hours and to embrace the dear, sweet child in our arms, to hug and kiss him, is only too great now. It is as if a child had been born to me even in my old days! I feel as if I had suddenly become a rich man from a poor man.

"June 1, 1872.

". . . Although, as you can imagine, after E... chen's death no loud joy has come to us, but we are nevertheless quite content in God. E. and C. give us much joy. They are the center around which everything in the house now revolves. C. in particular brings life into the family. She is with me all the time and is not moved by anything to leave me alone. I can see from her how we should deal with God. She doesn't care if I tell her that I don't have time to get involved with her now; she never stops asking me, and I can't be angry with her, I have to laugh at her excessive confidence in my grandfather's love.

"February 5, 1876.

"What a joyful message your dear letter of yesterday brought us today! What a happy surprise! How rich and happy you will feel now! I can still remember the time when my first child was born.... I felt as if I had won the great lottery. I would not have given away this treasure for anything in the world. When I went out, it was as if I had a magnet at home that pulled me home again and again. That's how it will be with you now, too. ... If it had been a girl, I would have been royally pleased; but that it is a boy increases my joy and certainly yours all the more. One wishes, after all, that one's own name should not die out; but it is the boys alone who perpetuate the father's name. Now we both have a little progenitor; what joy! . . . O dear children, let us therefore also give thanks with all our hearts to the faithful God, that he has done so great things for us! We are all not worthy of such great kindness and goodness, rather we deserve vain punishment. Therefore, immediately make a covenant with God that you will consecrate your son, whom the Lord has given you, to the Lord and raise him for his glory, for the child's own happiness, and for the world's benefit and good. Pledge this to your God! Such a vow is then a constant reminder when the flesh wants to become tired and lazy. A child consecrated to God is the greatest treasure that can be in a home. A child is worth more than the whole starry sky and the circle of the earth; for all this will one day pass away, but a child is born for eternity. Would to God that I could hurry to you now! How happy I would consider myself if I could take your little son in my arms, press him to my heart and kiss him! But unfortunately I must deny myself that. May God keep your sweet little boy healthy, so I hope, if I don't die myself first, to see him here with both of you on the occasion of this year's synod."

(To be continued.)

(Submitted.)

About two liturgical gems of our hymnal.

(Continued.)

Finally, it should be mentioned that the well-versed Luther once recommended the Ambrosian hymn to a struggling man as an effective remedy against melancholy and sadness, writing to him: "Dear Matthia, when you are sad and want to get out of hand, say: 'Up! I must strike a song to our Lord Christ on the shelf; let it be: Lord God, we praise you", or: Praise be to the Lord," for the Scripture teaches me that he loves to hear joyful singing and playing of strings/ Take hold of the claves and sing until the thoughts pass away, as David and Elisha did; if the devil comes again and gives you sorrow and sad thoughts, defend yourself and say: 'Out, devil! I must now sing and play to my Lord JEsu?" -

Let us then not let this jewel of our hymnal be a dead capital, let us for our and the church's edification make more frequent use of the German Ambrosian hymn, this "most worthy choir leader in a hymn and chorale book"! Dr. Luther calls it "a fine symbolum or confession (whoever is the master), made in a manner of singing, not only to confess the right faith, but also to praise and thank God in it." Just consider its three-sacred content, since it begins with the praise of the Triune God, as it is proclaimed in many-voiced chorus by the multitude of the heavenly hosts, the apostles, prophets, and martyrs, and by "all worthy Christendom" on earth; since it then passes to the special praise and confession of the incarnate Son of God and His work of redemption, and finally from the words: "Now help us, O Lord, the servants of thine" in prayer, intercession and supplication, and concludes joyfully in faith: "In thee, dear Lord, do we hope; in disgrace let us nevermore." High and other festivals of joy, as well as common mission festivals, the dedication of churches, organs, and bells, would still provide ample opportunity to bring the Ambrosian hymn of praise back into vogue and practice in our congregations. Even at a large communion, it might occasionally find its place next to a communion hymn. *) Since the powerful melody, which, like the other old hymns, does not tickle the ears, is easy to learn, even a congregation that is not very gentle will soon become familiar with the singing of our German Te Deum, as Schreiber knows from experience. Note, however, that it is solely an antiphonal chant, an alternating chant. It belongs to the kind of chants that are performed in alternation between two choirs or between a single person and a whole, just as our entire

*) Incidentally, we would like to point out an unfortunate circumstance. Some organists seem to fear that during large communion the singing of the congregation becomes too much, and therefore make quite long interludes from verse to verse. We can assure you, however, that it is not the singing, but the excessively long organ playing between the individual verses that tires the congregation and makes them impatient to continue singing.

liturgical altar chant is an antiphonal chant. The Christian church probably has the Old Testament church as its predecessor, because the whole psalm chant is an antiphonal one, as Psalm 147, 2. says: "Sing to one another with thanksgiving to the Lord" or as the song no. 343, which was composed after the same, says: "Sing to one another with thanksgiving to the Lord". 343: "Sing to the Lord with thanksgiving one to another". We also read in Ezra 3:11 that the priests sang "one to another" with praise and thanksgiving to the Lord, that is, they answered each other in choirs and then "all the people sang aloud with praise and thanksgiving", thus there was also an alternation between the priestly choirs and the congregation. The melody of the German Te Deum is also arranged for alternating singing. But as far as the execution is concerned, it can be done in different ways. For our conditions, the most suitable way would be, according to which the first chorus of boys' or tenor voices is sung in unison, or in one voice, and the congregation then responds, and where a church choir is present, it joins with it in polyphonic singing. If the organ accompanies, then of course somewhat stronger registers are to be pulled for the second choir, but finally the Amen must sound with all its might.

Finally, it should be noted that for a smaller congregation, the Te Deum is also suitable for antiphonal chanting. In this way, it could be used as a morning prayer once a week, as it is in home services, especially on Sunday mornings, and also in school, which would make it all the more memorable for the young people.

II.

The Litany or Humble Intercession for the General Necessity of All Christendom.

Under this heading, the St. Louis Great "Prayer Treasury" contains from page 343 a delicious interpretation of the Litany by Dr. Johann Gerhard with the following introduction by Pancratus: "Who actually is the author of the same and thus compiled it, one can not know so just; is already in the times of the old teacher Basilius, about after the birth of Christ in 370. It was already common in the times of the old teacher Basilius, approximately after the birth of Christ in the year 370, in Neo-Caesaria and several places in Greece, and in the times of Ambrosius, bishop of Milan, in the year 380, in Welschland and other places. But because it was subsequently corrupted in the papacy with invocation of the deceased saints, the blessed Lord Luther was caused, in addition to other errors of the papacy, to reform also the litany and to put it according to the content of the divine word, as it is still sung and used today in all Protestant churches. This German litany has been explained with beautiful devotional sighs of heart by the now blessed theologian of great merit to the whole church, Johann Gerhard, Doctor of Holy Scripture and widely renowned professor at the Royal Princely Saxon University of Jena. This interpretation is recommended here immediately for further reading.

The name litany means a request, a supplication. How corrupted this ancient, delicious church prayer has become in the papacy is shown by the litanies that gradually arose in the Middle Ages, three of which are held in high esteem by the papists: the litany "to the sweet name of Jesus", which they recite annually at the Corpus Christi, the Feast of the Lord, and the Litany of the Lord.



namsprocession; the Litany of All Saints and the Laurretan or Marian Litany. Luther did not lay a hand on any of these, but on the so-called "great" litany, which could be improved, for the Reformation. He "purified it and brought it over with him in a German and Latin arrangement like a precious robbery", thereby expanding the individual parts in a masterly manner. Whoever owns the 10th volume of Luther's St. Louis edition, will find both arrangements together with the collections belonging to the litany on Columne 1474-1481. The German arrangement was only added to the second edition of the Enchiridion of the Catechism of 1529; later it was omitted and incorporated into the hymnals and agendas.

In a letter to Nicolaus Hausmann of March 3, 1529, Luther describes the German litany with its special, German-style melody as "very useful and salutary" and reports that the Latin litany was sung by the students (of the Latin school) on Saturdays, but the German litany was sung every Wednesday after the sermon in such a way that several choirboys standing in the middle intoned the prayers and the congregation responded, to which he remarked: "The people are very moved by it. One can see from this with what enthusiasm and love Luther pursued the introduction and cultivation of the German Litany. Among the Reformed, the Litany, like so much else from Christian antiquity, found no acceptance; only the Episcopal Church included the Litany in the **Book of Common Prayer** from the beginning and still uses it here in Germany on Quatember days and elsewhere. In the Lutheran Church, however, it was included without exception in all agendas and also in all hymnals, and it was in use and in good standing everywhere until the time of Pietism came. According to the concepts that were now acquired of congregational prayer, the litany became less and less appealing the longer it went on. It was considered to be a dead formula without fullness of words and anointing, and one would have preferred to see a free prayer of the heart in its place. Since it was not possible to abolish them immediately by law, the alternate singing of them was abolished and they were either sung by the congregation or read by the preacher alone. Of course, the congregations lost their taste for the litany completely, and now it was easy to abolish the litany by law and let a free prayer of the heart take its place. The rationalism that followed, which was vandalistic even in liturgical matters, pronounced "the crying and wailing in the litany," as its representatives called it, to be the work of dark ages.

But let us hear how else our godly fathers thought of the litany and how they used and needed it.

As the Te Deum appeared to them as the great general prayer of thanksgiving of the Church, so the Litany as the great general supplication of the same. The old connoisseur of the hymn, Schamelius, remarks in his "Lieder-Commentarius": "Otherwise, if the prayer of the holy Lord's Prayer is the best that has come on earth, or may be devised by someone, as Luther says, this may be the next after that one." A postilion of even earlier times therefore contains a "Summarische Erklärung und Vergleichung der Litanei mit dem Vaterunser." In addition to the aforementioned interpretation by Dr. Johann Gerhard, there are entire sermons on the Litany, a

already from the time of the Reformation by Dr. Paul Eber. In the as under the law; to those who are without the law as without the church order of Count Palatine Wolfgang in 1557 it says of the litany: law; to the weak as a weak man, that I may win them. So this "Therefore, since the churches encounter all kinds of hardship and apostle, who was an "Eberian", did not only use his mother tongue, danger at all times, the common prayer in the churches should be but also the language that was the predominant language at that practiced with great earnestness and not be neglected"; and in Duke time, namely the Greek language, to preach the gospel; he uses the Johann Ernst's church order in Saxony in 1664 it is enjoined that peculiarities of the people he comes into contact with, not excluding such "spiritual prayer be spent with due devotion by the entire, the language, to make the gospel accessible and to lead the people Christian congregation". For this very reason, the litany was once to salvation.

used frequently. As a rule, even in not very populous congregations, Shouldn't St. Paul's behavior also powerfully stimulate us to do the same, to make good use of time, circumstances, opportunity and communion was held every Sunday morning, as only the church language when it comes to the proclamation of the gospel? After all, service was considered the main service, in which the sermon was the pure Lutheran doctrine is not only for the Germans, but also for the English, not only for the old, but also for the young, not only for followed by the Lord's Supper, as the seal of the Gospel. If, however, one spouse, but also for the other. We are clearly aware why not, communion had to be omitted for lack of communicants, the litany and why especially in the big cities of this country also English- usually took its place. The litany was mainly performed on penitential Lutheran mission should be carried out with all zeal and also Quatember days, as the special quarterly penitential days. Also on English-Lutheran congregations should be founded. Why not? Not Friday, as the weekly day of Christ's death, it was prayed in the cities in order to turn German congregations into English congregations after the sermon. Of course, the whole congregation was gathered or to do them harm; for that would be just as wrong as not wanting to supply the own children of our church with English preaching for the litany when an extraordinary day of penance was held in because one fears that this or that German Lutheran might thereby times of general plagues or as a result of a disastrous event for the become an English Lutheran. Nor should it be done in order to country or a place. During the five years of his imprisonment, the accommodate or even promote the corrupt taste of some Germans godly and steadfast wife of Elector Johann Friedrich, Frau Sibylla, born here. Finally, it is not to encourage and promote laxity in had the litany sung three times a week in the castle church in doctrine and practice, which would be quite horrible. Why then? In Weimar, along with the hymn: "Preserve us, Lord, by your word" with short, to win souls and to make some blessed everywhere, as St. Paul says. Or because love for our brethren according to the flesh the verse added as a special intercession: urges us to it, and necessity compels us to it. It may be that people pay homage to a wrong taste, but can that dampen the ardor of our love? Does love *therefore* say: What is such people to me? No! He who believes with all his heart that true saving faith is produced and preserved by the gospel; he who has thereby come to true faith in his Savior; he who is vividly aware of what he would eternally lose without the gospel, cannot indifferently or even callously overlook the fact that, for the sake of language, children of the Lutheran church - perhaps through their own fault - are wasting away and losing the pure gospel. How powerfully Paul's love for his brothers according to the flesh impels us to try everything in our power to win souls!

Oh, Lord, let our countryman, your servant, be commanded to you, Keep him in firm faith and save him from the power of the enemy.

What a Te Deum followed this litany, we have seen. (Conclusion follows.)

(Submitted.)

Pauli example an encouragement to the English mission.

"I have become all things to all men, that I might save some everywhere," 1 Cor. 9:22. These words, in which the holy apostle Paul describes his way of acting, were also recorded for us by the Holy Spirit. They have great significance for us and call us to serious reflection.

What does the holy apostle or rather the Holy Spirit mean by this? Is it that Paul did or approved something that was against God's clear word or against his conscience for the purpose of winning people? Certainly not! The apostle did not act according to the Jesuit principle: The end justifies the means, - and the Holy Spirit does not recommend the same at all. What then? The apostle says herewith: I have taken advantage of the conditions and circumstances in which people live, even their weaknesses and infirmities, in order to approach them with the gospel and win them for Christ. For the sake of the gospel I became a Jew to the Jews, to those who are under the law.

Oh, then, may the word of St. Paul become ever more alive and strong among us: "I have become all things to all men, that I may save some in all places

All the names of Christ are included in the name of Jesus, for as in beatitude all spiritual and heavenly benefits are concluded, so also in the name of Jesus or Beatificator are included all the other names of Christ, which are attributed to Him because of the benefits we receive from Him.

J. Gerhard.

(Submitted by P. H. Katt.)

Middle District Meeting Report.

The Middle District of the Synod held its session this year at St. Paul's Church (Bro. Wambsganß), Indianapolis, Ind. as early as the week after Easter, from April 25 to May 1, instead of at the usual time, mid-summer. The synod was very well attended.

The doctrinal discussions were based on theses of Father Goesswein: "On the Presence of the Body and Blood of Christ in Holy Communion. The first thesis had been discussed, in part, at last year's synod in Evansville, Ind.; now the work was completed. The Synod expressed special thanks to the speaker for his thorough and diligent presentation. The four theses are: that Christ's body and blood are present in Holy Communion; that they are present in the bread and wine; that sacramental union takes place in the consecrated administration of Holy Communion; that therefore Christ's body and blood are received by all communicants.

Among the doctrines that are particularly contested is the doctrine of Holy Communion. This also shows the importance of this doctrine for us. After all, it is a main part of our faith and a means of grace of which the enemy would like to deprive us. At the same time, this doctrine is about whether the clear, distinct words of our Lord are to be understood as they read or not, whether God's word is at all certain and firm, so that we humans can rely on it without wavering?

In the discussions of the synod it was convincingly proven that our dear church, as in other doctrines, so also in this one, is only obedient to the command from heaven: "This is my beloved Son, in whom I am well pleased; him shall ye hear. (Matth. 17, 5.) Whoever is not afraid of God's word may want to reproach us as "stubborn and inflexible worshippers of the letter" - this is bearable, since our Savior turns their reproach into praise when he says Joh. 8, 31: "If ye continue in my word, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free."

The synod also received this promised blessing. Who would not have been encouraged in the knowledge of divine truth? Who would not have had to rejoice anew over the soundness of the Lutheran doctrine?

In the afternoon sessions, the Synod was mainly interested in the matter of the inner mission: 1. the mission within the District, 2. the general mission, especially in the West. The District has within its borders a mission area which was first assigned to it, and which it has not worked without success, as evidenced, among others, by the three now quite independent congregations at Toledo, O., South Bend, Ind. and Louisville, Ky. which were fosterlings of the District's Inner Mission. The Commission for Inner Mission was also able to bring a gratifying report on the past year. A second congregation has been planted in Louisville, Ky., which intends to appoint its own pastor with the help of the District. In

The mission congregations at Brazil, Ind., and Elmore, Ohio, are growing slowly but surely; however, the same could not be said of Orrville, O., and of the new mission station at Toledo; nevertheless, the synod wants to take care of all stations according to necessity, because mission work is work on hope. A new, promising field has been opened in Canton, O.. From Columbus, O., it was reported that through the help of the district, the congregation there is in such a position that it can henceforth meet its own expenses.

As far as the work of the Inner Mission in general, especially in the West, is concerned, the District is convinced that attention, strength and means must be given to this work in a completely different way than has been done up to now, and that, in the end, the funds for the Inner Mission must be provided much more generously, so that in this favorable time this great work of God, which has been entrusted to us before others, will not falter anywhere, but can continue unhindered. We pray that the name of God may also be sanctified through this work, that His kingdom may come, so that His will may be done. Amen.

(Submitted.)

† Pastor H. Ch. Rohlfing. †

Heinrich Christian Rohlfing, last pastor of the congregation at Jefferson City, Mo. was born July 14, 1859, and was the eldest son of Heinrich Christ. Rohlfing, a faithful but also long departed member of the Immanuel's congregation at St. Louis. After graduating from the parochial school, he attended our high school in Fort Wayne in order to later study theology, which Blessed Pastor Bünger had encouraged him to do. After five years he entered the theological seminary in St. Louis with the certificate of graduation. After he had prepared himself here for three years with all fidelity for the holy preaching ministry and had passed the exam well, he followed a call as a discord preacher for the small town of Gretna in the state of Louisiana. There, however, he could only be active for half a year, because he recognized a call received from the congregation in Carrollton, Mo. as a divine one and accepted it. In the church at Carrollton he labored in great blessing for over six years. His clearly thought-out sermons, in which he preached Christ above all, his faithful work in the school, of which he was a teacher, as well as his cheerfulness and friendliness in his dealings, soon won him the hearts. In the last years of his ministry, however, he was afflicted several times by a physical ailment, which temporarily forced him to stop his work and rest a little. In July of last year, he received a call from the vacant parish in Jefferson City. He accepted the same. However, according to God's inscrutable counsel, he was to serve the Jefferson City congregation for only four months. At the end of November of last year, he often complained of complaints in his throat, which, however, did not give rise to any great concern. However, he was soon joined by other symptoms of illness, which the doctor declared to be a dangerous heart condition. His

His indisposition increased. On Saturday, December 1, he had to go to bed. The following Sunday he felt much better, but could not preach. Tuesday evening his condition suddenly worsened to such an extent that he felt his end was near. He asked the doctor, and when he was told that he would die of this disease, he sighed and prayed a lot to his Savior. He would have liked to see a brother minister at his deathbed to receive comfort from him, but since this was not possible, teacher Käppel read to him from God's Word. Before his death, he expressed his wish to be buried in St. Louis; he also instructed his wife to raise their little son in discipline and admonition to the Lord. Wednesday, December 5, he passed away gently in faith in his Savior. His death was a hard blow for his congregation, which had grown very fond of their pastor during his short time in office. On Thursday, the funeral service took place in the church, which was appropriately draped in mourning pennants, before a large gathering of mourners, with Father Griebel of California, Mo. preaching the sermon on John 17:3. The body was then taken to St. Louis and laid out in Immanuel's Church. The undersigned preached on Jer. 29, 11. and showed "God's thoughts upon us at this distressing death," namely, how they were not thoughts of sorrow, but thoughts of peace. The earthly body of the deceased was then buried in a Christian manner in the churchyard of the Trinity and Cross congregation. The age of the deceased was only 29 years and 5 months. In him, however, the Lord has once again brought a still young, spry worker from the vineyard of the church to eternal rest. His thoughts are not our thoughts and his ways are not our ways. He comforts the surviving widow of the deceased together with her widowed mother, and be her rod and staff in all tribulation. G. Wangerin.

To the ecclesiastical chronicle.

I. America.

English-Lutheran Schools. In the English Lutheran congregation in New Orleans, which was founded last summer, Pastor Hügli has established an English Lutheran weekly school, just as it is the case in the German Lutheran congregations that are founded by us in larger cities, only in the latter, instruction is given in English alone. So, it works quite well to establish an English-Lutheran weekly school. Pastor Hügli confirmed this year that 50 persons had to be taught in English. These facts are certainly not discouraging, but very encouraging for all those who have a heart for the English mission and support it with prayers and gifts of love. Let us remember, however, that it is precisely through much preaching in English in German congregations that the latter are in danger of becoming entirely English, but that by founding independent English congregations the German ones are not undermined but strengthened as German ones.

C. L. J.

There are now 59 **Indian** children in the **Norwegian Indian Mission Institution** at Wittenberg, Wis. A few weeks ago, an Indian who had been employed as a woodcutter at the institution and had taken shelter in

The couple, who had enjoyed the Lutheran church and had attended the morning and evening services, were married in church to an Indian woman with whom they had lived in wedlock for some time, and not only the 72 members of the household but also many adult Indians were present at this ceremony. Both spouses wish to join the Lutheran Church.

The Beekmanites. Near Rockford, Ill, the Beekmanites, a small community of gushers, are at present doing their mischief. The sect calls itself "The Church Triumphant," was founded several years ago by Mrs. Beekman of Byron, Ogle Co., Ill, and after her death placed itself under the leadership of a certain G. J. Schweinfurth. This godless man pretends to be the "second" Christ and the Son of God. It fills a Christian with horror and shudder to hear how blasphemously the Beekmanites speak and what abominable idolatry they are guilty of. After Schweinfurth, who was filled with the spirit of Satan, had held a speech on Sunday Jubilate, in which again the blasphemies mentioned played a leading role, his followers rose in turn to, possibly, outdo him. A man by the name of Weldon said: "I accept him who has just spoken to us as my Savior, as God revealed in the flesh. ... He is the Son of God, who makes the world clean from its sins; he is my God, whom I am proud to honor, and who has wrought something in my heart that fills me with joy unspeakable. ..." Others followed with similar appalling speeches; they called their tempter "King Immanuel," "God with us," "God's own Son," "our Savior," "the Perfect One." - It is a miracle of God's long-suffering that these people are not swallowed up by the earth, as the Korah mob once was. - Can there be clearer omens of the approach of the last day? See Matth. 24, 23. 24. D.

The desolation of disbelief. A writer who calls himself "Dicer Swift" writes in the "Mason County Republican" of May 3, after describing the happy years of his childhood and admitting that manhood and especially old age have brought many painful disappointments, among other things: "O time! Time! What have you done? We look back on the winding paths and find the happiest time of life in the beginning. From childhood to the present, the path is sown with debris and death. . . . Friends have forgotten us. Hopes are dashed; and the charnel stones over the graves of those we loved shine white and ghostly through the darkness of life's night. ... We live, we hope, we love. Shall love and hope sink with us into the grave? ... If so, happy are the animals and birds that live without hope. Happier are the clods and stones which are without feeling and life. Life, love and hope. We shall be boys again in that shining and shining home beyond the swelling tide." - Is this not a sad confession? This man is at the end of his career. He has tasted life's joys and sorrows, and now, in the midst of the tormenting doubts that fill him, he is left only with the paltry consolation: "We shall be boys again in that shining and seeming home beyond the swelling tide." With this hope, is he not on quite the same footing as the red man, who also hopes to enter lovely hunting grounds after death? - One comes to this desolation of modern paganism of our days when one throws the old Christian faith behind and chooses reason as one's guide. Therefore, hold on to your old Bible faith and thank God daily that He has brought you to the beatific knowledge of His Son Jesus Christ, that you may speak with Job

can: "I know that my Redeemer liveth; and he shall raise me up from the earth hereafter; and afterward I shall be clothed with this skin of mine, and in my flesh I shall see God. The same shall I behold, and mine eyes shall behold him, and no stranger." L. E. K.

II. foreign countries.

Fruit of the sermon on the righteousness of faith. At the beginning of this century, 1806-1816, a Catholic priest named Martin Boos worked in Gallneukirchen in Eastern Austria. His main theme in all his sermons was justice before God. When he once had to give an account of his faith in public before the secular authorities, he put the following sentence at the top: "I believe that Christ, suffering and dying for us on the cross, is our righteousness valid before God, and that all his own righteousness, which the Jew and the Pharisee perform in order not to be subject to the righteousness of God, is a stained cloth before God, and is not sufficient to calm a troubled heart, much less to make it righteous and blessed." Through such preaching he converted hundreds, even thousands, who groaned under the papal yoke, to Christ. People came from far away and listened to the voice of the Gospel, which suddenly made itself heard in the midst of the kingdom of Antichrist. For the sake of his confession to Christ, he had to suffer a lot, was mocked, scorned, thrown dirt and stones by the mob, sued before the imperial court, imprisoned and finally expelled from the country. And the papists made every effort to eradicate the seeds of faith that had sprouted in that region of Austria. But some of the others survived the time of tribulation and persecution. And recently a Lutheran congregation has blossomed in Gallneukirchen, which ranks first among the Lutheran congregations of Eastern Austria in terms of the number of members, and in which, according to all that one hears in church publications, lively Christianity is at home. It is only a pity that the so-called "Lutheran" church leaders, who patronize this congregation, provide it with preachers and teachers who know much less about justification by faith than the Catholic pastor who first preached the Gospel there in the spirit and sense of Luther.

The British and Foreign Bible Society reports that the Holy Scriptures were translated into six more languages last year. This society now prints the Bible in 300 different languages and distributed 4,206,000 copies during the year.

From Russia. When Emperor Alexander III of Russia entered the St. Petersburg fortress church on March 13, the anniversary of his father's death, to attend a requiem mass, the clergyman met him, as usual, to offer him the cross to kiss. Before handing it to the emperor, however, he began, to the surprise of all present, a short speech in which, pointing to the importance of the day, he spoke of the emperor's divine office and concluded by describing the emperor's minister and the procurator of the holy synod, the head of the supreme church authority in Russia, Pobedonosceff, as the emperor's greatest enemies. The latter is the same man from whom mainly the persecution of the Lutherans on the Baltic emanates. The clergyman was then declared insane and taken to an insane asylum, although he is perfectly sane.

Friendship with the animal soul. That the Christianity of today's so-called Lutheran Christianity is not in the right condition is well felt over there in the old German fatherland. But there are now wun

The only effective remedy to heal the damage of Israel is the Word of God and the teachings of Luther. That God's Word and Luther's teaching is the only effective remedy has been forgotten. That is why the silliest ideas are listened to and applauded. Thus one recently pointed out in a well-known German church journal that one must learn and practice piety especially in dealing with the animal world. By befriending the animals, the brutalized man is made receptive to religion. He says among other things: "The friendship with the animal soul, as it is on the one hand a requirement of piety, so it proves on the other hand to be a promotion of it. We know what a blessing it is when the young are taught at an early age to treat animals mildly and gently in the home, school and church.

Cremation of corpses. The church council and the consistory of Kiel refused the burial of the urn with the ashes of a former Kieler in the churchyard there. The latter had emigrated to America and after his death was cremated in the crematorium at Washington, and the relatives in Kiel wished to bury the urn there; but the Minister of Culture, to whom they then appealed, also denied their request.

Pope Leo XIII, in order to revive the agitation in favor of the restoration of his temporal power, has offered an important reward to the writer - clerical or lay - who writes the best work on this matter. The prize-winning work is to be translated into all living languages and distributed in all countries of the world.

(Chr. B.)

Complaints are coming from **Denmark about the** progress that the spread of the Roman Pontifical Church has made there recently. In Copenhagen, the papists have a hospital in which they recruit souls for their church. French instruction is given free of charge by capable French teachers, but all the books used are full of praise for the "all-singing church. Furthermore, they have a higher educational institution, in which not only the instruction is given completely free of charge, but also the parents can provide food and even clothing for their children free of charge, by agreeing to one condition: that the children should be educated in the Roman Catholic faith. Copenhagen already has two Papist churches, and there is hardly a provincial city of 6-7000 inhabitants where there is not a Roman parish. A particularly serious aspect of Roman proselytism is that it is successfully practiced among the high nobility, and that in recent years several of the first and most respected noble families have converted to the Papacy and now place their resources and influence at the service of Rome.

A. G.

In Norway, even among the craftsmen and factory workers, the unbelief of this last period is gaining more and more ground. At a workers' meeting in Christiania, after the subject of "preachers, the enemies of freedom" had been discussed, the following resolutions were adopted with all against one vote: "The meeting declares: 1.) that the preachers are the abjured enemies of enlightenment and free thought, and that the doctrine which they preach is a distortion of the doctrine of Christ; 2.) that the efficacy of the preachers is the worst obstacle to the liberation of the workers, because they are taught to find themselves quietly sucked in by those in power." - The poor deluded people! One should only let all the Christian preachers remain silent for ten years and instead hear the demagogues speak who are trying to make the masses suspect Christianity or to take it away altogether, and one would, if one were still alive at all and not among the dead....

The people of the world, who belonged to the defeated, long to return to the time when Christian preaching was still a power that helped to withstand the destruction that today's seducers of the people are striving to unleash. For while godliness is useful for all things and has the promise of this life and the life to come, the gospel of John Most and other apostles of subversion has no other promise than this: "Sin is the ruin of men.

A deathbed.

After a long, constant ailment, the wound physician S. in N. finally sank onto his deathbed. Among the preachers of his town he asked for a confessor, from whom he expected that he would talk seriously with him. The confessor, who did not know him closely, spoke with heartfelt earnestness what was to be spoken here, but how it was valid and applicable to all. After he had spoken for a while about the comforting promises of the Gospel, the sick man suddenly interrupted him: "Oh, if you knew what a great and grievous sinner I am, you would have no comfort for me! O! replied the preacher, that is the language the Savior likes to hear and wants to hear. If you have an ardent desire for his grace, accept in full faith the merit of the Savior Jesus Christ, and I tell you in his name that his wounds have also bled for you, his blood has also washed your stained garment white as snow.

Alas! said the sick man, weeping and bitterly grieved, alas! if this were true, true for me! Of course it is true, true for me, for you and for all of us, said the preacher, and continued with his consolations. The sick man then testified a heartfelt desire to receive Holy Communion once again. The preacher had the sacred vessels and the church book with him, and while he was preparing Holy Communion, the sick man sat up in bed, folded his hands, and raised his eyes to heaven.

O Jesu full of grace, On your command and counsel my sorrowful mind Comes to your great goodness;

Let a drop of grace flow on my conscience, he sighed with a deeply touched heart. As he was looking at the last lines, he fixed his gaze even more firmly on heaven, stretched his struggling hands even higher, and cried out with streams of tears: Let, oh let, on my conscience a drop of grace flow - just a drop.

Not a drop, but a wealth of grace is now flowing onto your conscience. He has satisfied your longing, your sins are forgiven, I tell you in the name of the Father, the Son, and the Holy Spirit!

Comfort and peace spread over his whole being, with peace in his heart he took the holy meal, and soon after he passed away in the arms of his gracious Savior. The preacher left his deathbed with a moved heart.

Christ is made unto us wisdom, and righteousness, and sanctification, and redemption.

1 Cor. 1, 30.

We poor people are so blinded by sin that we know nothing of God, of sins, or of righteousness. And although there is still a little knowledge of God in us, as Paul says in Romans 1, we can see how soon it is lost, so that we fall into error and idolatry. This is the first part of our inheritance,

To which we come through Christ, that we may know God aright; as he saith, Matt. 11:27, "No man knoweth the Father, but the Son, and to whom the Son will shew it." Now this is the highest and greatest wisdom, whereas all the wisdom of the world is mere foolishness. For though it has great renown before the world, it lasts no longer than here on earth. But this wisdom, that Christ teaches us to know God, that God may be gracious and merciful to us, is eternal wisdom, and eternal life itself, as Christ says, John 17:3; and serves us to defend ourselves not only against men, but also against the devil himself, and to know and judge him.

The other part of our inheritance is that Christ made us righteous. For we not only live in sins, but are also conceived and born in sins. But through Christ we come to this, that God will not see such sins nor impute them to us, but will give them to us and remit them. This is what it means to be righteous, if God considers us righteous, even though we are poor, miserable sinners.

The third part of our inheritance is that Christ has been made holy for us by God. Not only by sanctifying Himself for us and offering Himself as a sacrifice, as John 17:19 says, but also by giving us His Holy Spirit, who brings about a new life in us, resists sin and drives us to heartfelt obedience to God.

The fourth part is that he was made for us also for salvation. We fall before temptation, hardship, sorrow, persecution, as they will, but Christ is with us and holds on to us, so that we are finally victorious and feel redemption; not only here temporally, but an eternal redemption. Luther, XIII, 524.

Inaugurations.

On Sunday Quasimodogeniti, on behalf of the Kansas District Presidency, Bro. Pennekamp was inducted at Junction City dopC . R. Kaiser.

Address: Rev. kr. ksnnekauiup, dnnetion 6it^, Kansas.

By order of the Honorable Mr. Praeses Wunder, Mr. k. B. Burfeind was installed in his office at St. Matthew's Lutheran Parish, Lemont, Cook Co, Ill, on Sunday, Misericordias Domini, byW . Uffenbeck.

On behalf of the Venerable Praeses Bente, Father H. Dorn was inducted on Sunday Misericordias Domini by the undersigned tn Mtddleton, Canada. M. Halboth.

Address: Rev. v. front, V^vsckoeü, korkolk 6o., Ontario, vanacka.

By order of the Honorable Presidency of the Minnesota and Dakota Districts, Mr. P. F. Steyer, heretofore a member of the Honorable Synod of Wisconsin, was inducted on Sunday Misericordias Domini morning in the congregation at Fair Haven, Stearns Co., Minn. afternoon in the congregation at Corinna, Wright Co., Minn. by the undersigned. F. H. Kolbe. Address: Rev. P. Steuer, kair Saven, Stearns Oo., Lvnn.

On Sunday, Misericordias Domini, Mr. P. F. Hahn was installed by order of the Presidency of the Michigan District as assistant preacher in the Northern District of our congregation by the undersigned, assisted by?!'. Tresselt and Smukal introduced. I. A. Hügli.

In accordance with the commission received, on Sunday Misericordias Domini, Father Paul Heid was installed in his office in

On behalf of the Honorable Mr. President Hilgendorf, I introduced Father M. Leimer to Immanuel Parish in Staplehurst, Seward Co, Nebr. on Sunday Jubilate. G. Weller.

On the Sunday after Easter, Fr. M. Claus was installed in his parish at Creston, San Luis Obispo Co, Cal. by the undersigned. I. M. Buhler.

On Sunday, Misericordias Domini, the Lutheran Zion congregation in New Haven, Conn. dedicated its church (a 40X75 frame building) to the service of God. The festival preachers were Messrs. J. H. Sieker and H. Feth. W. Köpchen.

On Sunday Quasimodogeniti the Lutheran Immanuel congregation of Conley, Holt Co., Nebr., consecrated their newly built church (20X32) to the service of God. In the morning the undersigned preached, in the afternoon Father Th. Möllering.

Conferenz display.

God willing, this year's Gulf States Conference will nevertheless be held at New Orleans in Zion Parish at the time initially designated, namely Tuesday through Thursday after Pentecost, that is, June 11-13.

Timely registration with the local pastor is highly encouraged.

The Wisconsin District

of the Synod of Missouri, Ohio, &c. states will assemble, O. v., from June 12 to 18, at the congregation of Mr. P. F. Wolbrecht at Sheboygan, Wis.

If you wish to have free accommodation, please contact us at least 14 days before the beginning of the Synod.

Rev. I. Voldreeüt, 916 Qorlr

Subject of the doctrinal negotiations: "She (i. e. a well-established truly Lutheran congregation) proves herself to be a careful spiritual mother to her growing youth." Thesis 16: "She holds the office of householder, the office of preacher, and the office of authority high and holy as God's endowments and ordinances."

The Minnesota and Dakota Districts

of the Lutheran Synod of Missouri, Ohio, &c. states will assemble, s. G. w., at Willow Creek, Minn. from June 20 to 26, at the congregation of the Rev. C. Ross.

Honorable Synod members are requested to register at least three weeks in advance. - Pick up the day before the Synod begins, afternoon, from Vernon Centre, Blue Earth Co. at Blue Earth City Branch R. R.

Address letters and dispatches during synod to Amboy, Blue

For your consideration.

All gifts of love for the mission community here should be sent directly to our District Treasurer, Mr. Bahls. Address: Llr. ck. O. Lukls, 1220 O 8tr., Ljueolu, Rsdr. The worthy District Treasurers are also kindly requested to comply with this request.

Omaha, Nebr-, May 1, 1889. J. F. S. Her, Rev.

Entered the Aaste of the Illinois - District:

Synodal funds: from the congregation Fr. Büngers in Steele Me K7.25. Fr. Wunders congregation 46.00. Fr. Heinemann's congregation in Okawwiüe 8.32. Fr. Bergen's congregation in Wartburg 5.00. Easter coëctæ of the congregation in Neu-Minden 15.60. Fr. Lewerenz's congregation in Effingham 10.28. Fr. Burfeind's congregation in Richton 7.80. k. Gose's congreg. in Grant Park 11.50. Fr. Mueller's congreg. in Ehester 10.10. Fr. Strieter's congreg. in Proviso 28.00, in La Grange 4.00. Communion Coü. in Fr. Behrens' congregation in Chandlerville 7.50. Communion Coü. Coü. in Fr. C. Schroeder's congreg. 10.50. Fr. Hansen's congreg. in Worden 8.05. Fr. Schieferdecker's congreg. in Hamel 9.30. Easter Coll. in Fr. C. Noack's congreg. 16.00. Communion Coü. in Champaign congreg. 7.20. Fr. Bartling's congreg. in Chicago 48.10. k. Reinke's Gem. 43.00. Fr. Mueller's Gem. in Schaumburg 31.00. Fr. J. E. A. Mueller's Gem. in Lake View 45.00. Sunday coll. from 1 Fr. L. Lochner's Gem. 26.06, Maundy Thursday coll. 9.31, 1st Easter coll. 19.32, from synodal box 2.09. Fr. Leeb's Gem. 12.50. half of Easter coll. in k. M. Great's Gem. 22.64. p. Hölter's Gem. 51.23. r. Succop's Gem. 76.00. p. Uffenbeck's Gem. 21.25, a. their synodal coll. 2.34. p. Engel's Gem. in Covington 5.00. p. Katthain's Gem., Hoyleton, 4.85. paschal coll. in p. Graupner's Gem. in Mt. Carroü. 7.00. communion coll. Coll. of congreg. in Dorsey 8.40. Easter coll. of Fr. Grosses congreg. in Addison 94.54. Easter coll. of congreg. in Evanston 12.97, of congreg. in Glencoe 4.25. Easter coll. of congregations in Seester and Lansing 10.35. Fr. Brunn's congreg. in Strasburg 9.00. Fr. Brauer's congreg. in Eagle Lake 24.60. Easter coll. in Fr. M. Luecke's congreg. in Troy 20.00. I P. A. Wagner's Gem. in Chicago 53.88. P. Wartens' Gem. in Danville 11.85. Easter Coll. in P. P. Luecke's Gem. in Jefferson 13.00. Easter Coll. in P. C. Eissfeldt's Gem. 26.00. Easter coll. in Fr. Brauer's congreg. in Brecher 15.47. Easter coll. in Fr. Winter's congreg. in Hampton 12.40. Fr. Hild's congreg. in Bethlehem 7.20. (S. K963.00.)

Laundromat in Springfield: Kindtaufcoll. at W.Bach mann by P. C. Noack 3.40. By Kaff. Schmalzriedt .25. (p. -3.65.)

Inner Mission: Through Fr. J. L. Crämer from Mr. C. Golembiewski in Decatur .50, Mrs. Riedel 1.00. Fr. Burfeind's parish in Richton 7.00. Easter coll. in Fr. A. Pfotenbauer's parish 10.00. Fr. Weisbrodt's parish 6.40. Easter coll. from Fr. Blanken's parish 5.00. From Fr. W. Bartling's Gem. from F. Klußmann 2.00, L. Appell 3.00. P. Werfelmann's Gem. 15.05. F. L. Weiß through P. M. Große 1.75. Easter coll. from the preaching place of?. Detzer in Highland Park 2.25. From N. N., Milford postmark, through P. Hartmann 5.00. (p. -58.95.)

Heathen mission: On Sachteleben - Rebbe's wedding s. by P. Schuricht 5.37.

Negro mission: Mr. O. Abel through P. Krebs, Aurora, 5.00. Mr. H. P. through P. Hansen in Worden for New Orleans 1.00. W. B. from P. Schieferdeckers Gem., Hamel, for New Orleans 10.00. Through I. P. Bartling from W. Niederhelmann 1.00.?. Succops Gem. 51.25. A. Schneider by P. M. Great.25, H. Schumacher 1.00. From N. N., Milford postmark, by P. Hartmann 5.00. J. Graßhof by P. L. Schwartz .25. (S. -74.75.)

Widow's Fund: From teacher A. Wilde and his students 8.50. Through P. J. L. Crämer from Mr. C. Golembiewski, Decatur, .50. Golembiewski, Decatur, .50. P. F. Bergen 5.00. part of Easter coll. in P. Schröder's congreg. in Kankakee 6.70. Salems congreg. in Jacksonville 10.00. P. Albert Brauer 5.00. P. Feddersen 4.05, from s. congreg. in NeuBerlin 3.45. Mrs. N. N. by P. Hansen in Worden 1.00. F. W. B. in Hamel by P. Schieferdecker 5.00. P. Weisbrodts Gem. 8.88. Easter coll. from P. Blankens Gem. 5.00. Charfreitagcoll. tn P. L. Lochners Gem. 22.23. Emma Topp by k. I. E. A. Müller 1.00. p. J. E. A. Müller 5.00. p. Leeb's Gem. 13.43. i p. Uffenbeck's Gem. 10.84. Mrs. M. Keller by p. Hölter 1.00. n. n. by p. Engel in Covington 1.00. Teacher Luecke 4.00. Fr. M. Luecke 4.00. Fr. Mueller's Gem. at Lost Prairie 5.65. Fr. Wangerin's Gem. at Sollitt from the collection bag 10.00. Fr. Rohlfing's Gem. at Darmstadt 8.25. (P. -149.48.)

Jewish Mission: P. A. Käselitz 2.35. Collecte on HinzHalfeldt's wedding in Crete 7.40. N. N., postmark Milford, by P. Hartmann 5.00. (S. -14.75.)

Deaf and Dumb Institution: P. Müller's parish in Ehester 11.00. F. W. B. from P. Schieferdecker's parish in Hamel 5.00. Mr. F. Backmann through P. C. Noack 1.00. P. Uffenbeck's parish 6.80, G. Hornbostel the. .50, Mrs. Gerke the. .50. N. N. from P. Wunders Gem. 1.00. P. Wartens' Gem. in Danville 11.55. Wedding coü. at Bunte-Kölling by P. Brauer in Brecher 11.12. (S. -48.47.)

Church building in Springfield: P. Willes Gem. in Geneseo 7.19. Salems Gem. in Jacksonville, 2nd Sdg., 13.00. Coll. P. C. Schroeder's Gem. 11.60. P. Hartmann's Gem. tn Woodworth 15.00. By Kaff. Schmalzriedt 2.00. (S. -48.79.)

StudirendeWaisenknaben: Father J. Bohr tn St. Paul, through Fr. Schuricht 5.00.

Emigrant Mission: Father Hoelt's parish, proceeds of a Naithel endowment for New York, 25.00, for Baltimore 20.35. (S. -45.35.)

Orphanage at. St. Louis: Found in the collection bag of the Ehester parish 1.00.' Salems-Gem. in Jacksonville 2.50. Bro. Doehring Sr. by Bro. Brunn 1.50. (p. -5.00.)

English Mission: Coll. by P. Great Gem. in Addison 41.00.

Gem. inNorth Omaha: P. Lewerenz's Gem. in Effingham 6.10. P. Burfeind's Gem. in Richten 4.10. Salem's Gem. in Jacksonville 3.00. P. Feddersen's Gem., New Berlin, 5.50. Mrs. M. M. by P. Weisbrodt 2.00. Palm Sunday Coll. in?. Noack's congregation 15.60. Fr. Engel's congreg. tn Covington 5.69. Fr. Hartmann's congregation, Woodworth, 14.00. Fr. Brunn's congregation in Strasburg 14.40. congregation in Red Bud 5.00. congregation in Danville 12.65. congregation in Homewood 10.44. (P. -98.48.)

Orphanage in Addison: Salems comm. in Jacksonville 2.50. Bro. Doehring, Sr. by Bro. Brunn 1.50. Father J. Boye In St. Paul by Bro. Schuricht 5.00. Comm. in Homewood 12.05, on H. Gruenhagen's wedding ges. 9.00. (S. -30.05.)

Establishing a Milwaukee Infirmary: From the Women's Club at Fr. Reinke's Gem. 10.00, from the VirginsVeretrn 15.00.

Sick costs in Springfield: P. Feddersen's comm. 9.50. Easter coll. in P. Blanken's comm. 7.00. P. Uffenbeck's comm. 23.33. Mrs. L. Schulz through P. P. Luecke 1.00. Comm. in Homewood 10.79. (S. -51.62.)

Orphanage bet Boston: Teacher A. Wilde and students in Wine Hill 1.00.

Pilgrim House in New York: Fr. Johannings Parish in Orizaba 9.10.

Household fund in Addison: P. Katthatns Gem. in Hopleton 7.15.

Milwaukee household treasury: P. Schwartz's comm. in Altamont, Easter coll., 5.66.

German Free Church: P. L. Lochner's Gem. 18.64. k. Wangerin's Gem. bet Sollitt 15.00. (S. -33.64.)

Fort Wayne Household Fund: P. Hartmann's Gem, Woodworth, 2:00 p.m.

Sick pastors and teachers: Bro. Wakendorf by?. Succop 3.00. Easter coll. by Bro. W. v. Schenck's congreg. 15.00. Bro. Hild's congreg. 13.00. (S. -31.00.)

Building fund in Milwaukee: 5th p.m. of P. L. Lochner's Gem. 19.81.

Poor students in Fort Wayne: Coll. bet Anna Schultz' Confirm. celebration from P. Wunders Gem. for T. Meyer 10.00. Jungfr.-Verein tn P. Wunders Gem. for A. Leutheußer 5.00. Charfreitagcoll. tn P. D. Grafts Gemeinde for Ziegler 8.55. Jüngl.-Verein in P. J. E. A. Müllers Gem. for Zitzmann 3.00. Collecte in I'. C. Schröder's Gem. for C. Schröder 8.50. F. Döhring sen. by P. Brunn for Ziegler 2.00. Abendgottsd.-Coll. in P. Willner's parish in Quincy for I. Knief 5.15.

in Ruma 2.50. At Devantier-Laue's wedding s. by P. L. Schwartz for E. Will 2.59. (p. -40.59.)

Poor Students in Addison: From Fr. Great's Parish in Addison for H. Maudanz 3 p.m. Disciples' Club in Fr. Succop's Parish for Rabe 3 p.m. (S. -30 a.m.)

Springfield, Ill. May 4, 1898. L. S. Simon, Kaff

Income to the Middle District coffers:

New construction in Addison: By Fr. Michael in Göglein of H. N. -2.00. Fr. Heintz's Gem. at Crown Point 3.35. Fr. Hunziker's Gem. at Sherwood 2.00. (S. -7.35.)

New construction in Milwaukee: P. Zschoche's Gem. in Marion Township -25.00. P. Polack's Gem. near Dudleytown 18.50. (p. -43.50.)

Synod treasury: Fr. Kaiser's Gem. in Julietta -5.26.?. Zschoche's Gem. in Marion Township 17.00. Fr. Michael's Gem. in Goeglein 8.94. Fr. Fischer's Gem. in Freedom Township 9.45. Dess. Gem. in Flatrock Township 3.90. Fr. Kleist's Gem. in New Haven 7.78. Fr. Schmidt's Gem. in Elyria 14.20. From & by Fr. Sieving's Gem. in Fairfield Centre 25.00. By Bro. Schürmann of the Gem. in Lafayette 47.60. Fr. Lothmann's Gem. in Akron 24.75. Fr. Jox's Gem. in Logansport 27.00.?. Hassold's Gem. at Huntington 6.77. Whose Landgem. at Huntington 1.64. P. Sallmann's Gem. at Pomeroy 8 55.?. Franke's Gem. at Fort Wayne 13.36. P. Seemeyer's Gem. at Schumm 15.00. Bro. Schinnerer's that. 10.00. P. Heintz's Gem. at Crown Point 3.00. This. Gem. to cover debts incurred at Springfield 1.00. P. Ruvprechts Gem. at North Dover 38.25. P. Polack's Gem. at Dudleytown 25.85.?. Schmidt's Gem. at Seymour 21.75. P. P. Schwan's Gem. at Cleveland 48.10. P. Markworth's Gem. at White Creek 11.55. P. Niethammer's Gem. at La Porte 32.92. P. Werfelmann's Gem. at Neudettelsau 21.76. P. Gößwein's Gem. at Vincennes 17.70. P. Kühn's Gem. at Dudleytown 7.12.?. Henkel's Gem. at Aurora 25.00. Fr. Bischoff's Gem. at Bingen 20.25. Fr. Ernst's Gem. at Euclid 10.00. Fr. Hiller's Gem. tn Minden 10.00. Fr. Lehmann's Gem. at Brownstown 8.38. Fr. Mohr's Gem. at Inglefield 8.50. By teacher Fedder tn Valparaiso ges. on W. Lepell's silb. Hochz. 7.45. P. Scheips's Gem. in Hobart 14.60. Dess. Gem. at Lake 2.25. P. Kähler's Gem. at Farmers Retreat 13.36. From P. Wambsganß' Gem. at Bedford 8.50. P. Evers' Gem. at Convoy 12.78. P. Horst's Gem. at Ashland 15.25. P. Häfner's Gem. tn Darmstadt 4.70. P. Mertz' Gem. at the Clifty 12.89. P. Dankworth's Gem. at Mt. Hope 12.34. Dess. Gem. at Weinsberg 1.85. P. Husmann's Gem. at Arcadia 9.52. Dess. Gem. tn Tipton Co. 5.00. P. Wambsganß' Gem. at Indianapolis 34.53. P. Kaiser's Gem. at Julietta 11.00. P. Seuel's Gem. at Indianapolis 33.51. P. Strasen's Gem. at Leslie 3.91. P. Zorn's Gem. at Cleveland 116.27. N. N. from thes. Gem. 1.00. P. Kaiser's Gem. in Liverpool 5.15. P. Michael's Gem. in Goeglein 12.13. (P. -895.32.)

Jewish mission: From the missionary b. P. Franke's congregation at Fort Wayne -5.00. P. Heintz's congregation at Crown Point 1.50. D. P. Hafner in Inglefield by Bernh. Umbach 1.00. (p. -7.50.)

English Misston: P. Husmann's Gem. at Arcadia -2.45. P. Wambsganß' Gem. at Indianapolis 20.58. (S. -23.03.)

Negro Mission: Through Fr. Schmidt bet Decatur by D. Ehrhardt -1.00. Fr. Zschoche's Gem. tn Marion Township 6.00. Through Fr. Bisch off at Bingen by N. N. 1.00. Through Fr. Jüngel at Fort Wayne by Sck. .50. Through Fr. Lothmann at Akron by Mrs. Seeger .25. Through Fr. Lüker at Bremen by Mrs. A. Hummel 1.75. H. Hormann from Fr. Franke's Gem. b. Fort Wayne 2.00. P. Heintz's Gem. at Crown Point 1.50. P. Rupprecht's Gem. at North Dover 15.75. P. Markworth's Gem. at White Creek 7.45. Wittwe Werner from P. Brömer's Gem. Cincinnati 1.00. From the mission b. Fr. Ernst's Gem. at Euclid 3.00. Fr. Koehler's Gem. at Farmers Retreat 7.70. By?. Horst at Ashland by Mrs. Dietrich .50. By Fr. Horst at Hilliard by Mich. Datz .75. by Fr. Hafner in Inglefield by Bernh. Umbach 2.00. by Fr. Schäfer in Waymansville by Mrs. Papenhaus 1.00. by the confirmands Fr. Querl's Gem. in Toledo 3.75. forSpringfield: Fr. Zschoche's Gem. in Marion Township 12.00. By Fr. Horst tn Hilliard by Mrs. Weber 1.00. For New Orleans: By Fr. Sallmann tn Pomeroy by J. Threß .50. By Fr. Seemeyer tn Schumm by N. N. 1.00. (P. -71.40.)

Inner Mission: Louis Gehrke from Fr. Franke's parish near Fort Wayne, thank offering for the celebration s. gold. Hochz. -5.00. Through Fr. Schmidt at Decatur, donated to Fr. Koldewey's Hochz. 6.36. Fr. Dröge's St. John's parish in Fryburg 5.43. From the missionary office Fr. Kunschik's parish tn Madisonville 14.40.?. Heintz's congregation in Crown Point 5.00. G. H. Bente from Fr. Zorn's congregation in Cleveland 3.00. From the missionary office Fr. Schmidt's congregation in Seymour 1.15. Through Fr. Brömer in Cincinnati from Wittwe Werner 1.00. by P. Mohr in Inglefield from Wittwe Bökne 5.00. teacher Spuhler's Schulk. in Akron 5.00. P. Gotsch's Gem. bet Hoagland 3.00. P. Bethke's Gem. in Reynolds 6.50. Dess. Gem. tn Goodland 4.30. P. Kähler's Gem. in Farmers Retreat 12.00. P. Rump's Gem. in Tolleston 7.13. P. Horst's Gem. near Dublin 3.51. P. Berg's Gem. in Adams Co. 7.00. By P. Schäfer in Waymansville by Mrs. Krimpe 1.00.?. Kretzmann's Gem. in Cleveland 28.42. From the missionary b.?. Zorn's Gem. that. 3.33. N. N. from that. Gemeinde.50. (p. -128.03.)

Emigrant mission to New York: P. Lüker's parish in Bremen -10.00. P. Böse's parish at South Ridge 6.65. ? Heintz's Gem. at Crown Point 1.50. (p. -18.15.)

Emigr. mission in Baltimore: P. Lüker's Gem. in Bremen -7.75. P. Böse's Gem. an d. South Ridge 3.35. ?. Heintz's Gem. at Crown Point 1.50. (p. -12.60.)

Parish in St. Paul, Minn.: From the mission b.?. Large' congreg. in Fort Wayne -10.00.

Gem. tn Columbus, Ohio: P. Fischer's Gem. tn Napoleon -14.00

sing's parish in Wanatah -5.43. Fr. Seemeyer's parish in Schumm 5.75. Fr. List in Preble 1.00. Fr. Gößwein's parish in Vincennes 10.50. Schoolchildren das. 2.60. Fr. Hiller's parish in Minden 6.20. Sent by teacher Fedder in Valparaiso on H. Leetz's birthday 2.87, on J. H. Peter's 1.25. From the. Gottesk. of the school das. 1.32. P. Scheips' congregation in Hobart 6.65.?. Gotsch's Gem. at Hoagland 5.40. Fr. Rump's Gem. at Tolleston 7.62. By Fr. Hassold at Huntington of several Gldrn. s. Gem. 9.75. P. Wambsganß's Gem. at Indianapolis 20.00. P. Seuel's Gem. at Indianapolis 37.33. P. Schmidt's Gem. at Decatur 6.75. P. Schäfer's Gem. at Waymansville 8.00. P. Querl's Gem. at Toledo 10.00. (p. -148.42.)

From the missionary office of Fr. Franke's congregation in Fort Wayne 5.00. Fr. Lienhardt's congregation in North Amherst 1.00. Fr. Werfelmann's congregation in Neudettelsau 19.38. By Fr. Brömer in Cincinnati from Wittwe Werner 2.00. Prof. Fr. Zucker in Fort Wayne 2.00. By Fr. Häfner from H. Schulte 1.00. Fr. Wambsganß' Gem. in Indianapolis 2.50. (p. -32.88.)

Poor students in St. Louis: By Fr. Bischofs v. etl. Gldrn. s. Gem. at Bingen -11.00. Fr. Lienhardt's Gem. at North Amherst 3.00. Fr. Niemann's Gem. at Cleveland 84.75. Fr. Trautmann's Gem. at Columbus for Steege 10.00. D. ?Schwan tn Cleveland ges. on E. Sielaff's Hochz. 2.50.?. Schulze's Gem. in Vallonia 5.00. P. Koch's Gem. in Huff 4.50. By P. Kaiser in Liverpool from W. Duacker for Haserodt 1.00. (p. -121.75.)

Poor students in Springfield: women's v. P. Ntemann's Gem. in Cleveland -10.00. P. Preuß' Gem. at Aviüa 2.80. By P. Sauer tn Fort Wayne from Wittwe Fricke for G. H. Koch 25.00. By P. Seemeyer in Schumm ges. on Gunset-Schinnerer's Hochz. for C. Schmidt 5.25. N. N. das. for dens. 2.00. P. Niethammer's Gem. in La Porte for A. Neuendorf 17.90. P. Koch's Gem. in Elmore for W. Solcher 4.25. J. Ehlen 4.25. P. Zollmann's Gem. in Bear Creek for Kleimann 11.84. (S.-83.29.)

Poor Students in Fort Wayne: P. Zschoche's Gem. tn Marion Township for W. Böse -10.00. Disciplesv. P. Walker's Gem. tn Cleveland 15.00. women's v. P. Weseloh's Gem. in Cleveland for F. Erthal 10.00. D. P. Sauer in Fort Wayne from Bro. B. 2.00. From P. Weseloh's Gem. in Cleveland for C. Schulz 25.00. P. Mohr's Gem. in Inglefield 6.50. D.?. Häfner tn Inglefield from Ed. Felder in Baltimore for J. Reininger 5.00. P. Koch's Gem. in Huff 4.50. (S. -78.00.)

Poor students in Addison: women's v. Fr. Niemann's Gem. in Cleveland for F. Bodenstein -10.00. women's v. Fr. Weseloh's Gem. das. for Nehrenz 10.00. Fr. Niethammer's Gcm. in La Porte for Bro. Dubbert 10.00. (S. -30.00.)

Budget tn St. Louts: P. Weseloh's Gem. in Cleveland -49.50. P. Häfner's Gem. in Darmstadt 5.35. (S. -54.85.)

Household in Fort Wayne: P. Brömer's Gem. in Cincinnati -35.10. P. Häfner's Gem. in Darmstadt 7.70. (S. -42.80.)

Laundry fund tn Springfield: Frauenv. Fr. Michael's Gem. in Göglein -5.00. Through Fr. Werfelmann of J. Schetderer in Neudettelsau 5.00. (S. -10.00.)

Laundromat tn Addison: Women's v. Fr. Michael's Gem. tn Göglein -5.00.

Hospital in St. Louis: Through Fr. Brömer in Cincinnati from Wittwe Werner -1.00.

Taub stummen-An st alt: By Fr. Schumm in Kendallville from Mrs. O. -1.50. Women's v. Fr. Michael's Gem. tn Göglein 10.00. Fr. Heintz's Gem. in Crown Point 2.00. Fr. Kähler's Gem. in Farmers Retreat 5.00. By Fr. Häfner from Bernh. Umbach 1.00. (S. -19.50.)

Orphanage bet Boston: P. Zollmann's Gem. tn Bear Creek -6.00.

WatsenhausinIndtanapolis: Teacher Kampe's Schulk. in Fort Wayne -6.25. Teacher Mangelsdorf's Schulk. that. 1.70. By P. Zschoche in Marion Township ges. on Köhlinger's Hochz. 7.00. Women's v. Fr. Schumm's Gem. in Kendallville 10.00. By dens. of Mrs. O. 1.50. By Sunday school students?. Lange's Gem. in Valparaiso 10.00. G. H. Bente from Fr. Zorn's Gem. tn Cleveland 2.00. Ges. by the children in the sewing school of thes. Gem. 10.00. by P. Markworth at White Creek from H. L. Meier 1.00. school children teacher Stegert's at La Porte 4.25. Barbara from ders. School 1.00. School k. Teacher Gößwetn's in Lafayette 1.50. P. Henkel's Gem. in Aurora 5.10. C. Großmann from P. Ernst's Gem. in Euclid 1.00. By Teacher Klitzke in Cincinnati from Joh. Leonhardt 1.00. From the Sparb. v. Walth. and El. Voßler 1.00. Desgl. Carl and Arth. Engelmans's 1.00. P. Kähler's Gem. in Farmers Retreat 5.00. School c. Teacher Drewers's tn La Porte 2.22. By P. Horst in Hilliard by H. Kühn .25. By P. Horst by Mrs. H. Flatt .50. P. Zollmann's Gem. in Bear Creek 6.00. Teacher Wüllner's Schulk. in La Porte 2.60. N. in Cleveland 1.00. Schulk. Zeile's teacher in Lafayette 1.00. School k. Teacher Fickwetter's in La Porte 2.20. Schulk. Teacher Lindemann's tn Fort Wayne 3.50. School k. Teacher Firk's in Amherst 1.25. From sewing school in P. Kretzmann's Gem. in Cleveland 7.00. (p. -97.82.)

Pilgrim House in New York: P. Schmidt's Gem. bet Decatur -6.00. P. Heintz's Gem. at Crown Point 2.00. By P. Häfner of Bernh. Umbach 1.00. P. Husmann's Gem. at Arcadia 5.60. (S. -14.60.)

Districts support fund: P. Zschoche's Gem. in Marion Township -10.00. P. Zschoche's that. 4.00. Aus?. Preuß's Gem. at Avilla 5.00. Fr. Fischer's Gem. in Flatrock Township 7.08. D. dens. of Mrs. Schneider 1.00, of Mrs. Schulz 1.00. Fr. Lienhardt's Gem. in North Amherst 2.00.?. Michael's Gem. in Goeglein 10.85. P. Jüngel's Gem. in Fort Wayne 30.50. P. Sieving's Gem. in Fairfield Centre 10.38. P. Hassolv's Gem. in Huntington 7.84. P. Lüker's Gem. in Bremen .75. P. Kunschik in Madisonville 2.00. P. Seemeyer's Gem. in Schumm 10.00. P. Heintz's Gem. in Crown Point 5.00. P. Trautmann's Gem. in Columbus 19.25. M. K. from P. Rupprecht's Gem. in North Dover .50. P. Schwan's Gem. in Cleveland 45.70. Milk Aufdenbergs from P. Markworth's Gem. on White Creek 5.00

k. Bischoff's Gem. at Btngen 19.75. teacher Fedder in Valparaiso 3.00. P. Bethke in Reynolds 5.00. Dess. Gem. that. 6.65. prof. Fr. Zucker at Fort Wayne 3.00. p. Weseloh at Cleveland 2.00. p.12.00. Mueller's Gem. tn Lanesville 10.10. k. Kähler's Gem. tn Farmers Retreat 6.94. Fr. Horst in Htliard 5.00. Fr. Zollmann's Gem. tn Bear Creek 12.19. Durck same as Ue. v. d. R. 2.50. Fr. Husmann's Gem.St. bet Arcadia 6.50. Fr. Sttzmann's Gem. in Van Wert 4.69. Fr. Querl'sHymnal Fund 10.00. Gem. tn Toledo 16.27. N. N. from the same. Gem. 2.00. (S. -309.34.) Total: -2336.25.
Fort Wayne, Ind, 2 Mat 1889.

D. W. Röscher. Kassirer

Revenue to the Western District's coffers:

Synod treasury: P. Brauer's congregation tn Appleton City -4.80. P. Tönjes' congregation tn Farmington 2.70. P. Obermeyer's congregation tn Little Rock 35.00. P. Burkart's congregation tn Lutherville 5.40. P. Richter's congregation tn Washington 1.65. P. Mayer's congregation tn New Wells 8.00. P. Fischer's congregation tn Drake 12.20. k. Dautenhahn's Gem. in Antonia 4.00. P. Wende's Gem. tn Uniontown 6.50. (p. K80.25.)
Progymnasium tn Concordia: Fr. Achenbach's Gem. in St. Louis 25.00. Fr. Tönjes' Gem. tn Farmington 2.00. By Fr. Rupprecht tn Cole Camp of N. N. 2.50. Fr. Bartels' Gem. tn St. Louis 16.00. By Kassirer Mangelsdorf 13.20. (P. -58.70.)
Debt repayment: By Kassirer Mangelsdorf 70.00.
Inner Misston of the Western District: By k. Achenbach in St. Louis from the Women's Association 10.00. By k. Meyr from sr. Gem. in Friedheim 8.20, by the branch in Kurrville 2.35. Durck Prof. Günther of the Young Friars' Association in Kirkwood 6.00. By M. C. Barthel of Wm. Stamm in Washington, Ks. 1.75. (S. -28.30.)
Negro Mission: Through Fr. Achenbach in St. Louis by W. Hülskotter 5.00. Fr. Frese's Gem. in Port Hudson 6.00. Through k. Wangerin in St. Louis by N. N. 1.00. (S. -12.00.)
English Mission: Through Fr. Wangerin in St. Louis from N. N. 1.00. Through Mr. Sieving in Fr. Schmidt's parish in St. Louis 24.40. (p. -25.40.)
Mission to the Jews: By M. C. Barthel of H. Borman in Danbury, O., 1.05.
Heathen Mission: By Fr. Wangerin from N. N. 1.00.
Pilgrim House in New York: By Fr. Wangerin from N. N. 1.00.
Widow's Fund: Fr. Frese's Gem. in Port Hudson 9.00. By Fr. Judge in Washington, Coll. on Conference Sunday 31.85. Fr. Btrkner tn St. Louis 5.00. (S. -45.85.)
Orphanage bet St. Louis: Through Fr. Achenbach in St. Louis from Mrs. Clausen 1.00, from Mrs. Scherte! and Baumgärtner 1.00. Through l'. Tönjes in Farmington by Ww. Fischer 1.00. P. Brauer's Gem. tn Appleton City 4.80. By k. Rupprecht tn Cole Camp by N. N. 2.50. P. Bartels' Gem. tn St. Louis 16.25. By P. Hanser in St. Louis by Mrs. Schaap2.00. (S.-28.55.)
Orphanage in Indianapolis: By M. C. Barthel of Teacher Mueller's students tn Ft. Wayne 3.00.
Orphanage tn College Point, N. U.' By M. C. Barthel of the Sck Schüler Lehrer Müllers tn Ft. Wayne 3.00.
Hospital in St. Louis: By Fr. Hanser tn St. Louis from Ww. Joh. Kunz 1.00., by Mrs. Fromme! 1.00, by W. Ostermeyer 10.00, by Mrs. Schaap 1.50. By Fr. Wangerin from N. N. 1.00. (S. -14.50.)
Deaf and Dumb Institution: By Fr. Mehr in Frtedheim, Coll. on Hochz. Großheide-Schröder 12.10. By P. Richter's Gem. in Washington 10.30. By P. Hanser tn St. Louts from Mrs. Schaap 1.50. By P. Mende tn Uniontown, Collecte on A. Part silver. Hochz. 3.50. By P. Wangerin from N. N. 1.00. (S. -28.40.)
Poor students in St. Louts: By Fr. Wangerin of N. N. 1.00.
Household in St. Louis: Through Fr. Achenbach in St. Louis from the Women's Association 5.00.
Poor students tn Springfield: By P. Wangerin of N. N. 1.00.
Poor students tn Milwaukee: By P. Wangerin of N. N. 1.00.
Poor seminarians in Addison: Through Fr. Wangerin of N. N. 1.00.
Comm. in Omaha: By Fr. Hanser in St. Louis by W. Ostermeyer 10.00, by confirmand Paula Leeser 2.00. (S. -12.00.)
Piano forConcordia: By Kassirer Mangelsdorf 20.00. St. Louts, May 14, 1889. H. H. Meyer, Kassirer.

2321 8.14tk 8tr.

Income into the WiSronfin Distriirts' coffers:

Inner Mission of the Wisconsin - District: From the congregations of the kk.: C. J. Schwan in Herman -4.00, Pella 3.55, P. Plaß 5.25, F. Springfield, Ill: 3 Pr. Socks; Beardstown, Ill: 12 Sheets. H. Reichmann 3.54, J. Schütte, Milw., 27.62, B. Sievers, Milw., 35.31, Th. Nickel, Shawano, 5.00, G. Kühle, Milw., 27.75, J. G. Grüber, 77.00; P. Franke 15.00. Zions-Gem., 4.00, E. Bäse, Clinton, 8.28. C. Seuel, Vortage, 11.00. A. Rohrlack 16.00, H. Stute, Ahnapee, 3.00. By k/F. L. Karth, Becker in Detroit from the Virgins' Association of Trinity Parish 12.50, Gelöbniß of N. N., 5.00. Mrs. Kehl, Sheboygan, 3.00. P. A. G. Döhlerfrom individual women 7.50. By Father Smukal in Detroit (Bethania 1.68. By P. J. Schütte, Taufcollecte bet Gotth. Schröder 2.05. Frl. L.Parish), Collecte bet d. Stiftungsfeier des Frauenund Jungfrauen-Storm, milw., .50. by P. A. Rohrlack, s. in missionary hours, 8.50.Verein 6.50; Gratitude offering by Mrs. Smukal 1.00. By Mrs. Mrs. Dor. Ascher 1.00. Mrs. Fr. Lüders, thank offering, 5.00. (p. 181.03.)
Free Church in Saxony: H. Köhn, Sheboygan, 1.50. k. A. G. Döhler 1.00. (p. -2.50.)
Pilgrim House tn New York: Fr. P. Plaß' Gem. 5.00.
Deaf and Dumb Institution: Lina Schulz.50. P. F. Keller's confirmands 5.10. Virgins' Association tn Racine 11.69. (p. -17.29.)
Missionary Church in North O maha: P. C. F. Keller's Gem., Racine, 16.66. N. N. tn Reedsburg 7.00. (S. -23.66.)
Misstonsgem. in Fulda, Minn.: N. N. tn Reedsburg 5.00.

Misstonsgem. in St. Paul, Minn.: N. N. in Reedsburg 5.00. Poor Students in Springfield: Fr. J. A. Herzers Gem. in Plymouth 5.30. Heathen Mission: Fr. B. Sievers' Confrimands 5.30. Poor students tn St. Louis: Fr. Fr. Plaß 3.00. Women's Society of St. Stephen's Parish in Milw. 36.00; from St. Stephen's Parish Hymnal Fund 10.00.
Districts - Understru ctions: From denkk.: F. Otte 5.00, P. Plaß 4.00, C. Seuel 4.00, W. C. Schilling 2.00. k.. I. G. Gruber's Zion's Gem. 3.00. P. W. C. Schilling's Gem. in Town Hubbard 14.36. (p. -32.36.)
Negro Mission: P. F. Otte 4.75.
Construction tn Milwaukee: By M. Hilgendorf from the Dretelnigkcits Gern, in Milwaukee 6.00. P. E. Grothes Gem. 9.00. (S. -15.00.)
Poor students in Milwaukee: Dretetnigketts-Gem. in Milw. 45.33. Martin Räther 1.00. P. Poss' Gem. 5.00. (S. -51.33.)
Orphanage in Wittenberg: Imm.-Gem. tn Milw. 7.00. teacher C. Greves pupils 1.18. H. Köhn tn Sheboygan 2.00. P. A. G. Döhler 1.00. Mrs. Eswein 1.00. P. C. Seuels confrimands 3.42. P. Ph. Wambsganß' Gem. 14.00. (S. -29.60.)
Household tn Addison: P. J. Karrers Gem. tn Loganville 7.15.
Synodical treasury: H. Köhn 1.50. confrimands in Sheboygan .50. From the congregations of the kk.: F. Wolbrecht in Sheboygan 23.50, H. Sprengeler, Milw., 75.00, J. Schütte, Milw., 22.75, J. Strasen, Milw., 17.75, C. Strasen, Watertown, 41.05, E. Roller, Stevens Point, 7.25. Amherst 5.25. B. Sievers, Milw, 49.84. W. Weber in and around New London 5.32, H. J. Fuhrmann, Clintonville 8.00, Townline 3.00, F. L. Karth 14.15, J. A. Herzer, Plymouth, 15.58, G. Kuechle, Milw., 30.25, G. Loeber, Milw., 23.35, H. Erck, Wausau, 7.50, H. Daib, Merrill, 8.80, Jul. L. T. Bittner, Grand Rapids and Centralia 4.93, R. Jank, Bear Creek 2.71, Union 1.45, Manawa 1.53, E. Theel, Newton 6.05, Germania 4.75, Crystal Lake 4.35, Neshkoro 3.80, J. M. Hieber, Wilson 10.50, Sheboygan Falls 9.10, C. G. Hähnel, Cascade and Betavia 12.00, F. Schumann, Waterfort 5.20, North Prairie 2.80, J. Schlerf, Milw., 17.65, D. Kothe upper 11.00, lower 7.60, C. Seuel, Portage 15.05, Lewiston 2.42, C. F. Keller, Racine, 20.80, G. Präger 7.00, W. Hudtloff, Martini- 2.93, Joh. 2.02, St. Paul 2.05, C. F. Ebert, Berlin 5.92, Auroraviüe .90, Ph. Wambsganß 21.36. Tuition through Dir. Löber 10.00. (p. -556.21.)
Milwaukee, April 30, 1889. C. Eißfeldt, Cassirer.

For the St. Pauls Progymnasium in Concordia

received with heartfelt thanks: From Mr. Gottl. Scholz, Montrose, Mo., for Th. Meyer -12.50; by Mr. L. Lange, St. Louis, Mo., for the library 15 volumes of Lectures; by P. F. Häuser's parish in Lansing, Mich., for L. 6.50; by Mr. Klaus, H. Kahrs in Leland, Mich., for Th. Bundenthal 5.00; by Mr. Dav. Bruns, Concordia, Mo., for the piano 18.00; by Mr. H. Ahrens for Mr. Pröhl, sent at the wedding Nöhl-Krüger, 7.00; by Mr. Chr. Röhl for the same 4.00; by Mr. Präses Biltz for G. Francke, sent at the wedding Frerking-Kapp.elmann 5.75; by Kassirer H. H. Meyer for poor pupils 25.75; by Mr. Chr. Volkmann, Clinton, Mo, for Th. Meyer 10.00; by Prof. Simon for G. Francke 2.00; by Präses Biltz for A. Habekost 5.00; by Präses Biltz from Hrn. Geo. Frerking, part of a wedding collection for poor students, 2.10; by Prof. Simon for G. Franke 20.50; by P. Hempfing for Th. Bundenthal from the congregation in Leland 7.50; from the congregation in Good Harbor 5.50; by Kassirer Meyer for Tb. Bundenthal 5.00, for poor pupils 4.10; by Fräulein Amalie Biltz from the Jungfrauenverein d. St. Paulsgem. zu Concordia for Roglitz u. Habekost 10.00; from the Concordia Musikchor for the piano the surplus of an evening

Received with thanks (since December 1, 1888): For poor students: Through Fr. Sieker from the missionary treasury of sr. Gemeinde -40.00 for Schumacher, from a Gem. member for dens. 10.00; by Fr. Meyer, Lincoln, Ill-, 1.00; by k.Biewend for Porisch 20.00; by Fr. Lindemann from sr. Gem. for Paul 38.00; by k. P. Schwankowsky, thank-offering for the sick 5.00; durck Hrn. Frank Meyer, Peorta, desgl. (?); by Wtttwe H. Bontjes 5.00, Mrs. F. Meyer 5.00, Frauenverein 10.00; by k. Bremer, Pierce, Nebr., ges. at Peters-Breyer wedding, for a poor student 11.20.

From the following benevolent women's clubs: in Friedheim, Ind.: 10 quilts, 6 undershirts, 6 pr. underpants, 18 towels, 12 pr. socks, 10 bed sheets, 21 shirts; Indianapolis (k. Seuel): 14 bed sheets, 21 doilies, 10 shirts, 12 towels, 9 undershirts, 14 pr. Undershirts, 4 Pr. Socks, 3 Quilts; Indianapolis (k. Wamsganß): 12 Undershirts, 12 Undershirts, 12 Sheets, 12 Pillowcases, 3 Pr. Socks, 2 Quilts; Under shirts, 12 Sheets, 12 Pillowcases, 3 Pr. Socks, 2 Quilts; Springfield, Ill: 3 Pr. Socks; Beardstown, Ill: 12 Sheets.
By Messrs. Kassirer: Röscher 532.77; Bahls 135.48; Hargens 77.00.
For the local Negro mission (church construction): By Mr. I. Becker in Detroit from the Virgins' Association of Trinity Parish 12.50, from individual women 7.50. By Father Smukal in Detroit (Bethania 1.68. By P. J. Schütte, Taufcollecte bet Gotth. Schröder 2.05. Frl. L.Parish), Collecte bet d. Stiftungsfeier des Frauenund Jungfrauen-Verein 6.50; Gratitude offering by Mrs. Smukal 1.00. By Mrs. -Ackermann here 1.00. By Mr. Joh Kraft in Cass Co. Springfield, Ill, May 14, 1889. h. c. wyneken.

Certification.

With heartfelt thanks, undersigned certifies, from the worthy Women's Association of the Salems Community at Jacksonville through Mrs. I. W. Hoffman* 1 dozen sheets, 1 dozen. Pillow cases and 1 dozen. Towels to be received for the students here. God bless the kind givers.
Springfield, Ill, 4 Mat 1889. J. S. Simon



For poor students the undersigned has received with heartfelt thanks: From the congregation at Prairietown, Ill, H9.50; by Mr. U. Brueggemann, Willow Springs, Ill, 9.54; by Mr. M. C. Barthel from a member of the congregation of Mr. R. Mende, Uniontown, Mo, 1.00.

At the same time, the undersigned takes the liberty of adding a remark and request: The more support money has been received recently for certain students in need of support, the less the general support fund has been considered. However, we also have a number of students this year who are not supported by individual communities or individuals and are therefore dependent on the general support fund. In order to be able to provide such students with the most basic necessities for the last months of this academic year, the undersigned cordially requests a small contribution to the general student fund. The district treasurers are kindly requested to send the donations received for this fund immediately to

F. Pieper.

For the orphanage in Addison, Ill,

Received: from R. Ramelow's parish at Elk Grove, Ill, by H. Holste and Herm. Beer 10 sacks of potatoes, 1 p. of yellow turnips, 3 p. of oats, 2 p. of grain; by H. Busse and C. Schlomann 31 p. Potatoes, 6 p. oats, 11 p. grain; by C. Schwack and H. Möhling 26 p. Potatoes, 13 p. grain, 13 p. Oats, 2 p. bran, 4 sausages, several pieces of meat. From R. Müller's Gem. in Schaumburg, Ill, from H. Mumme 1 p. potatoes, 2 gall. Cucumbers, 2 gall. Beans, 1 piece of woolen yarn, 1 pr. of stockings, several separate articles of clothing and school books. From the Women's Vereth of Zions Gem. in Ottawa, Ill, 3 dresses, 1 apron, 2 sheets, 6 pr. pants, 6 bodices, 3 shirts, 2 nightgowns for girls, 3 pr. stockings. From Mrs. Frick in Otis, Ind, 3 aprons, 2 dresses, 4 petticoats, 2 Pr. stockings. From R. Hoelter's Gem. in Chicago, Ill, from A. Voed 1 box candy, G. Wend 1 remainder gingham, 6 handkerchiefs, 24 pr. stockings. From the Women's Association of the Gem. R. Brauer's in Crete, Ill, 6 shirts, 6 pr. stockings, 4 aprons, 1 bodkin. From Addison, Ill: by H. Niehus, 2 Pr. stockings, and by Mrs. L. Stünkel, 2 tr. dresses. By R. Heintz at Crown Point, Ind. from Joh. Schlemmer, Marie Fraas, Louise Mirz, Marie Kopelke, Mrs. Etling, Martha Griesel, Val. Sauermann, Pauline Sauermann, Marie Pettibon, Ant. Sauermann, Frau Htnrichs, Emma Müller, Christoph Wilkening, Aug. Hildebrandt and Joh. Fraas 1 p. flour, 1 ham, beans, 3 boxes of worn and new clothing.

New printed matter.

Prelude Book. A magazine of organ preludes from old and new times to the common chorales of the Evangelical - Lutheran Church. Collected and edited by Dietrich Meibohm. Issue 6. St. Louis, 'Mo. 48 pages cross quarto. Price: \$1.00. To be obtained from the publisher, 1431 Salisbury St., St. Louis, Mo.

This continuation of the work already known to us for its excellence contains preludes to the chorales "Q das; ich tausend Zungen hätte" to "Valet will ich dir geben." Also of these melodies, the more frequently occurring ones are more abundantly and diversely supplied than the more rarely used ones. The original works, which the booklet brings, deserve recognition; on the other hand, the sources from old times have flowed sparsely, and we may well hope that these will prove more productive again in the further continuation. It should be noted that the earlier issues can also be obtained from the publisher. 4.. 6.

The so-called Evangelicals or Unirts. What do they teach in their catechisms? and: Why can we not be in church fellowship with them? Price 5 cents; the dozen 40 cents postage paid.

Misprint.

In the "Memorial of Honor" in the previous number, page 74, column 1, read: Pastor Bürger instead of "Bünger".

Changed addresses:

Rev. ckok. LartLel,
20 6nsllman 8tr, Houston, Harris 6o., Dex.
Rev. H. Rlaelisdart, 8taunton, Llaeonpin 6o., 111.
Rev. 6. 4. 1. Orinoco,
216 NortN Division 8tr., Orand Rapids, IckicN, Rov. R.
Herd, Oaledonia, Rent 6o., IVliell.
Rev. ck. V. Rantteld, 121 8. 5tll 8tr., IV, Norton, Rans.
Rev. I., R. Rnlet, Ickillstadt, 8t. 61air 6o., Ill,
Rov. LI. I^olmer, 8tappleNnr8t, 8e^ard Oo., Xedr.
Rsv. 6th IV. 8elinin, 20 Oregon 8tr, Da Ra^ette, Ind.
Rsv. II. 8ikok, 519 Rine 8tr., 8til1^vater, Llinn.
R. 4th ^brallam, 55 O^press 8tr, 6liiea^o, Ill.
6. R. Ontkosk^, Yorkollr, Hebr.

The Lutheran is published fortnightly for the annual subscription of one dollar for out-of-town subscribers, who must pay the same in advance. Where it is brought to the house by carriers, subscribers must pay an extra carrier's fee.
To Germany, the "Lutheran" is sent by mail, postage paid, for K1.2S ver. sankt.

Intersd at ttle rust OLos from 8t. Donls, 146th, as second-olass matter.



45th Volume.

Monument of honor

of the blessed

Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

Wonderful life - work-filled life.

From a letter Walther sent to his children in New York about the death and burial of his wife, we learn the following.

"- Let not then this description of her last sufferings sink you into too great sadness; God has made her chosen in this furnace of misery like gold and silver. She fought like a heroine and - gloriously conquered. Her faith, her love, her patience have been found approved by God. Her suffering, great as it was, is not worth the glory she already enjoys beyond all doubt. Her mouth is now full of rejoicing and her tongue full of praise. We long for her, but she does not long for us. She is safe, we are still in danger. We still fight and run, she rests and triumphs. Her memory will be in blessing as long as there will be people who knew her. She did not have enemies. My tears have certainly flowed abundantly, for what I have lost with this faithful helpmate of mine cannot be said. But the more I think of the fact that she lived and worked day and night next to God only for me, the more I must grant her that she has come to rest and that her works follow her. Oh that I had only honored her more than I have done in the urge of my professional work! That humbles me very much; but her blissful looking up at me has been a comforting absolution for me. Oh how I look forward to seeing her again soon!

"Her tired body, as you know, we took to its bedchamber last Wednesday. Stöckhardt gave her a beautiful funeral sermon on Apost. 16, 13-15. and presented her as a faithful and godly Lydia. The congregation was a large one. The church could not hold the congregation. Probably more than 70 carriages and half-carriages followed her, covered with floral decorations.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Herausgegeben von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., June 4, 1889.

No. 12.

Coffin carried by the professors and pastors of the city.

"It is a great blessing for me that I have Katharina, who has already served us faithfully for 14 years and can continue the business just as my blessed helper, given to me by God, did. . . .

"Your hard-beaten, but humbly submitting to God's providence.

C. F. W. W."

Before we move on to the last situations of the blessed man's life, let us look back at his life and visualize the image of it. How God so wonderfully watched over the life of the man whom he wanted to use for such great things and preserved it for so long! Weak from his youth, Walther repeatedly had to endure serious illnesses. Let us remember the serious illness at the time of his university studies, which forced him to go home, probably to die; the serious illness which overtook him during his stay in Perry County and weakened him for a long time; the serious illness which forced him to make a recuperation trip to Germany in 1860. *) It is worth remembering the various efforts of the synod, the synodal officials, the friends, to make the work easier for him because of his weakness and to relieve him of this and that part of it, and yet the work did not become less and the weak man was able to carry out the much work until the hour when he had to leave the synod.

*)About an illness that struck him at the beginning of 1873, he wrote to his daughter M. on March 19, 1873: "God has done great things for me again. It looked dangerous enough around me. I was prepared for the worst. But God only lifted his finger threateningly and smiled at me again after barely three weeks. I was worried that I would have to undergo a rather painful and dangerous operation, but even that was forgiven by the kind God. I, a poor sinner, now feel like a weak child with whom his father treats more tenderly than with strong ones. I also know that many dear souls have interceded with God on behalf of me, an unworthy human being; God soon allowed himself to be interceded for. I therefore think, as it says in that morning song in the prayer treasure: "My God, now it is morning again": Oh God, on whose bread I feed, if only I were of some use to you!"

because God harnessed him. Divine Providence was visibly watching over Walther's life; that is why he was to find no place on the ship Amalia, on which he was to make the crossing and which sank; that is why he was saved twice from the danger of drowning, once in his boyhood, when he fell down a steep slope into deep water while playing, the other time in 1853, when he bathed in the Mississippi. The latter event is described by P. C. J. Otto Hanser as follows: "A hot August day in 1853 was nearing its end when Professors Walther and Biewend took their children on the usual walk to the river for a swim. The students H. and O. Hanser, and the students Keyl and Barthel were allowed to accompany them. Professor Walther had not felt like swimming, but finally gave in to the requests of his wife and Professor Biewend. Since he did not know how to swim, he only stayed in the low water near the shore, while we usually swam downstream and went back up the shore because of the strong current. Professor Biewend and I were just returning when we were suddenly startled by the children's shouting: Professor Walther is drowning. The current, which was still strong even on the bank, had led him unnoticed away from the children further downstream and into one of the depressions in which this river is so rich and which make bathing so dangerous for non-swimmers. Professor Walther told afterwards: when he suddenly sank, but came up again, he did not yet want to call for help, because he hoped to gain ground again. But when he sank for the second time and resurfaced, he could no longer call out. Professor Biewend's eldest son, Adolf, saw him sink and called out loudly, and the other children immediately joined in, while Professor Biewend and I were walking along the shore opposite, engrossed in a conversation. We saw him sinking just then, and in a flash I was in the water and at the spot (it was only about 12 paces from the shore) where the bald head of the sinking man was still shimmering through the water. A quick, fortunate grab with the left hand

hand under his right shoulder lifted him over the water. At the same moment, Professor Biewend was also on the spot and grabbed him under the left arm, whereupon we brought him ashore without any effort. Strangely enough, Professor Walther had neither lost his senses nor swallowed much water, but had been unable to call for help. He said he had expected nothing but to drown now. Yes, Professor Walther, although so close to death, was less affected and dressed without effort, while Professor Biewend was deeply shaken and said to me on the way home: 'The shock has completely paralyzed me, I think I would have drowned with him. Even today I cannot forget the expression of horror on his face when we were happily on the shore. - When we parted at the seminar building, Professor Walther shook my hand and said: 'I thank you for giving me your hand.'

Walthers life was one of hard work. He was a tireless, faithful and conscientious worker. In addition to his professorship, he also administered the office of pastor of the first four congregations of his city, preached, participated in the congregational meetings and lectured on important issues in the same. He participated in the meetings of the University Society, the Hospital and Orphanage Society, the Bible Society. For many years he was the president and also led the doctrinal negotiations in the synods. A lot of time was taken up by the editing of his writings, the editing of the journals and the correspondence which almost overwhelmed him and which extended over all parts of the world. He spent much time on the preparation of his sermons, on the preparation for the lectures at the synods. He prepared himself for each of his theological lectures.

About his work, he wrote on May 8, 1867 to his nephew, then pastor in Wyandotte, Mich.: "For a long time now, two dear letters from you have been in my hands and I have not yet answered either one or the other! You will certainly be very angry with me for this. But my dearest I., have mercy on an uncle who holds a busy office, which has many branches, and in addition has to write daily (with very few exceptions) not only one, but often a whole series of letters, some of them important, which first require serious consideration. In such a situation, your uncle gets a conscience that knows almost nothing more than about official duties and official sins, and therefore does not stir when it is about duties of kinship love and their violation. You can believe that. I write hundreds of letters, and my dear sisters are almost always forgotten, even though they accuse me of unbrotherliness. That's how it is with you, too, if you don't have a case of conscience to present to me. But since I expect to meet you in A. in a few days, it is only the fear of your angry face that compels me today, on Memorial Day before the feast, to at least write to you why I have not written. I thought of the statement by Göthe, which I liked very much as a paradox when I read it for the first time, without having followed it often: In some cases it is necessary and friendly to rather write nothing than not to write. That is the key of my letter."

Pastor E. A. Brauer, who was his college at the institution for a long time, writes about the work that his sermons made him do or that he made for himself: "Not only did he, since he was a professor, almost without exception write down his sermons word for word and between the lines; but he also always memorized them word for word for several days with the most painstaking conscientiousness. On Sunday mornings he got up at about four o'clock and, refreshed by a good cup of coffee, which his careful housewife had already prepared for him before he got up, he then memorized most diligently until he went to church. Later he said that this painstakingly literal memorizing caused him great distress, and that he wished he had not been so tied to the concept after a few years of exact memorizing of the sermon, especially since he was a master of free speech, as he had proven from the beginning, especially at the synodal meetings. Although all his sermons demonstrated his eminent talent, as well as iron diligence and the most conscientious elaboration, he wrote me several years ago (November 27, 1881) just about his sermons in his well-known humility the following: „ . . . It has been very comforting to me to hear that you consider the tone I struck in the Luther celebration sermon to be the right one. For you have no idea how miserably I always have to beg every period out of the dear God, and how much noble time I then have to spend on memorizing like a schoolboy, I am ashamed to tell you; . . . You approach preaching with joy, I usually with mortal fear; believe me. If there is something good in preaching, then it is truly yours," I confess in the liveliest conviction of it? "

He often spoke about his preaching difficulties in his letters. In a letter to Father Wyneken of December 21, 1871, he remarks: "I am, as always, in great distress, since I have to preach again. Thus he wrote to his son-in-law, Pastor S. Keyl, fourteen days before the four and a half hundredth anniversary of the Reformation on October 16, 1867: "God grant me and you a joyful opening of the mouth on the upcoming feast. I am still in great sadness and distress of soul, so that I think of the Jubilee Day with horror. Include me in Your prayer. I am poorer than you might think. Your much contested -." And again on October 26, 1867: "May God graciously help you to speak with burning lips of God's great deeds for His little Zion, so that the fire of first love may seize all the members of your dear congregation. I am quite finished with my sermon, but I dislike it so much that I wish I did not have to preach it. Also in the sermons one learns again and again: 'It is not up to someone's will or running, but up to God's mercy? Help me to call upon God to help me at least not to spoil the feast; I will not forget you either.'" To the same, he wrote on August 15, 1868: "As far as giving a sermon is concerned, I don't want to promise anything yet, but I certainly don't see how I can escape the suspicion of being a slacker, if during



of the following Sunday would be idle. First of all, I feel sorry for the congregation if I preach a sermon to them that is stitched together on the journey; secondly, I am afraid that such a sermon on the journey will only disgrace our college, our presidium, our synod and our church in general, because you know what a poor extemporizer I am."

As a professor he was still happy to help in pastoral care, e.g. by visiting the sick. Pastor E. A. Brauer writes: "He proved his great faithfulness in visiting the sick especially in the case of the misfortune of young Johanna H., who was so terribly burned all over her body that she had to suffer severely for nine weeks before death relieved her from her bed of pain. She visited Doctor Walther daily. At first the thought of death, which Dr. W. naturally touched upon in his conversations with her, still seemed terrible to her - she was a virgin of 18 years - she did not want to die. Every time during this whole time, W. prepared himself for these visits in the most conscientious way - if I am not mistaken, even in writing; and he once told me that this was no small work for him. The result of these visits was that this poor virgin finally looked forward to her death with great joy and certainty of bliss, and so she died.

There are probably few theologians who have worked as he did, who gave themselves so completely to work, who enjoyed working so much. "The synodal times," he once wrote to Pastor Sievers Sr., "in which I am allowed to be active, are the most refreshing and enjoyable of my life.

He allowed himself little rest. In earlier times, he conducted a choir that he himself had founded - he was also an excellent musician. In earlier times, he would sit at the piano for a short time, but in later times he did so less and less often, and finally almost not at all. He could devote little time to his family; sometimes he spent Sunday evenings with his family. Sometimes a wedding celebration or the birthday party of a friend took him away from his work. In the past, he probably visited a good friend on Sundays, such as the blessed Rev. Fick when the same was pastor in Collinsville. "He had his delight in a bird, which he always cared for himself and, when he traveled, recommended to his own in the most appropriate manner." (E. A. Br.) When he was urged by his wife, by the doctor, and by friends to take a walk in the evening, he sometimes did so and asked his colleagues to go along, but it was not long before the good intention was gone again.

So he worked undauntedly and tirelessly until his old age, not to gain honor and glory, but to promote God's glory, to spread God's kingdom, for the pure teaching that gives all glory to God. Winning many.

(To be continued.)

(Submitted.)

Ezekiel 3:17-21.

It is not uncommon to find, even among those who have been members of a Lutheran congregation for years, the view that preachers have nothing more to do after their office than to attend to the public worship, to preach the sacra-

The preacher's job is to administer the church's funds, to teach confirmation and to visit the sick; that is their task, for which they are paid, but otherwise they have nothing to worry about. How the individual walks for his person, what he speaks, does and drives in everyday life, is none of the preacher's business. They are happy to put up with the preacher publicly punishing sins from the pulpit, because that could mean all the others. But if the preacher also reproaches the individual for his sins and warns him, they think that this is an overstepping of his authority; that is not the preacher's business.

What preacher would not wish with me? If only these people were right! How many difficult hours, how many troubles of conscience, anxiety, fear and sorrow would we then be spared! How easy and pleasant it would then be to be a preacher!

But what is God saying in His word? What is he asking of preachers in this passage of Scripture? Let us look at it a little more closely. He says, "Son of man, I have set you as a watchman over the house of Israel." The house of Israel, the people of Israel, was God's people, God's church. Over the same, he says to the prophet Ezekiel, he has set him as a watchman. Just as he made the prophet Ezekiel a watchman over the house of Israel, he also made the preacher a watchman over the congregation entrusted to him. That the preacher is set by God as a watchman over all the souls of his congregation, we see from Heb. 13:17. where God says to the Christians: "Obey your teachers and follow them, for they watch over your souls, as those who are to give account for them." Therefore, what the Lord says to the prophet is also said to every preacher.

But if the preacher is appointed by God as a watchman over the congregation, he must not live carelessly into the day, must not close his eyes to what is going on in the congregation, must not keep silent when danger threatens; but he must keep a watchful eye, and when danger threatens, he must raise his voice like a trumpet. Where sin begins, his office begins. There he has to warn, to punish, publicly and especially. He must watch over doctrine and life. So the Lord continues: "You shall hear the word from my mouth and warn them about me. The word out of God's mouth is the word as we find it given by God in the Bible. The preacher should first hear this word himself, accept it as God's word. He should work in the Word, hold fast to the Word that is sure, and judge his teaching and life by it. If there is a sin against the word, he should warn because of God. He should warn persistently and earnestly.

From verse 18-21, the Lord shows how the preacher is to administer his office of watchman both to the wicked and to the righteous, and how he will fare both if he fails to do so and if he exercises it faithfully.

Neither out of fear of man nor out of complacency should the preacher be silent to the ungodly being, but should punish him according to God's law. He should show the sinner that the Lord in the law threatens him with death, that he will die and that he will be punished.

must be lost in his sins, irredeemably lost, if he does not desist from them. Your work in the Lord is never completely in vain. But even if his sins and turn to God. The Lord also indicates why the preacher should warn the wicked. He should do it so that the wicked may come to the knowledge of his sin and that his immortal soul, which was also bought at a high price by Christ's blood, may be saved from destruction; but also so that he himself may not put his own soul in danger. Notice with what holy earnestness the Lord speaks of it: "If I say to the ungodly, you must die" - this he does in the law - "and you do not warn him, and do not tell him, so that the ungodly may beware of his ungodly nature, that he may remain alive: then the ungodly will die because of his sin; but his blood I will require at your hand". What holy earnestness speaks from these words! Can a preacher who is seriously concerned about his own salvation, in view of these words, take it easy with the exercise of his watchman's office? Must not these words urge him to watch over the souls entrusted to him? Must they not open his mouth to warn where he sees ungodliness? The Lord says that the wicked, whom the preacher should have warned but whom he did not warn, will die because of his sin. Even without warning, he should have done the will of God. With this, however, the preacher who should have warned him of his ungodly nature but did not do so is not excused before God. Rather, God testifies: I will require his blood from your hand. From this we see that it is not up to a preacher whether he wants to watch or not, whether he wants to warn against godlessness or not; but it is God's serious will that he should do it.

But how? Is it not possible, even probable, that if the preacher does this, he will arouse bad blood, that some will become angry that there will be unrest in the congregation? I answer: this is not only possible, not only probable, but certain. But may the preacher refrain from warning the sinner because the sinner might become angry with him and cause unrest in the congregation? Not at all. If he fears and loves God, if he is concerned about the salvation of souls, both the sinner's and his own, he will do what God demands of him. What consequences may result from this, he leaves to God.

The Lord also shows what will happen to the preacher if he waits for his ministry and warns the wicked. Thus he says: "If you warn the wicked, and he does not turn from his wicked ways, he will die for his sin, but you will save your soul. With these words the Lord wants to speak to every preacher: Think not, What profit is it that I watch, that I warn still so earnestly, if with the most earnest warning those who are warned are so minded that instead of accepting the warning and converting from their evil nature, they now do it the worse? Would it not be better to keep silent? No, the Lord says, do not think so, but do what I ask of you. Be a faithful watchman. And know that some souls always let themselves be

men. No one could be warned, you have done what I ask of you and have saved your own soul, are free from all complicity and responsibility. But the wicked, whom you warned, but who threw your faithful warning to the wind, will not escape me.

However, the preacher should not only be a watchman for the wicked, but also for the righteous. Thus says the Lord: "And if a righteous man turn from his righteousness, and do evil, then will I cause him to run, and he shall die. For because thou hast not warned him, he shall die for his sin, and his righteousness which he hath done shall not be esteemed: but his blood will I require at thine hand." The LORD speaks in these words of the righteous also being warned. A righteous person is one who has true faith in Jesus Christ, has obtained forgiveness of sins through faith in Christ, has been justified before God, and now also walks in righteousness, actively demonstrating his faith through love. Such a righteous person can turn away from his righteousness again and do evil. He can therefore fall away again and thereby become an ungodly person again from a righteous person. But if the righteous turns from his righteousness and does evil, the Lord will cause him to die. That is, since he despises God's word and grace, the Lord will let him go his own way, so that he will fall from one sin into another, and it will be worse with him than it was before he became a Christian. And his righteousness, which he has done, will not be regarded. For since he has cast away faith and a good conscience, he has also lost Christ, through whom alone he was justified before God, and for whose sake his deeds were pleasing to God. Since it is now possible for a righteous man to turn away from his righteousness and become ungodly again, the Lord demands of the preacher that he should not fail to warn the righteous man - to warn him against apostasy. He should warn him not to rely on his heart, because it always wants to go astray. He should warn him not to become sure and to think: I will remain steadfast; what will happen to this or that will not happen to me. So that the righteous do not fall through such thoughts of security, the preacher must show him again and again how nothing good dwells in his flesh, how the germ of all sins is in his heart, how he, when the Lord withdraws his hand of grace, will soon lie in the deepest fall. He must warn him not to take any sin lightly, and to think, "This is a small sin, you may commit it;" but rather to take to heart that all wanton sinning falls from grace. He should warn him not to be like the world, not to love the world and what is in the world and what is in the world again. He should warn him against the cunning attempts of the devil, who is always anxious to fell him.

But notice also what happens to the preacher if he fails to do this. The Lord

Says: Because you did not warn him, he will die because of his sin, and his righteousness that he has done will not be considered; but his blood I will require at your hand. So also by not warning the righteous, the preacher puts his own soul in danger.

But how is it when he who is warned gives ear to the warning? The Lord says: "If you warn the righteous not to sin, and he does not sin, he will live, because he has been warned, and you have saved his soul. If the preacher, according to God's will, has warned the righteous man, he has saved his own soul. Therefore Augustine said to his hearers, "I tell you, and save my soul. For otherwise, not only am I in great danger if I remain silent, but my ruin is upon it. But when I have said it, and done my office, then ye shall watch hereafter, and know your danger. But what do I seek? what do I desire? what do I ask? and why do I speak? why do I sit here? why do I live? Is it not for this purpose that we live together with Christ? This is my desire, this is my glory, my honor, my joy, yes, my property. But if ye hear me not, and yet I will not hold my peace, I shall indeed save my soul; but I would not gladly be blessed without you." (Starke's Synopsis.) But the Lord also indicates that when the preacher warns the righteous, this will usually not be in vain. A righteous person is one who has not only recognized the corruption of human nature, but who has also been shown mercy, who knows that he will become unspeakably miserable if he falls from grace. Such a one lets himself be warned and thanks his preacher for the love he has shown him through his faithful warning.

From all this we can see that the opinion of those who think that it is not up to the preacher to watch over his congregation and to warn the souls entrusted to him has no basis in God's Word. Already this one scripture shows: it is God's serious will that a preacher should watch over the souls entrusted to him and warn them on his behalf. And every preacher who lives in the fear of God will also earnestly strive to do so, as far as God gives grace. Fear and love for God, who so earnestly commanded it, love for the souls entrusted to him, love for his own soul will drive him to do so. Blessed is he, if he faithfully waits for his office! Blessed are the souls who let themselves be warned! And what if a sinner refuses to be warned, persistently and unrepentantly resists the faithful warning? Then, of course, the time will come when admonition and warning will come to an end, when the impenitent must be put out as a heathen and a publican, after he has shown that he does not want to belong to the herd commanded to the preacher. But before this happens, those Christians in the congregation who are not preachers should also do their duty to him, which the Lord Christ imposed on them in Matthew 18, and which they too should be motivated to do by obedience to their Savior's command and love for the brethren.

W. G. Polack

About two liturgical gems of our hymnal.

(Conclusion.)

As far as the recitation of the litany is concerned, it was quite common to sing it - often without, but here and there also with organ accompaniment, but always only in alternation, be it between pastor and congregation, or choir and congregation, or also, according to the procedure of the church in Wittenberg, between some choirboys and congregation. Thus, for example, in the two main churches of Nuremberg, for which it is stated in Veit Dietrich's 1544 agenda booklet, which is based on the Brandenburg church order: "Two or three pupils shall sing the litany in German before the middle altar, and the other choir together with the people shall respond. Already in antiquity there is something about such participation of children in public prayer. "The children as precentors to the litany - and the congregation, a wonderful thought." Sometimes they prayed for the sick in the schools, probably in view of Ps. 8:3: "Out of the mouths of babes and sucklings thou hast prepared for thyself a power. But because the litany, like the Te Deum, was to be held antiphonally (in alternation), great care was taken to ensure that the entire congregation actually participated in the after-prayer or the responses. "The church rulers," it says in a Mecklenburg church order in 1540, "should also diligently admonish the people that they answer the prayers and not command the sexton alone to do so. It is not difficult to learn: Have mercy on us! Protect us, dear Lord God! Hear us, dear HErrre Gvtt!" Likewise with Veit Dietrich: "The people can soon learn that they answer to the petition which the priest sings." It should be noted here that a grouping of the petitions, such as in our hymnal, is found only here and there, e.g. in a Strasbourg church order of 1598, and became common only later. Usually, each individual supplication was followed by the answer, e.g. thus:

From all sins - Keep us safe, Above God.
From all insanity - Keep us safe, Above God. And so on.

Or:
Through your holy birth - Help us, dear Lord.
Through your death throes and bloody sweat - Help us, dear Lord God. And so on.

But as much as this way deserves the preference, because the power of such an alternating prayer lies in the refrain, in the intoning and answering that takes place one after the other, so for our present congregations we should nevertheless limit ourselves to the given praying in groups. It should also be mentioned that the litany was not exclusively performed kneeling, but also standing according to time and opportunity, especially on an ordinary Sunday.

It is true: the litany has also acquired a bad name over time. And who would deny that it has often become a chattering prayer? But isn't it still the case with the Holy Lord's Prayer? Despite all the chatter of hypocrites and pseudo-Christians, the Litany also retains its glory and virtue for everyone who calls upon God in spirit and in truth, and



is experienced by him through contemplation and practice the longer, the more.

Let's have a look at its content and arrangement. It begins with the call for the mercy of the Triune One - first briefly with the "Kyrie Eleison" (Lord, have mercy), then intensified and at the same time becoming an adoration of the Triune One, as the only true God, in the: "Lord God, Father in heaven" and so on. This is a: "From the depths I call to you, O Lord". In recognition of sin, of the many hardships, of all the misery that Adam's fall brought us, and with the confession that they know no way of help but grace and mercy, the praying congregation humbles itself before the divine majesty in this cry; with it, it sets out to make its concerns known before God through Christ.

And now come the various petitions in content-rich brevity and in well-ordered sequence, in the latter of which, as the old theologian Calvör already reminded us, the apostolic word 1 Tim. 2, 1. and 2. forms the basis of classification, according to which one should do in the congregation: "petition, prayer, intercession and thanksgiving. First come supplications for the prevention of all kinds of evil, spiritual and physical, temporal and eternal, hence the answer: "Protect us, dear Lord God. Then come pleading prayers for the granting of all kinds of good, hence the answer, "Help us, dear Lord God." If, however, in the case of the implored protection through the "Christ, hear us," the gaze was already directed at the beginning to the one mediator Christ, here it dwells on him and his complete merit in the "Through your holy birth, through your death struggle and bloody sweat," etc., so that the heart may gain all the greater joy for the prayers that now follow in detail. In these, a fine division takes place. According to the three main states ordered by God, the teaching, defense and nourishment state, the various life circumstances and their special needs are remembered before God. First one prays for the church - for its government and leadership, its preservation, preservation and expansion; then for the authorities and the common peace and finally for the household in all its members. And all these prayers are at the same time intercession, in which even after Christ's and Stephen's example the enemies, persecutors and blasphemers are not forgotten, as far as their person is concerned.

So it goes to the end, whose prayer to the Lamb of God as a thanksgiving has already been understood in older times - thanking and certain of the hearing, the faith lays in it at the feet of the Lamb of God. In the following repeated Kyrie, beginning and end reach out to each other.

That apart from the litany for the church, the old agendas now and then also contain a "**short litany along with prayers for a dying person**" and that the same is included among the prayers of our hymnal as well as of the great prayer treasure, may only be recalled here. It too deserves the same fame and therefore the same recommendation. One should read it!

May this ancient prayer of the Church, which rightly deserves its place after the Lord's Prayer, be used more often and, God grant, in a blessed manner in



The prayer is recommended in our churches, in our lower and higher schools, as well as in our homes. However, it should never be used in any other way than alternately, that is, in the alternation of pre-prayer and post-prayer. It sounds most moving and solemn when sung alternately. However, it also has something immensely moving when it is merely spoken, and not only between householder and housemates, between teacher and students, but also between pastor and congregation, and especially here. This is how it sometimes happened in old times and also in more recent times.

If only the Lord will increase our spirit of grace and prayer, the litany will find its lovers on all sides as it becomes more and more known and practiced.

F. L.

(Submitted.)

Terrible abomination of the sects.

One of the most horrible abominations that the sects continue to practice is undoubtedly that they mock and suspect the divinely ordained means of grace. We know from the Holy Scriptures that God has included Christ's merit and righteousness in the means of grace, the gospel, baptism and the Lord's Supper, and that through them he offers, distributes and appropriates them to sinners. The means of grace are, as it were, the hands of God, with which he dispenses to us his grace, which Christ has purchased. Through the means of grace, the Holy Spirit works and sustains faith in the hearts of poor sinners. Our Lutheran confession therefore also says in the Schmalkaldic Articles, Art. 8: "Therefore we should and must insist that God will not deal with us human beings except through his outward Word and Sacrament. But everything that is praised by the Spirit without such Word and Sacrament is the devil." - We read something quite different in an English sectarian journal, which pretends to be exceedingly Christian, in the "Outlook", p. 581, year 1889. There it says: "The basic requirement to be a member of the Christian church was, as Christ stated, to be born from above. Satan saw that his fight against the church would not be very successful? as long as this doctrine prevailed. Since he had a good acquaintance with paganism - it is his own child - he introduced from it the doctrine into the church that the use of water as a religious ceremony causes spiritual purification and makes someone a member of the church. Christ made baptism a symbol (sign) of spiritual purification by being born from above. Satan, in the person of pagan philosophy, made it a means of purification, namely spiritual purification." - Here it is said quite impudently that the Lord Christ instituted an external, ineffective sign with Holy Baptism, and that it is an invention of Satan to teach that Baptism is a means by which man is born again and spiritually cleansed. What an abomination this is!

This is what we are used to from the enthusiasts, that they always separate and tear apart spirit and word, or the means of grace ordered by God and the spirit. But precisely what Chri

stus and the Holy Spirit is an invention of Satan, reveals to us an abyss of satanic blindness, insolence and wickedness, which is hidden in the false teaching. Listen, dear reader, the Lord Jesus expressly says John 3:5: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." But it is said of the sects that this is a pagan doctrine invented by the devil. The Holy Spirit says through the apostle Paul Eph. 5, 25.: "Christ cleansed the church by the bath of water in the Word," and Tit. 3, 5.: "According to His mercy He made us blessed by the bath of regeneration and renewing of the Holy Spirit." But in the words of the sect sheet quoted earlier, it is virtually said that Satan devised and brought up the doctrine that baptism is a means of spiritual cleansing and regeneration. The Holy Spirit says through St. Peter, 1 Petr. 3, 20, 21.: The water in baptism makes us blessed. These false teachers say that the doctrine originates from paganism, that the use of water (by which holy baptism is meant here) causes spiritual cleansing and makes someone a member of the church. Can there be anything more abominable, beloved reader, than to declare the doctrine of Christ and the Holy Spirit to be a doctrine of the devil? Is it not a shameful knavery to suspect poor people so abominably of the very means by which God deals with us poor sinners, the means of grace? If the means of grace are not certain, what can we hold on to? The dreams of the enthusiasts do not give any certainty. This is just the devil's trick, that he turns people away from what God has ordered for our blessedness. But when one reads such and similar sayings in the papers of the Baptists, Methodists, Congregationalists, also Unitarians or so-called Evangelicals and other sects of reformed origin, is it not to be wondered at when some who still call themselves Lutheran are angry with the pastors and school teachers because they condemn, punish and warn against the false teachings of the sects mentioned? Is murder, robbery, adultery, swearing perjury a greater sin than declaring God a liar, making Christ a devil and stamping Christ's teaching and that of the Holy Spirit as the devil's teaching?

Dear Lutheran Christians, beware of the abomination of the Reformed sects! What does it consist of? In that the means of grace are shamefully suspected and turned into empty words and ceremonies. But whoever often attends such sects, Methodist, Uniate, Baptist, Presbyterian, Congregationalist, and whatever they may all be called, will, before he knows it, come to disregard the means of grace, fall upon his own doings, depart from the words of Scripture, and think highly of opinions that are supposed to be pious. This also applies especially to the attendance of the English sect churches and to the fact that Lutheran children are sent to the Sunday schools of the false-believing sects. Beware, dear Lutheran Christians, of such abominations, and hold fast what your confession says: "But everything that is praised by the Spirit without such Word and Sacrament is the devil."

To the ecclesiastical chronicle.

I. America.

The Jubilee of our Concordia College at Fort Wahne. Referring to the announcement of Mr. P. H. G. Sauer, which can be found in another part of this newspaper, we also communicate the following letter from Mr. P. H. H. S.: In the next few weeks two institutions of our Synod will celebrate their anniversaries. Fort Wayner High School will celebrate its fiftieth anniversary on June 25 and 26, and Addison School Teachers' Seminary will celebrate its twenty-fifth anniversary at the end of July. Should these important, joyous days pass without special attention from the communities? Surely not. The undersigned thinks that all communities should be included in this joyful celebration as far as possible. How would it be, if everywhere in the congregations, where it can be done, a festive sermon aimed at the jubilee celebration would be held? It would certainly be a great blessing if the synodal institutions, which unfortunately are still far away from some people, were brought close to the congregations and their hearts were warmed to them! Dr. Walther speaks of our teaching institutions as follows: "We must never forget the importance of our higher educational institutions for the preparation and training of teachers in church and school, which cannot be compared to any other church institution, namely that the future of our church in this country depends on the nature of these institutions, its weal and woe, its further blessed influence or its emerging barrenness, its further expansion or its coming to a standstill, its vitality or its gradual solidification, in short, its blossoming or its decay, depends to a large extent on the condition of these institutions. . . We should therefore spare no sacrifices, no matter how great, which are necessary not only to maintain these institutions, but also to improve them in all respects from year to year: in the living conviction that contributions to this end are the most necessary, indispensable, first, most important and, through God's grace, most promising sacrifices, which we, as baptized Christians and Lutherans, lay down on the altar of our love and gratitude for the church, that is, for the blessed kingdom of our Savior, whose comrades and God-appointed co-workers we all are." (Synod of Delegates 1874.) Certainly it would be very puffing to emphasize rightly on this occasion that we still have too few workers in the Lord's harvest and that we therefore need more boys for our institutions. And if the festival collection for poor students were sent in, the means for studying would be given to many poor students. So far Mr. H. H. S. In connection with the words of Dr. Walther, I would like to remind you of the following: Just as the fathers of our synod recognized that the establishment and maintenance of educational institutions was a Christian duty and of the utmost importance for the church, they immediately set to work even under the most miserable circumstances. Still in the year of immigration, in 1839, when the immigrants for the most part did not even have their daily bread and "the floor in the private dwellings had not yet been laid", they built with their own hands a log cabin, in which an educational institution for the training of preachers was started. This is what they did. They did not consider themselves excused by the greatest poverty to leave standing what they considered necessary for the prosperity of the church. Should we not be inspired by this example of faith and fidelity to continue with holy enthusiasm the work begun by the fathers, since God has blessed us so much more abundantly with earthly goods and yet has also blessed us with the knowledge that we are the Church?

What is our Christian duty in this matter? Let us then let the jubilees are to make the benefit of Lutheran parochial schooling very difficult of our educational institutions be an occasion to stimulate and entice for many of our children, perhaps even depriving them of it. The bill one another to ever more joyful and zealous fulfillment of our stipulates that private schools must be set up exactly like the state Christian duty.

Against our German Lutheran parochial schools the state that of the state schools; furthermore, only teachers who have school fanatics and others who pursue common interests with them passed the examination before a state examination commission and seem to want to proceed on all lines and with all power. We reported have a so-called "leakage's license" may henceforth work in private at the time on the school compulsion law recently passed in schools and as home teachers. Also, according to this law, no child Wisconsin; now there is similar news from other states. In Illinois the who has not received the prescribed instruction in a school that legislature has passed a compulsory school law, by which, if acted complies with these regulations, and who brings a certificate of this, upon, our parochial school system in that state may suffer a serious may be employed in any kind of trade until he or she has reached injury. It is true that under this law not all children in the state can be the age of fourteen. Accordingly, not only all of our parochial school compelled to attend the state school, but parents and guardians are teachers, but also all of our pastors in New York State who teach permitted to have the necessary elementary instruction given to their parochial schools, would have to pass a state school teacher's children in a non-public school. But whoever would think that this examination if their schools were to be recognized by the state. leaves us Lutherans free to educate our children in our parochial Because of an amendment which Senator Jves has carried, and schools would be premature; for the law further states that "no so-called school shall be considered a school within the meaning of the under which the provision that the term of private schools should be the same as that set for the state schools has been dropped, the bill law in which reading, writing, arithmetic and geography are not must go back to the Assembly; but it is hardly to be hoped that the taught in the English language. The meaning of this provision is not decision at the last vote will be otherwise. Nor is it to be expected that in every school the English language must also be taught, but that the governors in Illinois and New York will refuse to sign the new what is required here is this, that the teacher, when giving instruction bills. We should not close our eyes to such efforts and clasp our hands in our laps. The matter is important enough that attention in reading, writing, arithmetic, and geography, must make use of the English language in such instruction. And how much the promoters should be given to it in all district synods and precautions taken to counteract the action of the enemies of our parochial school system, of this measure were anxious to see this very requirement incorporated into the law is evident from the fact that the efforts which and that at the proper time. have been made to remove it have been unsuccessful. The Illinois

District of our Synod also bucked the tide and sent a committee specially selected for that purpose to the State Capitol at Springfield, and the committee members tried everything in their power, but ultimately in vain. For the provision above stated, another was suggested, namely, that "no so-called school shall be considered a school within the meaning of the law in which English reading and writing, as well as arithmetic and geography, are not taught"; but this was not sufficient for the advocates of the form now adopted, since, as the Chicago "Tribune" frankly puts it, this change "would have destroyed the law." Certainly; for only if the German language is to cease to be the language of instruction will a German school be severely and effectively attacked, just as the Emperor of Russia reprimands the Germans in the Baltic provinces and tries to drive out their German language from them by decreeing by strict ukase that instruction must be given in Russian. It is true that according to this law the use of the German language is free for other subjects, especially for religious instruction; also the school has to be held only 12 to 24 weeks a year according to the regulations. But even in this way, the new law causes many difficulties for our community school system and paves the way for further interventions, as according to some reports, the law now already includes the provision that persons who want to run a school recognized by the state must have a state examination and a license. - Also in the state of New York, both houses of the legislature have passed a bill which, under the title: "An Act to provide children with the benefit of an elementary education," contains several provisions which are strongly

A. G.
Our Norwegian brethren have been hit by a severe affliction in that Luther College, the flourishing teaching institution of the Norwegian Synod at Decorah, Iowa, has been engulfed in flames. On the evening of May 19, the night watchman of the institution noticed smoke coming through the roof. When the hearth of the fire was sought, the upper rooms were found so filled with smoke that it was necessary to retire without having ascertained anything further. That was shortly after ten o'clock. At midnight, the roof was already in flames, and although everything possible was done during the night and on Monday to save at least part of the building, it was all in vain. Only the walls remained standing. The teachers saw themselves compelled to let all the students go home, except for the upper cloister. Further news will probably come in the next issue of the "Kirketidende". We express our heartfelt sympathy to our fellow believers, who have certainly been deeply bent by this painful loss, and wish them a replacement from the hand of Him who is rich above all those who call upon Him.

A. G.
General Synod. Who does not complain that not all who bear the Lutheran name are united? The guilt is borne by those who do not faithfully accept the Lutheran confession with us. Among these, the saddest is the General Synod, which is swarming with all kinds of enthusiasts. This General Synod is much more interested in a union with the enthusiasts than in a union with other Lutherans on the basis of the One Truth. A writer in their English organ, the Lutheran Observer, no doubt speaks the mind of the majority in the General Synod when he writes: "We shall rejoice in a closer union with other Lutheran bodies of this country, but we do not seek it at the expense of our brotherly relations with other churches." - Isn't that sad? Is that honest to call oneself Lutheran and to keep it that way with the gushers?



A Mennonite conference in Kansas "resolved that members should not have themselves or their families photographed, and if anyone commits a transgression in this regard, the deacon shall exhort the guilty to desist."

II. foreign countries.

In the English state church (Episcopal Church) there is a strong Romanist tendency. At the recent funeral in London of a man of this persuasion, his body was sprinkled with holy water, incense was burned and absolution was pronounced! The coffin remained in the church during the night and three masses were said the next morning.

A picture from the old home. Diaconus Guido Wächter in Waldenburg in Saxony has recently published a little book, titled: "The example of the higher classes in its meaning for the whole people's life", from which the "Pilgrim from Saxony" shares some excerpts. There, the present moral and ecclesiastical conditions of Saxony are vividly painted before our eyes. And as in Saxony, so it looks everywhere in the German lands. We give here the following samples. "Whoever makes moral and social studies in Saxony finds it tremendously difficult to distinguish the noble classes from the lower ones. There are everywhere the same character traits, which are pronounced in all classes of people from top to bottom. Just wander through our flourishing factory towns and the rapidly rising industrial villages. Seen from the outside, the place makes a thoroughly distinguished impression. The elongated factory buildings, the sophisticated residences, the elegant hotels arouse in the wanderer the assumption that a finely educated, distinguished population has its home here. But what a disappointment when he takes a look into the houses, when he observes the doings and activities of these people, and especially when he hears their language! It is an alarming depravity of the outer as well as the inner man, which is often noticed here. The one-sided direction toward profit and money-making has completely suppressed the cultivation of a finer, spiritual culture, above all the cultivation of a more beautiful family happiness in the midst of a pleasant, domestic comfort. The concept of the family and domesticity has already been completely lost on large sections of our people. The home is regarded almost exclusively as a place where one eats and sleeps; recreation, the enjoyment of life, the charm of sociability are sought only in the inn. For many people, their entire lives are divided between business and the beer house, not only among garçons, but also among respectable family fathers; and even women are already infected by this spirit of non-domesticity to an alarming degree. Even the regular meal is moved to the inn as often as possible. When our second-rate businessmen want to treat themselves to something special, they order a delicious souper from the innkeeper and feast on it after the day's work in the company of their wives. For they do not know how to fill the table with tasty dishes: they have hardly progressed beyond the first, meager beginnings in the art of cooking; nor can they ever sacrifice more than a fleeting half hour to it, because they are bound to business during the rest of the day. Mammon is the god who rules the whole house, man, woman and child, and who scares away all gentler and nobler spirits, happiness and comfort, and contentment, and friendship and love. To rush out of the house on Sunday to enjoy the innkeeper's company - that is the hope that the whole family has during the week under the hustle and bustle of work.

animated. Yes, the grocer and small master would count it an unforgivable mistake if he were to miss any of the special events or slaughter festivals that are announced in his neighborhood; on that occasion his concurrent might make an acquaintance and snatch away from him a customer whose loss would be irreplaceable!" - There are villages of several thousand inhabitants in Saxony which have neither a church, nor a rectory, nor a clergyman. There is no lack of attempts to remedy these torn conditions of need; but whoever compares the statistics of the population with the statistics of the church in Saxony, for example, will notice that the church, in spite of the progress it has made here and there, falls further behind the rapidly advancing population every year. There are already about 2500 souls per one clergyman on average in the whole country. No less than 264 baptisms were performed by the three ministers of the Zion congregation in Berlin on the two Pentecost holidays in 1888. In Saxony, thank God, the situation is not yet quite as bad; but here, too, the deacons of the parish of Plauen im Voigtlande, which has about 50,000 souls, recently submitted a petition to the church council, in which they declared that they were no longer able to carry the growing workload. What wonder that a large part of our people lives without God, without faith, without prayer, without church, without Sunday, like unreasonable animals? There is no difference between the upper and the lower classes. The author of this article once talked with a rich factory owner about the ecclesiastical conditions in his town, which, with 3500 souls, was parishioner in the church of the neighboring town of 10,000 inhabitants. When he asked him if he was not thinking of hiring his own clergyman soon, he answered with a smile: 'We don't need one here'." - The ecclesiastical emergency understandably leads to a terrible devastation of Sundays. Sundays are replaced by other 'holidays'. At countless festivals, which are unknown in the course of the church year, the people seek a substitute for the lack of Sunday joy. The shooting festivals, the singing festivals, the gymnastics festivals, the flag consecrations keep our whole kingdom in a continuous excitement during the summer. Whoever wanders through the small towns and industrial villages of Saxony during the beautiful season, it seems as if the golden age has returned, where people, without working, always live carefree into the day; at least the third place is resplendent in the adornment of waving flags, erected honor gates, floating guirlandes. The people are in a constant masienwanderung: the same people who today fill the ear as singers with sounds of very doubtful character, appear a month later in another place as gymnasts, in order to parade over the year in a third place as Schützenbrüder. Thus the whole country swims in a perpetual festive frenzy; only the ear of the discerning hears from it many sighs and bitter complaints, and his eye discovers under the glittering garment the dark shadows of social misery: disrupted property relations, quarrels with the bread lord, discontent in the family." - The measures which the higher authorities take from time to time to combat the ever more powerful rising spirit of social democracy prove only too clearly that the true core of the social question has not yet been recognized. One wants to pull the splinter out of one's brother's eye and does not even notice the beam that is stuck in one's own eye. The devil is to be cast out by Beelzebub. When the representatives of the conservative movement in Saxony recently held their annual meeting, they decided to celebrate the Sedan anniversary.

The aim is to make the Sedan Day a general one, in order to revive the patriotic spirit among the people. So another new festival to the numerous festivals that we already have, and that in spite of the experience that one has already had to make, that it is completely impossible to form the Sedan celebration into a real people's festival, and to give it any new ideas. Those who hope to instill new religious and moral life forces into the slackened spirit of the people through the Luther Festival are in a similar self-deception. It is true that the external success of the Luther festivals has been almost magnificent. In all three major cities of Saxony, they have been staged with tremendous attendance. In Dresden alone, the number of visitors was no less than 40,000. Extra trains left from various cities in the province on the occasion of the Luther Festival. Public opinion sees in these facts the shining testimonies of a most gratifying religious upswing. But the eye of the discerning discovers here, too, the deep shadows that escape the gaze of the masses, blinded by outward appearances. For the noble world, the Luther plays are extremely convenient, for here one has a pleasant opportunity to show oneself off as a warm friend of the church and a Protestant with a good mind, without having to go to any particular trouble, sacrifice or effort. At the same time, one can enjoy the devotional moods with all the bliss of aesthetic comfort. The sweet dreams are not destroyed by any cutting call of the preacher to repentance and conversion. An educated man must not, under any circumstances, fail to attend the Luther Festival if he does not want to play the role of a mute listener in the chatter of the salon. The worker, however, thinks to himself: "The whole of Christianity with all its churches, pastors and all the pious mumbo-jumbo is nothing but a theater! One may sincerely regret the shortsightedness that sees in the rapid and enthusiastic reception of the Luther plays the signs of an increasing ecclesiasticism. Rather, the author of this knows quite well that countless people have crowded to these plays, who are very seldom seen in church services, and to whom it never occurs to celebrate Holy Communion." - We add: "The great pity of all this is that even the church, the national church, does not offer the poor degenerate people what serves their peace. God's Word, yes, the true Word of God, God's Word and Luther's teachings have become expensive in the country, in the countries of the Reformation. Even the so-called "believing" pastors no longer stand on the confession of the church. Whoever still loves his old German homeland must wish for one thing and ask God that the testimony of truth, which our fellow believers in the Evangelical Lutheran Free Church of Saxony and other states send out through word and writing, may be heard and accepted in wider circles, that through the unadulterated preaching and teaching of the gospel many lost children may still be pulled out of the whirlpool of destruction!

G. St.

Inaugurations.

On behalf of the Honorable Mr. Praeses Niemann, Mr. R. H. Jungkuntz was introduced to his two new parishes on Sunday Misericordias Domini by the undersigned. S. F. Stock.
Address: Rsv. ü. ckunZkuntr, Lox 394, OolumbiaOit^, luck.

On the 4th Sunday after Easter, by order of Venerable Praeses Niemann, with the assistance of Mr. P. Bethke, I inducted Mr. R. G. M. Schumm, until then of Kendallville, Ind. into Lafayette, Ind. I-H- lox.
Address: Rsv. 8. lck. 8ekumin,

On behalf of Praeses Birkmann, on Sunday Jubilate, Fr. Joh. Bart he I was introduced to Trinity Parish in Houston bylmm Eckhardt.
Address: Rsv. ckoü. Lartüsl,

On behalf of the Honorable Mr. President Biltz, on Sunday Jubilate, Mr. R. I.W. Lehr was introduced to his congregation at Lockwood, Dade Co, Mo. by the undersigned. F. Schriefer.
Address: Rsv. ck. Rsür, I,oekrvoock, vacks Oo., No.

On Sunday Cantate, Mr. P. E. F. Welcher, by order of Mr. Praeses Studdt, was installed in his parish at Waverly, Bremer Co, Iowa, assisted by Mr. R. Wolfram of the undersigned. I. Horn.
Address: Rsv. R. R. Islader

On Sunday Rogate, on behalf of the Presidium of the Middle District, Mr. R. Georg Eyler tn Jonesviür was introduced byG Markworth.
Address: Rsv. 6so. L^lsr,

Church dedications.

On Palm Sunday, the Lutheran Zion Parish of St. Paul, Minn. dedicated its newly built church to the service of God. The festival preachers were RR. M. Tirmenstein, W. Friedrich and O. Vangsnäß (the latter in English).

On Cantate Sunday, the Lutheran Trinity congregation at Lude II, Rawlins Co, Kans. dedicated their newly built church (24X44) to the service of God. Undersigned preached in German, Mr. Stud. G. W. Wolter in English. H. Grefe.

On the 5th Sunday after Easter, St. John's Parish of Delphi, Ind. a branch of Logansport, dedicated its newly built church by worship, communion and baptism. I. H. Jox.

On Rogate, May 26, the newly built Zion Church (24X40) in Braver Township, Humboldt Co, Iowa, was dedicated to the service

Mission Feast.

On Sunday Cantate, the congregation at Cape Girardeau, Mo. celebrated Mission Feast. Festive preachers were Prof. A. Gräbner, R. O. R. Hüschen and the undersigned. The collecte was K51.30. J. Schaller.

Conference - Displays.

The Southwest Indirna Pastoral Conference will meet, s. G. w., June 11, at the home of Mr. R. Mohr, Warrenton, Stößer Station. C. F. G. Koch.

The Southern Nebraska Districts Conference will meet, s. G. w., July 10-15 at P. Frincke's church in Lincoln, Nebr. Please register two weeks in advance. G. Weller.

As a warning.

If there are people in our congregations who collect funds for irreligious, unionist communities such as the Gustrv-Adolfs-Verein and similar associations and their purposes, our congregation members should not get involved in anything at all and should not contribute any gifts for such purposes, no matter from whom such persons may submit recommendations. Especially, however, we are warned against some persons who may also present recommendations of well-known pastors and collect contributions for the "Lutherverein in Eisleben und Umgegend" and for the "Gustav-Adolfs-Verein" or sell pictures for their purposes, but who, as it now turns out, partly were not authorized to do so, partly are no longer authorized.

Editorial.

Display.

Teacher Martin Krey, formerly of Holstein, now active in teaching in a mission school in McKeesport, Pa. Father Brand, President.

Anniversary of Concordia College at Fort Wahne, Indiana.

On June 25 and 26, Concordia College at Fort Wayne will celebrate its fiftieth anniversary. The main celebration will take place on the first day: In the morning, a church service with a sermon; in the afternoon, speeches in German and English; in the evening, singing and lectures by students of the institution. On the second day: Assembly of all Concordians; in the evening closing ceremony with speeches by former students of the institution.

This jubilee does not only concern the present residents of the institution, professors and students, and the congregations in Fort Wayne, but all congregations of our synod. Certainly, the remembrance of the rich blessings that God has poured out on this oldest institution of our Synod and through it on our entire Synod will fill the hearts of all who love our Lutheran Zion with joyful thanksgiving to God. Without a doubt, not a few, also from outside, former students as well as other members of our synod, professors, pastors and laymen, will want to take part in this jubilee celebration.

With this in mind, the three local communities have declared their willingness to accommodate and entertain all guests coming from out of town, and hereby issue a public invitation to all who wish to participate in our jubilee celebration. All those who wish to make use of this invitation are requested to register immediately with the undersigned. Registrations after June 18 can no longer be considered. -

Finally, we would like to inform you that a "History of Concordia College", written by Rev. Lindemann in Boston and published in splendid style by our Concordia publishing house in St. Louis, will be available both here and in St. Louis by the day of the jubilee celebration.

Fort Wayne, Ind. May 23, 1889 H. G. Sauer.

Revenue to the Minnesota and Dakota District coffers:

Synodal treasury: from Fr. O. Clöter's Gem. tn Town Aston -3.40 and 2.45. P. J. Grabarkewitz's Gem. bet Blue Earth City 5.00. Pres. F. Sievers' Gem. at Minneapolis 9.00. P. I. Horst's Gem. tn Courtland 15.00. P. F. Pfothenhauer's Gem. at Lewiston 10.85. P. J. S. Hertrich's Gem. at Helvetia 4.50, Gem. at Hollywood 6.50. P. W. Vomhof's Joh. Gem. 5.51. k. Ehr. Mäurer's Gem. in Belvidere 2.50. P. W. Lange's Gem. at Hay Creek 4.42. P. Fr. Streckfuß's Gem. in Noun America 10.00. P. P. Rupprecht's Gem. in Hart 6.00. I'. A. Dubberstein's Gem. at Wykoff 4.50. P. A. Mueller's Gem. at Alma City 7.87. (p.-95.50.)

Widows and orphans: By P. R. Köhler, ges. at wedding bet Robert-Schatz, 5.08. P. J. C. H. Martin, contribution, 4.00. P. E. L. Kretzschmar, desgl, 2.00, whose gem. in Gaylord, 4.12. P. J. Horst, 2.12. P. J. S. Hertrich's gem. tn Hollywood, 2.35, gem. tn Helvetia, 3.00. P. R. H. Biedermann's gem. bet Arlington, 6.19. P. B. J. Zahn's Gem. at Henderson 4.10. 1 P. E. Ross' Gem. at Willow Creek 8.50. P. G. P. A. Schaaf's Gem. at Potsdam 10.00. P. W. Vomhof, contribution, 3.00. P. Chr. Mäurer, desgl, 4.00, whose Trinity congreg. 1.00. P. H. Schultz's congreg. in Faribault 17.40. P. G. Rumsch's congreg. in Claremont 10.15. P. R. Köhler's congreg. in Mountville 3.33. By P. G. A. Bernthal v. Mrs. Franz z. B. tn Benton 2.00. P. F. Streckfuß's Gem. in Uoung America 5.00. P. A. Landeck's Gem. in Hamburg 15.00. P. P. Rupprecht, contribution, 4.00. P. J. C. H. Martin's Gem. at Minnesota Lake 3.50. I'. Th. Krumsieg's congregation at Janesville 6.57. P. F. Bösche .80, whose congregation at Princeton 2.20, at Stafford 2.00. P. G. E. Ahner's congregation at Green Jsle 5.00. (P. -136.42.)

Orphanage in Wittenberg: P. O. Clöter's Gem. in Town Aston 3.30. P. J. Horst's Gem. in Courtland 5.00. k. E. J. Albrecht's school children in St. Paul 1.55. Teacher H. Ehlen in Waconia .65, whose school children 4.35. (S. -14.85.)

Orphanage tnAddtson: By teacher Krohn bet Lewiston 1.50. By P. H. G. Kranz, Elmore, Minn, wedding coll. at Aug. Remke, 4.45. (p. -5.95.)

Orphanage near Boston: By P. W. Vomhof from F. Siewert in Hay Creek 2.50.

Deaf and Dumb Institution: P. R. Köhler's comm. in Mountville 7.00. P. J. Horst's comm. in Courtland 5.00. P. E. L. Kretzschmar's comm. tn Gaylord 5.00. (S. -17.00.)

Negermisston: P. O. Clöters Gem. in Aston 3.82. Durck k. E. L. Kretzschmar of Mrs. Albertine Mathwich 3.00. By k. M. Wächter of W. Bierwagen in Flensburg, Dak., 1.00. k. I. Horst's Gem. at Courtland 10.00. P. H. Schulz's Gem. tn Faribault 11.35. P. A. Hertwig 1.00. By P. G. A. Bernthal from A. R. tn Benton 2.00. P. W. Lange's Gem. to Hay Creek 2.67. (p.-34.84.)

Jewish Mission: P. J. Horst's Gem. in Courtland 5.00. By P. G. A. Bernthal of C. S. in Benton 5.00. (S. -10.00.)

Emigrant Mission in BMEYork: By P. R. Köhler, Communion Coll., 2.50. k.IWklöters Gem. to Valley Creek 3.63. (p. -6.13.)

Emigrant Mission tn Baltimore: P. R. Köhler's Gem. in Mountvtle 2.83.

Heathen Mission: By P. A. H. Kuntz from Miss Anna Brockmann, White Lake, Dak, 1.00.

Aged and sick pastors and teachers: by P. B. J. Zahn of the

Free Church in Germany: By Pres. F. Sievers, Conferenz Coll., 2 p.m. P. J. Horst's congregation in Courtland 5 p.m. k. O. Clöter's Gem. at Valley Creek 3.00, in Town Woodbury 4.42. By P. G. A. Bernthal of C. S. in Benton 5.00. (p. -31.42.)

Church building in Helena, Montana: By Kass.H. Ttarks, Monttcello, Iowa, 12.00.

Building Fund in Addison: P. O. Clöters Gem. in Town Woodbury 15.50.

Building fund tn Milwaukee: P. E. Rolfs Gem. in St. Paul 15.00.

Church building in Springfield: P. Joh. v. Brandts Gem. in Albany 3.80.

Gem. in North Omaha: P. R.Köhler's Gem. at Mountville 6.65. P. O. Clöter 's Gem. at Valley Creek 4.07, at Town Woodbury 3.21. P. C. Nickel 's Gem. at Rochester 2.00. P. A. Hertwig 5.00. (p. -20.93.) Congreg. in Ellendale, Dak.: By Pres. F. J. Biltz, Concordia, Mo., 10:00 a.m.

Poor students in Milwaukee: By Fr. H. J. Mueller for Albert Hoppe 4.50, for M. Ahner 1.00. Fr. E. Rolfs Gem. in St. Paul for Emil Eberhardt 16.00. Hochzettscoll. at W. Ott-Emma Hetntz in St. Paul for Karl Fark 3.50. (S. -25.00.)

Poor students: Pres. F. Sievers' congreg. in Minneapolis 16.10. By Fr. G. A. Bernthal v. Mrs. E. V. tn Benton 5.00. Fr. F. Streckfuß' congreg. in Uoung America 7.00. Fr. A. Mueller's Confirmattions-Coll. 3.07. (S. -31.27.)

Poor students in St. Louis: P. E. C. A. Bartling's Gem. near Odessa, Minn, 7.15.

Poor students in Springfield: By c.W.Friedrich in Waconia for John Friedrich 14.25. By P. C. Ross, collected at silver. Wedding bet Aug. Urban, Willow Creek, for Rudolf Geyser 6.00. P. G. E. Ahner's Gem. in Green Jsle, Minn. for E. R. Schauer, now in Jronwood, Mich. 11.49. (S. -31.74.)

Poor students inAddison: P. O. Clöters Gem. tn Town Aston for W. Heuer .75.

Poor students at Ft. Wayne: By Fr. T. Hink for Traug. Meter, Thank Offering by J. Pankow for happy completed move from Wisconsin to Dakota 10.00.

Dr. Walther College in St. Louis: By Pres. Sievers from W. Volkert in Minneapolis 2.00.

Inner Mission of the District: P. H. Kretzschmar's Gem. at Perham 3.48, at Perham 2.32. P. O. Clöter's Gem. tn Town Woodbury 2.66, 5.67, 4.19, 4.50, at Valley Creek 4.08, 3.87, 3.62, 3.95. I'. J. C. H. Martin's Gem. at Waltham 4.00. k. G. J. Ahner's Gem. at Green Jsle 8.25. p. J. Grabarkewitz's Gem. at Blue Earth City 3.50. mr. Konrad Fett's Gem. at Waltham, Minn, .15. p. E. Th. Claus's Gem. at Grant Co-, Dak, 6.05. by Pres. Sievers of mr. Oswald at Minneapolis 1.00, by s. Confirmands 7.00. by p. J. Horst of sr. Gem. tn Courtland 15.00, on Kettner-Stolts wedding ges. 7.88. k. C. Ross' gem. bet Willow Creek 9.00. P. C. Nickels' gem. in Rochester 10.00. P. C. C. Metz' gem. bet Groton, Dak., 7.50. P. E. Rolf's gem. tn St. Paul 12.72. P. J. S. Hertrich's gem. in Hollywood 5.00. P. A. Tropp's gem. at Elk River 2.55, tn Bradford 1.65. P. C. F. W. Maass' gem. in Watertown, Minn, 4.50. P. W. Vomhof's Gem. of Grace 5.45. P. Chr. Mäurer's Gem. at Jacksonville 4.00. P. C. Könnemann's Gem. at South Branch 2.85, at Antrim 1.62, at Weaverly 1.71. k. G. A. Bernthal's Gem. in Benton 31.50. P. A. Hertwig 1.00. k. F. Streckfuß's Gem. tn Noun America 15.00. P. A. Landeck's Gem. at Hamburg 17.00. P. A. Dubberstein's Gem. at Wykoff 4.50. P. Th. Krumsieg's Gem. at Josco 14.01. P. W. Lange's Gem. at Hay Creek 8.16. P. E. C. A. Bartling's Gem. at Odessa 7.50. Durck P. L. Krüger tn Canistota, Dak., of Mrs. Höfs 1.00. (p. -259.84.)

Bericktigung.

In previous receipt under widows and orphans fund read instead of "-3.00 from P. Desttnons Gem. bet Plato": Contribution from k.

Revenue to the Western District's coffers:

Synod treasury: from Fr. Norden's congregation in Jarvis -4.00. k. Griebel's congreg. in California 5.60. (S. -9.60.)

Inner Mission of the Western District: Fr. Schalters Parish in Cape Gtrardeau, Missionfestcollecte, 30.00.

Negro Mission: Fr. Schaller's congregation in Cape Gtrardeau, mission feast coll., 10.00. By Fr. Griebel in California by A. Böckhaus 1 00. (S. -11.00.)

EnglishMission: Fr. Schaller's congreg. in Cape Gtrardeau, mission feast coll., 6.30. Zion's congreg. in St. Louis Oct. 3 (p. -9.40.)

Jewish Mission: Fr. Schaller's congreg. in Cape Gtrardeau, mission feast coll., 5.00.

Widow's Fund: By Fr. Griebel in California from Mrs. W. Ruff 1.00. Durck Fr. Köstering tn St. Louis from Women's Club 6.00. Fr. Beils Gem. in Wentzville 13.10. (S. -20.10.)

Deaf and Dumb Institution: Fr. Demetrios Gem. in Emma 5.40.

Poor students in St. Louis: Theil. of Coll. at Branahl-Schäperkötter wedding 10.00. Zions-Gem. in St. Louis by Mr. Göhmman 10.40. By Fr. Wangerin in St. Louis by Mrs. N. N. 1.00. (S. -21.40.)

PoorStudents inSpringfield: Durckk. Mariens from the Pastoral Conference in Washington, Mo., for Ernst Heck 19.50. Durck?-Janzow for Fr. Franke from C. Helwig 3.00, from N. N. 1.00. Durck?-Mariens, Theil. of Coll. on the Meckfessel-Dorn wedding to cover hospital expenses, 10.00. (S. -33.50.)

Poor students in Milwaukee: Durchk. Wangerin in St. Louis from Mrs. N. N. for G. W. 1.00.

Poor seminarians in Addison: part of the coll. on the Branahl-Schäperkötter wedding for C. Nagel 9.00. By Fr. Wartens, part of the coll. on the Meckfessel-Dorn wedding, for Th. Kölling 5 50. (p. -14.50.)

Gem. in Omaha: P. Wesche's Gem. in Ellieville 8.65. k. Hayne's

Entered the caste of the Southern District:

(Since last receipt dated April 15, 1889.)

Interior Mission: By IV A. Donner, contribution at Honey Grove, Texas, for April -10.00, May 10.00. Collecte at Pottsboro, Tex. 1.85 and 4.20, at Choctaw, Tex. 1.30 and 2.10. By IV A. E. Michel, Coll. at Quincy, Fla., 2.40. By Cassirer E. F. W. Meier from the General Mission Fund, 358.00. By P. J. F. W. Reinhardt, Collecte at Starke, Fla., 2.90, Mannville, Fla., 1.60, Tampa, Fla., 3.15. By M. Schedler, Vicar, for school fees at Shtner, Tex. 7.25. By D. Joh. Barthel, Hamltton, Tex. coll. at Big Spring, Tex., 7.00, at Baird 1.00, at Cisco .95, at Clftton 2.50, at Hamltton 4.60, at Hubbard 1.00. (S. -421.80.)

Synodal treasury: By IV G. Birkmann, Coll. sr. Gem. at Fedor, Tex., 11.80. By IV M. Leimer, v. sr. Gem. at Swiss Alp, Tex., 9.00. (p. -20.80.)

Stuv. C. Nagel (Addison): By D. C. L. Geyer, Serbin, Tex , baptismal coll. at Herm. Senfs, 2.75.

Widows and orphans: By IV C. L. Geyer, Serbin, Tex. baptismal coll. with Ad. Lingnau, 2.40. By IV J. Kaspar, Giddings, Tex. baptismal coll. at C. Schulz, 2.75, by Joh. Lehman" .15, by IV G. Birkmann, Fedor, Tex. 3.00. (p. -8.30.)

Orphanage in New Orleans (support): By Mr. G. Mertz of the Mobile Branch, Ala., 10.00.

Stud. H. Forester (Ft. Wayne): By IV G. Buchschacher, Wed. scoll. at H. Stephan's in Warda, Tex. 6.00.

Poor Students: By IV G. Birkmann, Fedor, Tex. by A. Pillack, Thank Offering for Recovery, 5.00.

Deaf and Dumb Institution: By IV G. Birkmann, Fedor, Tex. baptis. coll. bet J. Handrick, 2.00. Total -476.65.

Correction.

My receipt of January 15, 1889 should read: By IV P. Klindworth, Wm. Penn, Tex, Coll. sr. Gem. 9.75 forSupport of orphans tn New Orleans instead of "Orphanage, new building," and in my receipt of April 15, 1889, it should read: By IV P. Klindworth, Wm. Penn, Tex, Coll. sr. Gem., 4.45 for orphanage, new building instead of "for orphanage in New Orleans."

New Orleans, May 15, 1889. C. W. Eric, Cassirer

Received for poor students: From the local Women's Association -2.00 for the laundry; from Mr. K. Starke of Wadsworth, Mich. -4.00 for Wilson; from the gentlemen: A. Schweers -3.00, N. Weber -10.00, St. Claußen -33.00, W. Heimsoth -33.00, Fr. Heimsoth -34.00 for Schoof; from Mr. P. J. A. Hügl't's parish from Mr. Kundinger -10.00; from the local. Frauenverein -2.00 for the Waschkasie; by Mr. IV Dommann, Collecte sr. Gem., -10.00 for J. Elen; by Mr. Fr. Schwefel from some Evansville women -2.00 for the sick; by Mr. IV W. Schwarz from the Women's Association sr. Wilson; by Mr. Behr from the Argyle congregation -2.00 for the same; by Mr. Erck, teacher, from Dr. Schade -10.00, from himself -5.00 for R. Amstein; by Mr. IV G. Kühn, Ostercoll. sr. Gem. -5.35 for Keusche; by Mr. IV H. Dahlke of sr. Gem. -5.41 for the sick; by Mr. IV Herttrch -20.00 for Kanntes; by Mr. P. Strölin from his parishes tn Fairfield and Schible -10.10 for Heck and -10.10 for Mtchlau; by Fräul. Nagel here -3.00 for the Waschkasie; from the local women's association -2.00 for the same; by Mr. P. Harms -20.00 for Schröder.

For the household treasury: By Mr. P. N. N. -5.00; by Mr. D. Behrens from the community in Lhandlerville -10.00.

A. G. Schaefer

For poor students the undersigned has received with heartfelt thanks from: N. N., Concordia, Mo., -1.00; by Mr. IV Pfaffe of the Women's Club at Jron Mountain, Mo., 8.00; from the congregation of Mr. IV Bräuer, Newfane, Wis., 8.60 (for R. K.) from Mr. IV Drögemüller, Millwood, Kansas, 8.00.

F. Pieper.

Received for Stud. J. Klausung by Mr. P. A. Brömer of the Women's Association of sr. Parish -15.00. M. Günther.

Received with heartfelt thanks for the budget of the St. Louis Seminary: from Mr. F. Köhn, Sr. of Sheboygan, Wts, 102 pounds of smoked fish. B. C. Hoffmann, superintendent.

For the household received: from Mr. F. Köhn sen. tn Sheboygan 96 pounds of smoked fish.

Milwaukee.

I. Messner, House Manager.

The receipts of DIV P. Seuel and J. H. Brammer will follow in the next issue.

Changed addresses:

Rev. Dcl. Hdreekt, 913 LlarZaret 8tr, 81st kuul, Llinn.

Rev. IV Hudn, 1272 Dndoio 8tr, Detroit, Lliod.

Rev. d. IV 8th Der, oor. short L28tk 8trs, Omalla, Nedr.

Osour 0. 3. Ootsell, Aurora, Ind.

8. hessian, 41 6reen 8tr., 61eve1 "nd, ollio.

6. laeppel, 287 nortll hampton 8tr, lukkulo, N. Q

L. IV Xisroer, 143 Lr!dAe .8tr., Oleveland, ^VV 8th, Odio.

D. Dandsinann, missionary to the Jews,

55 8. 3d 8tr, nerve I^ork (?it^.

The "8 "ther""rr" is published every fourteen days for the annual end, scrtpttonSprelS of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought in by deceivers, subscribers must pay WLentS deceivevlvhn extra.

To Germany, the "Lutheran" is sent by mail, postage paid, for -1.2S.

Lütsrsd nt tile Dost OLee st 8t. Donls, Llo., LS soeond-elLU"
WLttsr.



45th Volume.

Memorial to Blessed Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

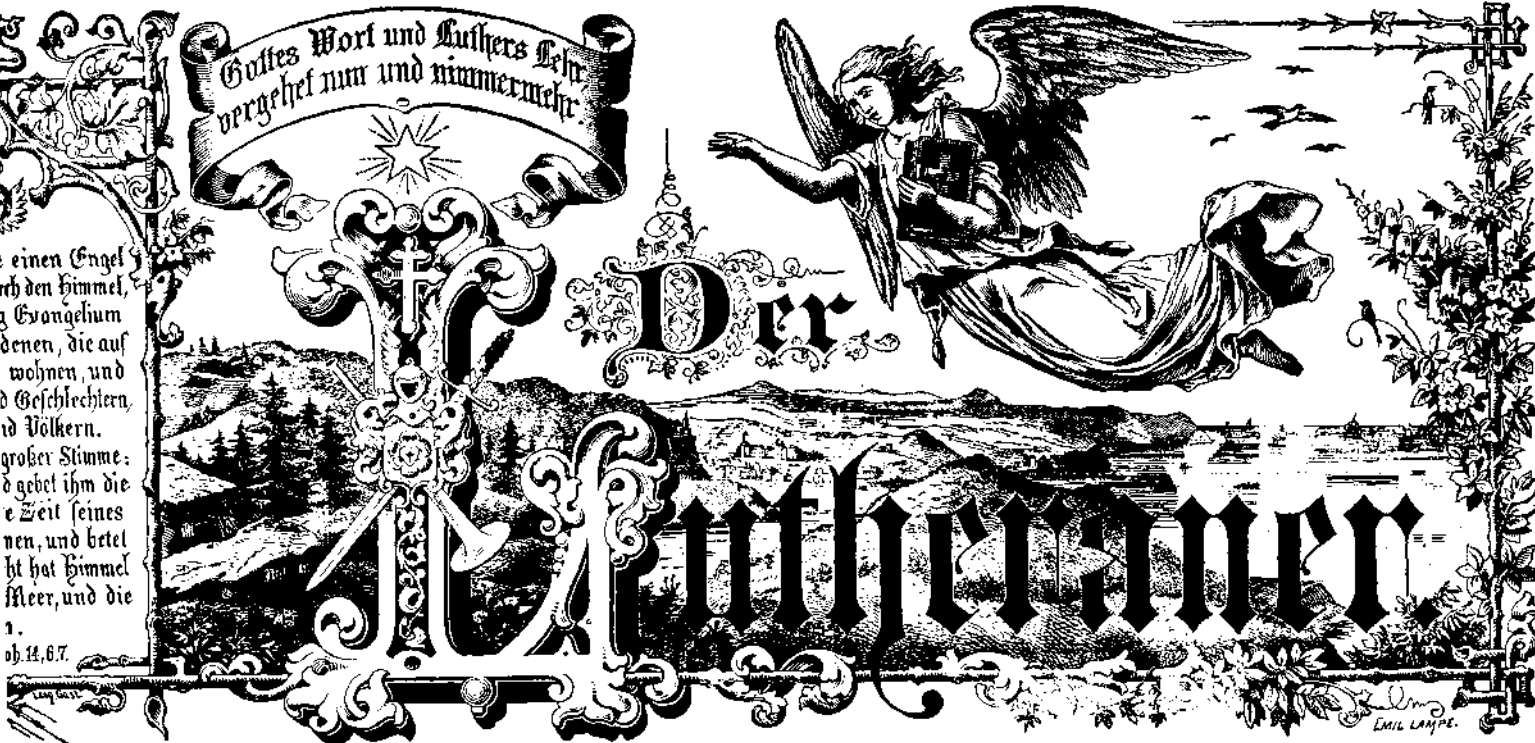
**Walther a righteous Christian - his prayerfulness - humility -
conscientiousness - unselfishness and
Frugality - Generosity - Hospitality.**

Walther was equipped by the Lord, not dead, but alive; he was a sincere, righteous Christian, that is, a man who recognized himself as a poor sinner, but who firmly held on to the Savior in faith. His faith was not a dead head faith, but a living heart faith, which had been purified and proven through heavy tribulations and temptations.

He was a man of prayer. He understood the asking, the seeking, the knocking to which the Lord exhorts us. Everyone who heard him pray must confess this. Also the prayers written by him *) - everyone can sense this - have been prayed through by him before.

One of the virtues that demonstrated his faith was his humility, humility before God, humility before people. We have already shared many expressions of his humility; we recall the farewell words he addressed to the congregation when he left for Germany in 1860, the expressions when he accepted his doctorate. Walther knew that God had chosen him as an instrument to build the Lutheran Zion here in America, alongside other faithful workers; he knew that he had contributed much to the building of the synod, but he did not want to know it, he did not claim any honor, but gave God the glory; and when people came into consideration, he did not say: I, but: the synod. He knew that he had prestige and influence in the Synod and also outside of it, but he abused this prestige.

*) Addresses and prayers spoken at the meetings of the Lutheran congregation and its board of directors by Dr. C. F. W. Walther, pastor of said congregation in St. Louis, Mo.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo, June 18, 1889.

No. 13.

see, this influence was not in his interest, he did not elevate himself above others.

They say he was domineering, did not put up with opposition. We answer: Walther was also a poor sinner and in this knowledge he lived and therefore he also complained about his old Adam, who was no better and more beautiful than that of other sinners. Even if his flesh tormented him at times, we know that he fought against it bravely, we know that he also humbly acknowledged it when he let himself be hurried, we know that he also endured opposition and submitted to the will of others.

A pastor writes to us: "When it happened to him once to treat others a little too harshly, he then made such a full, humble confession that I told him afterwards that he had confessed too much. He answered: God grant that it does not harm the offended. But I would rather confess too much than too little, for my only desire is to be saved.

"When Walther was once an arbitrator between two parties, one of them, because he was dissatisfied with the verdict rendered, fell upon Walther with impetuous speeches. The latter acted as if he did not hear. When the unwilling man then gave in a little to the coaxing of others, Walther warmly shook his hand in farewell. When I later expressed my surprise at Walther's way of acting, he replied, "How does a doctor act when he has a terminally ill patient in front of him? Wouldn't his heart rejoice if he felt even a few faint signs of improvement? We should also be such physicians, carrying the weak and the terminally ill, not immediately demanding much new life, but rejoicing heartily when at least a small beginning is made. Pastor Sieker writes in the notes to his "Gedächtnißpredigt auf den selig vollendeten Dr. C. F. W. Walther": "Schreiber dieses kann das aus ... experience testify that he might be tempted to rejoice at having even personally hurt Walther, because he afterwards experienced such rare patience and kindness about it from him, the

and must have left an indelible salutary impression on him. While many a respected man in the church repels the lowly and those who deviate from him with mockery and harshness, Walther was always kindness and friendliness itself, even towards the lowest. - The sharpest, most shattering speech that Schreiber heard from the blessed man's lips was prompted on the occasion of a meeting of the Synodal Conference by the remark of another man, then gladly honored. The latter began his presentation with the words: 'When Professor Walther has spoken and judged in a matter, it is difficult to come out against it.' With a tremendously subdued voice, trembling in deep melancholy, which later, however, grew stronger in a shocking sharpness, Walther explained the following meaning: He had and could calmly bear it from enemies of God's truth, if it was attributed to him that he therefore fights a view or measure because it is not pleasant to him, that he therefore supports a doctrine or a practice because he considers it to be right. Now, however, it was insinuated to him in the circle of his fellow believers that one finds it difficult to oppose a question that he considers to be right. There he was humiliated as never before. Whether he had given cause to even think of him in this way? If this is the case, then he has not known his God until now, whom alone he is to follow and obey; he has not known himself in this way, since he has walked in the faith of seeking only and only God's honor. He was a man like the least of the assembly, and this least was so much higher than he, if he led God's word against him, as God was higher than a man. Should the enemies of the truth celebrate the triumph, that the suspicion arises from the circle of his own brothers in faith, that one is not allowed to speak against him? But the devil be defied to prove to me that I have justly left the impression, even to a simple-minded layman, that one must not contradict me," and so on.

When we consider the authority Walther possessed, how his judgment was coveted in all things,

how highly he was honored as a teacher, we must praise it as a miracle of the mighty grace of God that this man remained in humility and did not become arrogant and fell.

As Walther was conscientious in the arrangement of his various offices, so also in his entire conduct. He was immensely anxious to conduct himself in such a way that no one could take offense.

His unselfishness and frugality were great. When he was still in Perry County, where poverty was at home at that time, and in the beginning here in St. Louis, he gladly shared poverty with those under his command. Pastor F. Lochner, who was expelled from his first congregation in the fall of 1846 and was Walther's guest for a time, writes: "It was difficult for me to have to make use of his hospitality, which was so warmly offered and shown to me, for so long, since I saw how scarce things often were with him. Here is an example. Since the wood supply was quite low and the cash register did not permit the procurement of a cord of firewood, although wood was still very cheap at that time, Walther decided to do his written work in the heated family room for part of the day, which was not very pleasant for him, of course. Fortunately, after a few days, one of the supervisors had something to do with him, and he could not suppress his astonishment at not finding the pastor, who was writing a Lutheran article and had several volumes of Luther's works on the table in front of him, working in the study. Although Walther did not really want to come out with the language, the pastor soon noticed what the actual cause of the translocation was, especially when Walther had stayed with him for a short time for a discussion in the cold study room. The next morning, therefore, a load of wood arrived and Walther, who was not a little surprised by this, but now also immediately realized where it came from, was able to move back into his study room for the whole day. We have already heard how modest his apartment was at the beginning in the old institution building, and how he later refused to accept it when friends offered him a house built for him as a gift. For the books he published, he did not take a cent as remuneration. The profit - and it was thousands of dollars - he let flow into the synodal treasury. If he, like other writers, had demanded or taken gratuity for all his writings, he would have become a rich man. But he renounced, as well as his own honor, also temporal profit.

Walther's generosity and charity was great; not only did he give regular contributions for specific purposes, but also when asked to do so on an extraordinary basis, and he always gave generously.

His hospitality was great. His house was open to all lovers of Christ and they were entertained for a long time without grumbling and with pleasure. He wrote to a German theologian who offered to enter the service of the local Lutheran church:

Concordia College near St. Louis, Mo, Sept. 12, 1855.

Dear Sir!

Yesterday I received your honored letter of August 21. I hasten to reply to you. Since I do not have a synodal office, it is not in my

Power to give you instructions concerning your future work in the American Lutheran Church. I hope that on your, God grant, happy arrival in New York, you will meet Praeses Wyneken, if not in the city, at least in the vicinity, since there is a visitation in the East at this time. Should it not turn out that way, however, our Vice-President Brohm will not leave you without advice. By the way, it is very much to be hoped that you will not insist on immediate employment, so that you can be entrusted with a post corresponding to your gifts and strengths. Should you be able to wait a little for this reason, then my house and table will be gladly at your disposal with your valuable family until the Lord opens the right door for you to work in his church. Perhaps it would be desirable that you do not have to take up an office immediately after landing on our coast, if you could first get to know the local conditions through quiet observation and contact for a month or more.

This is my unbiased opinion.

In a hurry!

The Lord be with you and your

C. F. W. Walther.

This theologian then found the friendliest welcome upon his arrival here in Walther's house. He describes the hospitality he enjoyed as follows: "The recipient of this letter immediately found the most friendly reception and accommodation for himself and his family (wife and two half-grown children) in the apartment and at the table of Professor Walther and stayed there for a full five months. In order to put into practice the principle that a theologian coming from Germany should first look at the local conditions for a longer time before taking office, Walther did not allow himself to be put off by the greatest difficulties, even deprivations. The apartment was limited; only the two side wings of the old college were available. The southern wing was occupied by Professors Walther, Biewend and Rector Gönner and their families. Now one more family had come in. The income was so meager at that time that there was sometimes a lack of bread on the table, where some students also ate regularly. God awakened the heart of the baker R., so that the real starvation was prevented by abundant bread deliveries. And yet this great benevolence was shown throughout the whole time with the same undauntedness and the most gracious kindness. As week after week and month after month passed without a job coming, and the waiting seemed to be too long for the people concerned, Walther said: Otherwise, the desire of pastors is always much greater than our ability to fill the positions. Yes, often so many professions come that we wish we could turn the pastors; but just now no suitable profession wants to come/ When now and then the recipients of the hospitality expressed their sorrow that they were a burden for so long, he replied: I thank God that he has given me the grace and deemed me worthy to serve you. Giving is more blessed than receiving? But Walther did not only try to take away the hardness of the waiting time by such sweet consolations, but he was also anxious to help the person in question in an appropriate way.



by giving him the opportunity to help teach at the college."

A pastor writes: "When I became sickly and unable to work at the beginning of my ministry, Walther invited me to his house with such warm words that I could not resist. He was, he said, convinced that he was receiving in me the HErrn JEsuM himself. And he faithfully fed me in his house for six weeks."

At parties, birthday and wedding celebrations and other gatherings of friends, Walther always knew how to make the hours extremely enjoyable. There he shared many things from the rich treasure of his experience, there he participated lively when the conversation came to doctrine, to what moved the church in general and our synod in particular, to important events in the world empire. In addition, in his time he was able to amuse society with a fine joke, not with jokes that were not appropriate for Christians, but with jokes that remained within the bounds of godliness.

(To be continued.)

(Submitted.)

The "United Brothers" disunited.

This sect, founded about a hundred years ago by the Reformed preacher Otterbein and the Mennonite Böhm, met in York, Pa. from May 9 to 22 of this year. Every four years its General Conference, consisting of delegates - pastors - from all annual conferences, meets under the presidency of its bishops. This year's meeting of the General Conference was and is of particular importance because it was a matter of accepting or rejecting a changed creed and a new constitution. Four years ago a commission had been appointed to work out both. The work of this commission was presented to the congregations last fall for a vote. Of those who had thought it worth the trouble to cast their vote on it, a significant majority had declared themselves in favor of the adoption of the new creed and the new constitution. At this year's meeting of the General Conference, it was to be officially and finally declared that from now on the new order of things would apply. However, a minority, albeit a small one, stood up against it in a serious and resolute manner. Among these was one of the bishops, Milton Wright. At the vote on May 11, one hundred and ten votes were cast for and twenty against.

The real point of difference at issue was the position of the sect in relation to the secret societies. According to the old constitution, members of secret societies were to remain excluded from the congregations. This provision, however, had gradually become a dead letter for many, and lodge brothers are found not only among the congregation members, but also, as it seems, already among the preachers. This lodge party with its friends pushed through the elaboration and adoption of the changed creed and the new constitution, in which, of course, the above provision against the admission of lodge brethren



has ceased to exist. During the discussion, which lasted one day, very serious voices of warning were raised against the admission of the lodge people; it was pointed out how these people would soon present themselves as the masters of the church and take over the regiment of the same, indeed, they were already leading the regiment. But such voices were little heeded. It was obvious from the beginning that the majority, with five bishops at its head, was determined not to give way to the minority in the slightest, and thus to deliver before all the world the sad proof of what a power the lodge element had already become among them. But in order to give this evil thing a good appearance, the defenders of the new order said that they wanted to expand the sphere of activity of the "church" by being able in the future to admit members of the secret societies without hindrance. When the vote had finally taken place with the above-mentioned result, one of the "brothers" made a joyful speech and told the assembly how he thanked God that this halter - namely the provision against the lodges in the old constitution - had finally been taken from his neck and that he now felt like a free man. This happened on Saturday.

On the following Monday morning, the minority, under the chairmanship of Bishop Wright, organized itself into a special conference in another meeting hall, declared itself to be the actual General Conference of the United Brethren, while the others declared themselves to be a new denomination. They elected all the necessary officers and committees and made other arrangements for their future conduct. If all signs are not deceiving, stormy times are in the offing for the now disunited brethren. From the negotiations of the minority it is only to be mentioned that they renewed the regulation against the admission of members of secret societies into their congregations with great seriousness and encouraged each other to continue the fight against these societies hostile to Christ with reference to 2 Cor. 6, 14: "Do not pull on the foreign yoke with the unbelievers. . . . Come out from among them and separate yourselves, says the Lord, and touch no unclean thing, and I will accept you and be your father, and you shall be my sons and daughters, says the Almighty Lord." If these obviously serious-minded men stood and taught so rightly in all things as in this point, oh how we would rejoice!

The following may be mentioned from the negotiations of the lodge majority. A resolution was passed to the effect that from now on women may also be ordained under the same conditions as men and administer the ministry of preaching. In accordance with this, a woman has already preached in the local churches. Of course, the Holy Spirit says through the mouth of the apostle Paul: "Let your wives keep silence among the congregation, for they shall not be permitted to speak"; and again: "But I do not permit a woman to teach. But what do such enthusiasts ask about what the Holy Spirit says if it does not agree with their "views"? Furthermore, it was decided that from now on the work of the inner mission would be pursued with renewed zeal and increased strength, and that special attention would be paid to the larger cities. Our dear Lutheran Christians, especially

in the cities, must be prepared for new attempts on the part of theseThe Sabbath commandment also belonged to the special people to mislead them in their Lutheran faith and to associate withcommandments. 5) This Sabbath the Scripture has thus abrogated, the now united brethren, or to associate with them more correctly. Asthat in the New Testament neither the keeping of the Sabbath nor a warning against their attempts at conversion, let us take as anany other day is necessary. 6) Sunday is only a free ecclesiastical example from their confession of faith that they leave it up to theorder. 7) Fear of abuse must not keep us from confessing the pure "believing parents" whether they want to have their children baptizeddoctrine here any more than in other articles." - Another paper on the or not, although Christ says: "Baptize all nations," to which thesubject: "How can Christians best be educated for the right practice children also belong without any doubt, as every person knows.of Christian love?" by Fr. Frincke could only be partially discussed When, for example, the authorities have the population of the countrydue to lack of time and had to be set aside for later sessions. - By counted, it does not occur to anyone, not even to these sects, toGod's grace, the work of inner mission in our state is progressing in exclude the children from this count, pretending that they do not yet a blessed way. Five new congregations were accepted into the belong to the people. - synodal association and a new number of workers, preachers and

One also got a peculiar impression of these people when, duringteachers, had been recruited. God has continued to help us for the various elections, the winner was always applauded lively, andanother year and has done great things for us, we are happy about even one of the re-elected bishops, who had just received thethat. May he continue to promote the work of our hands, yes, may required number of votes, remarked that he had come out on thehe promote the work of our hands. J. F. M. small end of the horn, but that he thought it was better to come out there than not at all. One felt quite transported into a political meeting there.

A lot of sects and a lot of rapture On a heap comes here,
And always bring something new here, To falsify your right teaching.
York.

(Submitted.)

Report on this year's Illinois District negotiations.

(Submitted.)

The Michigan District

of our Synod held its sessions this year from May 8 to 14 in the midstAt the opening of the synod 442 members were already present. of the congregation "To the Holy Cross" at Saginaw City. In the During the morning sessions, the synod was mainly occupied with the discussion of the theses on the reading of the Bible in Praeses H. C. Schwan preached. In addition, Pastors Franke,Christian families, which had already been started last year and Fackler, Hagen and Hügli preached during the synod. - The doctrinalbrought to a conclusion this time. At the last meeting, the reasons discussions were based on theses about "The freedom from thewhy the Holy Scriptures are read so little in Christian families had Sabbath of the old covenant, which Christians have through thebeen brought to mind, and it was shown how appropriate the Holy gospel", presented and executed by Father Spiegel from Jackson.Scriptures should be read regularly and daily in Christian families, The sectarian paper "Outlook (*)" was duly considered and itsbecause they are God's Word and for the sake of the divine assertion, e.g. that according to God's order the Saturday shouldcommand, so on the occasion of this meeting, the Reserent, Mr. actually still be celebrated as the Sabbath and that the celebration ofDirector Krauß, showed in detail what unspeakable blessings the Sunday originates from paganism, was thoroughly refuted and theregular and daily reading of the Bible entails. In an excellent manner, Scriptural teaching on this point, as only the Lutheran Church has it,it was explained how the Holy Scriptures can instruct us to salvation was clearly presented and illuminated with many splendidthrough faith in Christ Jesus; how reading the Bible strengthens us testimonies. - The theses, which were discussed and accepted, read:in the knowledge that our most holy Lutheran faith is based solely on "1.) In the old covenant, God had chosen for Himself a people out ofGod's Word and agrees with it; how it enables us to test doctrine, to all nations, namely the seed of Abraham. 2) To this people God hadresist false teaching and to despise the mockery of Bible despisers; given special laws, which were valid only for them, in order to a.)how it makes us divinely wise and teaches us to rightly understand separate them from all other peoples; b.) to train them in obedience;and evaluate the world and the signs of the times in which we live; c.) to remind them of the promise of a redeemer given to them andhow it teaches us to divinely govern our own homes; how it finally finally d.) to awaken and maintain a desire for the same in them. 3)gives comfort in the many tribulations that occur in the household. O, With the revelation of the Savior who appeared in the flesh, theseindeed an unspeakable blessing that comes from diligent Bible special commandments have fulfilled their purpose and thus reachedreading! The contemplation of it has without two- their finality. 4) To these

*) See a notice from this sectenblatt in the previous number.

In the course of the meeting, I have also had the blessing that some of the synod members have renewed their vows in their hearts: Also in reading the word of my God I will prove greater faithfulness in the future. Yes, your word, O God, shall be offered daily as food to my soul. - He also spoke about the proper organization of the home service and emphasized that the Holy Scriptures should be read diligently. - The lecturer made the doctrinal discussions quite interesting by, among other things, sharing a number of stories he had collected from life before the end of each thesis. Most of these will also be included in the printed report, which will soon appear and is herewith highly recommended.

In the afternoon sessions, the regular business, such as the admission of new members, committee reports, elections, and the like, was taken care of. The new school law of the State of Illinois was also discussed, and attention was drawn to the fact that the enemies of our parochial schools are so active in our time, and that it is therefore important to keep our eyes open and to work in the right way against all efforts to harm our parochial school system. May the Lord Himself defend all enemies of His kingdom! Amen.

F. P. Merbitz.

To the ecclesiastical chronicle.

I. America.

The new compulsory school law of the State of Illinois raises

a number of questions, and we intend to deal with this subject in more detail in a special article in one of the next issues of "The Lutheran", based on the original text of the law, which was not yet available to us at the time of our first discussion.

Our Negro Mission. We may experience again and again that the truthful gospel, as it is entrusted to the Lutheran church, is not preached to the Negroes in vain. Even if our missionaries have to experience among the blacks that some turn their backs completely on the Word of God and others want to substitute their own wild dreams for the Word of God, they may also perceive how the preached Word takes root in another part of their listeners and how a healthy spiritual life blossoms on the basis of it. We report the following from the last issue of "Missionstaube": "The members of our mission station do not allow themselves to be misled by the assertion of enthusiastic Negroes that dreams and visions belong to a true conversion, but tell the people quite frankly that they know their souls to be well protected in the free grace of God through faith in Jesus Christ without dreams and visions and miracles, and hope that through God's mercy many will still come to the same knowledge. For years, some say, they have struggled to come to the certainty of their state of grace in the manner of the visionaries, but have never been able to find peace. As much as they longed and sighed to hear such appearances and voices as are necessary according to the doctrine of the prophets in order to be comforted by the forgiveness of sins, it was all in vain. But through the Lutheran doctrine that man is saved by grace alone

if they are justified and saved by trusting in the merit of Christ presented to all sinners in the Word of Scripture, they are most firmly assured of their sonship to God and filled with true, heavenly peace. And that their desire to see many others brought to the knowledge of the same truth is sincere, they prove by the fact that they both bring other people to our church and regularly contribute something to the upkeep of our mission from their small income.

F. P.

General Synod. Here is proof of how Lutheran the "Evangelical Lutheran" General Synod is. The following printed certificate of dismissal was recently given to me by a person. I translate it from English.

"Eastern Ohio Synod.

This is to testify that N. N. is a good and proper member of the Evangelical Lutheran Church at Kent, Portage Co, Ohio, and that N. N. is hereby, at her own request, discharged and kindly recommended to membership in the Congregationalist Church at Cleveland, Ohio, or in any other Christian church to which God in his kind providence may direct her; and that when so admitted, her connection with that church shall cease.

On behalf of the Church Council

Rev. N. Faltzgroff, Rev.

Ravenna, March 26, 1889."

C. M. Zorn.

As the "Lutheran" has shown, the National Reform Association and other associations, which are largely recruited from the various reformed churches of this country, are striving to merge church and **state**. At first, they try to achieve their goal by political agitation, by pushing for legislation to that effect. But the fanatical spirit that has its being in these people does not shrink from other means if the word and the printing press do not suffice, and with all the reason they have to be cautious, a word escapes from the leaders and agitators of this movement now and then that reveals their attitude. For example, one of these agitators says: "Whether the Constitution will be set right as regards the question of the moral supremacy of the law of God in government without a bloody revolution will depend entirely on the strength and resistance of the forces of antichrist." Forces of antichrist this reformer sees in everything that opposes his plans for reform, and if the words quoted say anything at all sensible, they say this: We will try to lead our cause to victory by bloodless means. But if the opponents do so, blood will flow. Another agitator, the president of the "Prayer Union" of the Reform Society, threatens the opponents: "If you are determined by prejudice or the enmity of an unregenerate heart to resist the action of this nation in the fulfillment of its profession as an instrument in the divine work of the rebirth of human society, you can be prepared for unrest. They will surely come upon you." And another speaks thus: "There should be a mighty army ready to lay up treasures and, if necessary, to shed blood to assert the authority of Christ. The Bible should be adopted as the standard to decide questions of political life, to decide between right and wrong. The idea of a divine law, a divine Christ, should be forcibly driven into politics." And if we do not join in this pernicious activity, but do what we can to prevent its progress, we are threatened: "Those who now oppose this work will, when the Religious Amendment is passed by the Constitution, be forced into the political arena.

discover that if they do not find it convenient to fall in line with the majority, they must await the consequences or seek out a climate that suits them better." This language is in any case very understandable; it is clear that if this sect could, as it would like, the time of persecution, if it went off mildly, of expulsion would have dawned for us.

A. G.

A petition against the mixing of church and state, as it could be circulated among us and provided with signatures, might read something like the following:

"To the Honorable Senate of the United States:

"We, the undersigned, citizens and adult inhabitants of the United States, twenty-one years of age and upward, who highly esteem the religious liberty established by our fathers and guaranteed in the Constitution of our country as a most delicious good, and heartily desire to see the existing separation of Church and State preserved and maintained as immeasurably important to the prosperity and welfare of our people and to the peace and tranquility of the citizens, and also to bequeath to our children a priceless inheritance, hereby respectfully and respectfully request your honorable assembly not to adopt any bill, especially to make no alteration or amendment in the Constitution of the United States, prescribing in any manner any religion for the inhabitants of this country, or for their children, or any religious worship, or any religious instruction for the public schools of this country and people, or ordained and established, or a certain day of the week to be set apart and enacted by law, under the name of 'Sabbath' or 'Lord's Day,' being firmly convinced that such legislation and the enforcement of such laws and ordinances would be seriously injurious to the welfare and prosperity of this nation."

Such a form would offer a twofold advantage. Firstly, nothing would be said there that a Lutheran Christian could not sign with right and truth, while in petition texts written by non-Lutherans, expressions can easily be found to which one cannot profess. On the other hand, since this is not an ecclesiastical but a civil measure, one could also obtain and accept the signatures of such respectable fellow citizens to the above form who are not Lutherans, but who nevertheless recognize and appreciate the value of religious freedom to some extent and are concerned about its preservation in the interest of public welfare, but whom one could not ask or allow to sign a form intended only for Lutherans.

A. G.

A Presbyterian church in Pittsburg pays a singer \$2000 a year to sing in the service. Some members did not want the singer and wanted to give the money to the poor, but this proposal received no attention.

(Vbl.)

Sunday schools. The "Merry Messenger", organ of the "United Brethren", says that the Sunday schools are not an institution of modern times, but were already established in 1666 by the Unitarians (deniers of the Holy Trinity). The paper notes: "The establishment of Sunday schools dates back more than 200 years, and it is the Hungarian Unitarians who can be credited with having introduced them first.

An independent Polish Catholic parish. At Pentecost, the School of the Sacred Heart of the Mother of God, Mary, the Free Catholic

Polish community in Detroit, Mich., was solemnly inaugurated by Priest Kolasinski. The congregation, composed of anemic Polacks, paid \$13,000 for the building site; the school, which is on a par with the school palaces of the state, cost \$15,000. One floor is used for worship purposes for the present. A few years ago Kolasinski was pastor of the Polish Albertus congregation at St. Aubin's Plain, and built a large and magnificent church. He had a tremendous following and incalculable influence on the masses. It was thought wise, however, to transfer him to Dakota. The congregation split as a result. Kolasinski returned from Dakota to Detroit a few months ago and ministered to the Poles adhering to him. Bishop Foley of Detroit, however, did not recognize him and refused his followers a resting place in consecrated ground. Near Norris, therefore, a dedicated graveyard was purchased. The congregation, with its pastor, then placed itself independent of the bishop and pope, but otherwise professed the full confession of the Roman church. - Not doctrine, but human service is the reason for this division. The congregation idolizes its pastor. Recently they gave him a gift of a team of fine horses and a carriage worth \$800. The willingness of these poor blinded Poles to sacrifice is certainly to be admired. B.

Rome. Before, the papacy forced the "heretics" to the papist faith and persecuted and burned those who could not be forced; now, it kindly invites the heretics to return to the papal church. The "Kirchenblatt" from Lodz communicates the following announcement from a Brazilian newspaper: "Sr. Ehrw, the Vicar General of Curitiba invites the heretics of the Protestant Church to turn back to the Church that is the only one that can save, to renounce their errors, he will teach them, and the Church will lovingly receive them again.

The Mormons were from the beginning anxious to create many offices, and thus to be able to give many offices in order to attract and keep people. Now they count 12 apostles, 70 patriarchs, 3719 high priests, 11,805 elders, 2069 priests, 2292 teachers, 11,610 deacons!

II. foreign countries.

Miraculous preservation. On April 29, God performed three great **miracles** in the school of St. John's parish in Planitz. Lightning struck the school at one o'clock in the afternoon, but this did not happen a minute earlier than when the children were gathered in the room. If it had happened sooner, the roof tiles falling in large quantities could easily have killed one of the children. Secondly, the lightning was not allowed to ignite and hurt the teacher's daughter, who was in the exact place where the lightning entered the house, even though she saw sparks flying all around her. Thirdly, neither children nor teacher were injured in the schoolroom, although several electrical discharges took place above the heads of those gathered, and fireballs were seen in the immediate vicinity of the teacher and several children. Praise and glory be to the HEART who commanded His angels to stand as watchmen around our school. (Free Church.)

Roman forbearance. An assembly of Catholics in Oporto, Portugal, demanded the closure of Protestant churches.

Natural fruits of unbelief have resulted from an institution for the training of female teachers in Troyes, France. It had to be closed because the government inspector found that the headmistress had introduced her pupils to the most lewd habits. The most disgusting lewdness in words and deeds was

the agenda. That the government closed the school and withdrew the teacher's diploma from the headmistress is quite right. But it should also consider that nothing else was present here than the fruit of the unbelief which is so emphatically cultivated by it. (Z. d. W.)

The Saints.

Formerly many of the inhabitants of Kintail in Scotland were papist, which is no longer so. A papist nobleman had a poor Protestant for hire on his estates, who, because he was very depressed, had to owe the lord of the manor a considerable amount of arrears. His precarious situation finally forced him to turn to the lord of the manor's sub-officer, asking him to bring about some relief for him from the lord. The lower official promised, but did nothing for the poor man. The latter now went to the head official and made the same request, who also promised his help, but did as little as the sub-official did for him. Finally, the twice-deceived man, now in the most urgent need, plucked up the courage to approach the lord of the manor himself. He simply presented his plight, and his honest face and the manner of his narration moved the lord to pity, and he forgave him his entire debt. When the hired man left, he accompanied him through the large courtyard, where on the side walls were paintings of saints and martyrs. Do you know, he asked the peasant, what these paintings represent? No, was the answer. They are, said the gentleman, images of the saints whom I ask to intercede for me with the great Lord of the world for the forgiveness of my sins. But why don't you appeal to the great Lord of the world himself? asked the peasant in simplicity. O! said the nobleman, that would be taking too much for granted! It is far better to have such mediators as the saints are between God and man! I do not think so, my lord, replied the peasant, and I will prove it to you. In my distress I first turned to your sub-officer to intercede for me with you. He did not. Then I went to the chief official with my request, he promised, but did nothing. After all, I turned to you myself, my most gracious lord, and you have forgiven all my debts.

Extremely distressed about this, she went into the kitchen and saw a basket standing there. The cook said that during the sermon a maid she did not know had put it there and asked her to leave it there until she had done her business in the neighborhood. The basket was examined; it contained a bottle of wine, two hats of sugar and a note with four riksdaler and the inscription: Herr Dr. Lysius. Thus God had already provided for my refreshment before I had become tired, the doctor remarked at this narration.

Once his lack was so great that he had to walk in torn shoes, and in order to hide this from his wife, he cleaned them himself and always kept them in his study. But he, who always took care of him, also took care here in the most visible way. For it was strange that a baker sent him a pair of new shoes, and his wife herself was surprised that not bread but shoes came from the baker. The great believer replied: "Our heavenly Father knew that there was bread in the cupboard and flour in the box, but there was not a whole shoe on my feet. Herewith he pointed his feet and his wife was astonished at this proof of God's fatherly love. - But not long after, the bread and flour also ran out. Lysius comforted his distressed wife and prayed in secret. In the meantime, she went to the pantry; but immediately she came running back with tears in her eyes, for she had seen a large sack of flour standing in the house.

A little sourdough acidifies the whole dough.

Gal. 5:9. '

Here you hear that St. Paul does not want, and God has seriously forbidden, to mix even a little leaven into the good dough; for it is thoroughly corrupting and spoiling everything, that where one mixes in one piece the right pure doctrine with human addition, the damage is done, that thereby the truth is obscured and souls are deceived." Luther, Kirchenpost. 8, 171.

Frederick the Great and the Abbot Steinmetz.

King Frederick the Great once visited the school in Klosterbergen, where at that time the well-known Abbot Steinmetz, whom the king held in high esteem because of his erudition, was the headmaster. After he had seen everything, the king said to Steinmetz: "I think his students are quite good, but their gait is too clumsy, he must keep a dancing master for them, and that I find it so over the year! But having students teach dancing was not compatible with Steinmetz's Christian principles, and a Christian today can have as little to do with dancing and acting as he did in the time of the first Christians, if he is a true Christian. Abbot Steinmetz listened to the royal order, but he would not and could not obey it. The next year the king really came again, and moreover in company of the rough Dessauer (the prince of Dessau). He asked for the dancing master; the abbot answered: I have not procured one, and will not procure one as long as it pleases Your Majesty to leave me in this office; for a dancing master in a school is against my conscience. The king turned back reluctantly and clicked his fingers. The Dessauer noticed the king's anger and said: "Ew. Majesty, let this old honest man; there will be few victories that he would not have asked for on his knees for Ew. Majesty. He once made me so anxious in my heart in a sermon that I shall not forget it all my life!" - So the pious stonemason obeyed God more than men, and a rough warrior had to speak for him.

All the teachings of the Word of God must be accepted.

To the objection, Ah, Luther, it is to be hoped or ever not to be worried that God should be so very fiercely and cruelly strict that he should want to condemn men for the sake of one article, when they otherwise faithfully keep and believe all the articles," he replies: "On the other hand it is to be said that God can much less hope nor provide that his poor, miserable, blind creature should be so mad and proud against its Creator and Lord that it would deny, punish lies and blaspheme his divine word; But therefore it is to be hoped that his humble, submissive, obedient creature will not deny and blaspheme a single word, but will warmly accept all and every one in particular, and give thanks with all joy that it is worthy to hear a single word from its dear God." Luther, Kurzes Bekenntniss etc. 32, 419.

Doctor Heinrich Lysius.

One Sunday, a triple ministry had so debilitated this faith-filled preacher that he could not move, and yet his loving wife could not put anything else in front of him tonight to refresh him but buckwheat groats boiled in water.

Inaugurations.

On behalf of the Honorable Mr. Sievers, Mr. H. Hannemann was inducted on Sunday Jubilate at Ola, Brule Co, Dak-, by the undersigned. A. H. Kuntz.
Address: Rev. 8. ilunneirmnn, kukrvuna, Lrule 60th, vul:.

On behalf of the Venerable Mr. Praeses Bente, Fr. H. C. Landsky was inducted on Sunday Rogate by the undersigned in his branch parish in Monkton, Perth Co, Ontario.

S. B. Eix.

On behalf of the Honorable Mr. President Wunder, Mr. k. H. Schmidt inducted on Sunday Rogate at Cowling, Wabash Co, Ill, by the undersigned.
Address: Rev. U. -ollniickt, G. Mohr. Oo., Ill.

By order of the Honorable Mr. Sievers, President, Mr. k. Th. Maße was inducted on Ascension Day at Fulda, Murray Co., Minn. byl . F. Meier Nubel.
Address: Rev. Hi. L4U6886, l'ulcla, Llurraz? 60th, IVlinn.

On Sunday Exaudi, Father C. F. Obermeher was inducted by order of Honorable President Biltz, assisted by Professors Gräbner By Mr. P. J. H. Schroeder, part of the Churches Collecte in Tracy, and Stöckhardt, at Zion Parish, St. Louis, Mo. byC . L. Janzow. Cal., 1.05. Zion's congreg. in Oakland, Cal., 14.80. (S. -106.10.)
Address: Rev. 6th l'. OderineA'er. Poor Students: St. Paul Women's Association in San Francisco 40.00. From Mr. H. Stut in Oakland, Cal., 10.00. From Concordia Young Men's V. in San Francisco 10.00. Through Mr. P. G. Munkel from Mr. H. W. Stoll in Los Angeles 5.00. (S. -65.00.)

On Sunday Exaudi, Mr. 8. L. E. Knies, formerly of Havana, Ill, was introduced on behalf of the Honorable Presidency of the JllinoisDistrict at Millstadt, Ill, by Chr. Kühn.

By order of the Honorable Mr. President Wunder, on Sunday Exaudi, Mr. l'. H. Pflug was introduced to his two new congregations in and near Chenoa by the undersigned.
L. Tooth.
Address: Rvv. U. Ill.

On behalf of the Honorable Mr. President Birkmann, Mr. k. S. Hörme was inducted on Sunday Exaudi by the undersigned at Lake Charles, La.
R. Krenke.
Address: Rev. 8. Heenrichs

Kr^üieirrweihrrngeri.

On Sunday Exaudi, the Lutheran Zion congregation in Salamonia, Jay Co., Ind. consecrated its newly built little church to the service of God. Festive preachers were the kk. G. Seemeyer and undersigned. F. Berg.

On Sunday Exaudi, the Lutheran congregation atAlexan dria, Douglas Co., Minn. dedicated its newly built little church (20X30 with sanctuary 10X12) to the service of God. Festive preachers were k.

Mission Festivals.

The Lutheran congregation at Frt e dh e i m, Mo., celebrated the mission festival on Rogate Sunday with the participation of the surrounding congregations. Festival preachers: the l'b'. J. A. Mayer and J. Pflantz. Collecte: -74.40. F. More.

On Heaven's Day, my church in Le Mars, Iowa, celebrated with the churches of ck. Dommann and Brüggemann mission festival. Festival preachers: kk. B. J. Ansorge and J. Schtnnerer. Collecte: -

Conference - Displays.

Cincinnati and Indianapolis Teachers Conference, July 9-11, Vincennes, Ind. Th. Wallis.

The Qutnch Specialconference assembles, w. G., from July 9-11 in Warsaw, Ill. Registration requested. H. W. Rabe.

The next St. Louis One-Day Conference will not be held until the third Wednesday in September (the 18th). M. Waits.

Ads.

Mr. P. C. Schink of Floraville, St. Clair Co, Ill, formerly a member of the Augsburg Synod, seeks admission to our Synodal Union. Chicago, Ill, June 6, 1889.

H. Wunder, d. Z. Präses.

Teacher Karl Martin, formerly of Hanover, has applied for membership in our synod. F. J. Btltz.

Bequest to the orphanages and the Inner Mission of our Synod.

A member of Father Senne's congregation in Buffalo, Mr. Joseph Stark, who had been educated in a German orphanage, stipulated in his will that -6000.00 of this sum be distributed by the General Presidium among our orphanages and -2000.00 be used for the Inner Mission. Unfortunately the will was contested and the process cost -360.50. Now -2140.00 has been received, which after deduction of the costs, together with the receipts, has been handed over to the General Treasurer for equal distribution among our eight orphanages. We will give an account of the use of the remaining sum as soon as it has been received.

H. C. Swan.

The undersigned has seen the vouchers and found them to be correct, and the sum of -1779.50 has been distributed by the District Treasurer in accordance with the instructions. E. F. W.

Entered the caste of California and OregonDistrict:

Synodical Fund: From Zion Congregation in Oakland, Cal. -33.00. Inner Mission: St. Paul's congreg. in San Francisco 86.50. By etl. members of St. Paul's Women's Association in San Francisco 3.75. By Mr. P. J. H. Schroeder, part of the Churches Collecte in Tracy, Cal., 1.05. Zion's congreg. in Oakland, Cal., 14.80. (S. -106.10.) Poor Students: St. Paul Women's Association in San Francisco 40.00. From Mr. H. Stut in Oakland, Cal., 10.00. From Concordia Young Men's V. in San Francisco 10.00. Through Mr. P. G. Munkel from Mr. H. W. Stoll in Los Angeles 5.00. (S. -65.00.) Feeding sick students in Springfield: from the Women's Association of St. Paul's Parish in San Francisco 22.00. San Francisco, May 27, 1889. J. H. Hargens, Cassirer. 400 8ixtli 8tr.

Incorporated into the Illinois District Caste:

Synod treasury: from U. Loßner's congregation in Lake Zurich - 8.50. U. Goehringer's congregation, Staunton, 12.75. Prairietown congregation8.00. U. Ottmann's congregation 4.35. U. Oetting's congregation 10.63. Collecte from U. Kohn's congregation, Chicago, 16.43. U. Grupes Gem. of Roselle, 8.30. Easter offering from Zions Gem. in Decatur by U. J. L. Crämer 30.00. Gem. of U. Th. Büngers, New Bremen, 11.55. Elis. Stöhr by dens. 1.00. 8. Schröders Gem. in Squaw Grove 12.00. Easter coll. d. Gem. in Crete 41.41. k. Röders Gem. 27.66. Easter coll. in Fr. Müller's Gem. at Shiloh Hill 7.20. Fr. Drögemüller's Gem. 5.90. Fr. Erdmann's Gem. at Red Bud 45.00. Easter coll. in Fr. Ramelow's Gem. at Elk Grove 15.21. Communion coll. in Fr. Heumann's Gem. at Farina 6.41. Remainder of d. Christmas coll. d. Zion's congreg. in Wheatland 1.02 u. Easter coll. 4.40. Easter coll. in P. C. F. Love's congreg. 12.00. P. Ponitz's congreg. 5.67. P. Mayer's congreg. in Bremen 2.50. Easter coll. in P. W. Dorn's congreg. 10.00. Rock Island's congreg. 30.00. P. Scholz's congreg. in Hansley Township 19.25. k. Krebs' Gem. in Aurora, half of Easter Coll. 17.00. k. Holiday Gem. 9.50. Fr. Schmidt's Gem. in Crystal Lake 10.80. (p. -394.44.) Poor students in Springfield: Fr. Ottmann's Gem. 4.25. By Kassirer Eißfeldt 12.00. Fr. Schröder's Gem. in Squaw Grove for G. H. Koch 6.40. By Fr. G. H. Schröder 1.10 f. dens. Proceeds of Siekmann-Werfelmann bequest by Fr. Wunder 10.00. From Mr. H. Reisinger in Washington for Piehler 15.00. At Fr. Trapp's wedding by Mr. Drögemüller for O. Lübke 3.75. From the Schaumburg community for Schwenk 10.00. From the missionary treasury in Fr. Hallerberg's community 7.50 and from Mr. Heidbröder 7.50, both as board money for Fr. Schwagmever. Ch. T. by Fr. Röder 1.00. (S. -78.50.) Laundry fund in Springfield: from women's club in k. Brewer's comm. in Crete 10.00. InnerMission: 8 Ottmann's Gem. in Collinsville 2.35. k. W. Kohn's Gem. in Chicago 8.16. C. Hoyer in Htnckley by l'. Schroeder .25. j. L. by P. Engelbrecht 5.00. maiden M. S. from P. Wunders Gem. 2.00. by l'. Weisbrodt of Imm. gem. at Mount Olive 4.25. by P. Fr. Erdmann's gem. at Red Bud 45.00. by P. Lewerenz' gem. at New Schaumburg 1.60. gem. at Wheaton 4.00. (p. -72.61.) Heathen Mission: Fr. F. Erdmann's Gem. at Red Bud 15.00. Women's club in k- Mayer's Gem. in Bremen for the Maoris in Australia 4.00. (S. -19.00.) Negro Mission: H. Beckemeier at Staunton church 2.00. A. Heinecke through Fr. Oetting .20. Fr. F. Erdmann's church at Red Bud 12.00. J. F. Spitze in Warsaw 2.00. Thank offering by Mrs. L. Buhse in Elk Grove for happy delivery. H. Müller through P. Heumann 1.00. Wilh. Meyer in Elk Grove 1.00. (p. -23.20.) Widow's Fund: P. Ch. Kühn 4.00. Women's Association of Beardstown 5.00. Mr. C. Jeworowsky in Decatur by8. l. L. Crämer 1.00. Chicago Teachers' Conference by teacher C. Köbel 17.00. l>. Kössel's Gem. in Stewardson 7.25. 8th Erdmann's Gem. at Red Bud 7.60. Mr. Johann N. in Farina by 1 P. Heumann 5.00. teacher A. Albers 4.00. Coll. at Werre-Wege wedding by P. Liebe 14.25. P. Pissel 5.00. . Gem. rock island 10.00. Fr. G. A. Schieferdecker 5.00. k. Witte 2.00. teacher O. Gotsch 4.25. wedding coll. bet G. Seehausen-Eggers 11.06. teacher Eggers 3.00. B. in Schaumburg by P. Müller 3.00. P. Müller the. 5.00. teacher C. H. Brase 5.00. P.

10 a.m. Charlotte Mueller by Heumann 2 a.m. Palm Sunday Cov. in P. C. F. Dear Gem. 11 a.m. (S. -23 p.m.)

Church building in Springfield: By Kaff. Tiarks 33.80. Jul. Schrader by P. A. H. Meyer 2.00. I P. Scholz's congreg. in Hansley Township 4.00. (S. -39.80.)

English Mission: Fr. Bartling's Gem, Chicago, 22.00.

F. Erdmann's Gem. at Red Bud 7.00. (p. -29.00.)

Emigrant Mission: Fr. Erdmann's comm. at Red Bud 10 a.m. Fr. Frederking's comm. 9 a.m. (S.-19 p.m.).

Orphanage near St. Louis: P. Ch. Kühn .25. Fräulein A. Schlüter .50. double wedding coll. at Tücke-Schaad & Davidsmeier by P. Merbitz tn Beardstown 9.35. P. Erdmann's Gem. bet Red Bud 8.00. Hrn. Johann R. in Farina by P. Heumann 5.00. (S. -23.10.)

Hospital in St. Louis: Mrs. N. N. by P. W. Heinemann 2.00.

Gem. in North Plato: P. Röders Gem. 20.00.

Walther College tn St. Louis: P. Lossner's Gem. in Lake Zurich 5.15.

Gem. in Hillsboro: P. Great Gem. in Addison 11.83.

Gem. in North Grandma ha: H. Berkemeter from the Gem. at Staunton 2.00. women's club that. 10.00. Coll. on Pommerenke-Schöns wedding 5.50. P. Oetting's Gem. tn Golden 4.02. k. Röders Gem. 10.00. P. Großes Gem. tn Addison 23.64. k. Heumann in Farina 5.00. Coll. in P. Schwartz's Gem. tn Altamont 8.60. hr. W. Malinsky's. 2.00. Easter Coll. in k. W. Dorn's Gem. 8.63. P. A. Brauer's Gem. in Brecher 19.42. (p. -98.81.)

Orphanage tn Addison: Otilie Heumann in Farina 2.50. From teacher A. Albers' pupils 1.00. P. Pissel's school children 3.80. J. Neddermann from the community in Pekin 1.00. Reinhard Neddermann .25. Kea and Emma Neddermann .25. (p. -8.80.)

Medical expenses tn Springfield: Fr. Oetting's Gem. in Golden 6.61. Mrs. Bro. Wolf in Bethlehem through Fr. Hild 1.00. (p. -7.61.)

Household budget in Akddison: By Kaff. Eissfeldt 7.15.

Milwaukee Household Fund: Fr. Grupes Parish, Roselle, 3/19.

Poor students in Milwaukee: Women's Association of Mount Olive 5.00. Fr. Hansen's congregation in Worden for H. Heide! (board money) 15.00. Young Men's Society in P. Bartling's Gem. for A. Schwartz 16.00. (S. -36.00.)

German Free Church: coll. from P. W. Kohn's congregation, Chicago, 3.63. P. Strieter's congregation, Proviso, 10.00. P. J. E. A. Müller's congregation, 10.00. P. Erdmann's congregation bet Red Bud 8.00. Part of a coll. raised in a synodal meeting. 50.11. (S. -81.74.)

Sick pastors and teachers: Otilie Heumann in Farina 2.50. By I'. F. W. Brockmann of Mascoutah .80. (p. -3.30.)

Building Fund in Milwaukee: P. Great Gem., Addison, 50.00.

Poor students in Fort Wayne: Women's Association of the Gem. Mount Olive 5.00. Women's Association of the Gem. I P. J. E. A. Müllers for A. Zitzmann 35.00. Proceeds of Krieg's bequest by P. Wunder for Leutheuser 22.00. Jünglings-Verein in k. Bartlings Gem. for O. Hamel 15.00. Frauenverein in?. A. Wagners Gem. for H. Prekel 15.00. (p. -92.00.)

Poor students in St. Louis: Women's Association of Mount Olive 5.00. From the collection bag of Crete Community for A. Winter 50.00. At P. A. Trapp's wedding sent for Ch. Drögemüller 3.75. For dens. from the Women's Association in Warsaw 5.00. Community in Ehester for Strafen & Haserott 5.00 each. M. Kolb through k.. H. Brauer for A. Möller 5.00. Hch. Thies in Schaumburg by P. Müller for A. Mertz 10.00. Women's Association of the Gem. k. A. Wagners f. P. Eickstädt 15.00, f. A. Grambauer 15.00. (p. -118.75.)

Poor students in Addison: Women's Club of Mt. Olive comm. 8.00. Women's Club in Fr. Engelbrecht's comm. f. K. Kramp 3.00. From dess. Jünglings-Veretn for H. Christoffer 15.00. Gem. in Staunton f. A. Reuter 13.40. Women's Association of the Warsaw congregation for P. Buszin 5.00. Women's Association in P. Wunders congregation for C. Haase 7.00. From H. Bülow, A. Beduhn, C. Lübke 2.00 each for H. Koenig. (S. -69.40.)

Proceeds to the treasury of the Iowa District:

Synodal treasury: By P. C. R. Riedel, Collecte sr. Gemeinde in Charlotte, -5.00. By P. Zürer from H. Richter sen. 1.00. By I'. L. Traub from sr. Ztonsgem. in Crozier 7.00. By P. H. Wehking, communion coll. sr. Joh. congregation, 12.35. By Emil Friis, Palm Sunday coll. of congregation in Cedar Rapids, 11.27. By I'. Reinhardt, coll. sr. Gem. at Van Horn, 15.00. By Fr. Brueggemann of sr. Gem. bet Jretton 3.60. By Fr. E. Zürer, Easter Coll. sr. Gem. 14.50. By k. Ströbel, Easter Coll. sr. Gem. tn Denison, 10.00. By k. Oehlert, Easter coll. of St. Paul's congreg. in Webster City, 3.05. By Bro. Ehlers, Confirmation coll. sr. Joh.-Gem., 14.70. By Fr. F. Schug of sr. Gem. tn Coon Valley 6.25. By k. A. Lohr, coll. sr. Gem. in Sherrill, 9.25. (p. -112.97.)

Inner Mission in Iowa: By Fr. E. Zürer, Abendmabls coll. sr. Gem., 3.70. By Fr. Th. Mattfeld, v. sr. Gem. at Lincoln Tshp., 7.45, at Centre Tshp., 5.00. By Fr. Brandt, of sr. Gem. at Clarinda 4.57. By P. P. Meinecke, from Gem. at State Centre 10.00, in State Centre 3.00. By k. Baumhöfener, from sr. Gem. bet Homestead 21.65. By k. Reinhardt, coll. sr. Gem. at Van Horn, 10.50. By P. I. Horn, Easter Coll. sr. Gem. at, 12.20. By P. A. Ehlers, Easter Coll. sr. Gem. at Gray, 6.00. By Fr. H. Wehking of sr. Joh.-Gem. 10.40. By A. C. Dörffler, Charfreitags coll. sr. Imm.-Gem., 8.00. By Fr. Th. Händschke, Easter coll. sr. Gem. at Sumner 9.90, at Westgate 1.77. By Fr. F. S. Büniger, Communion coll. sr. Christus - Gem., 4.00. By k. G. Bayer of sr. Martins-Gem. 9.20. By F. Brust of G. Vogel .50. By Fr. Dörffler of the congregation in Boomer Tshp. 7.00. By Fr. Horn, Confirmation coll. of St. Pauls Gem. at Waverly, 7.45. By Fr. Wiegner, Coll. of the Northern Districts-Conference, 11.57. By Fr. Ph. Dornseif, Easter coll. of sr. Gem. at Wilton Junction 10.00. By F. Brust of N. N. 2.00. By P. F. S. Büniger at Le Mars, part d.

Missionsfestcoll. of his and Fr. Brueggemann's and Fr. Dommann's congregations, Oct. 29 (p.-194.96.).

Negro Mission: By Fr. Studt from Fr. Völz for the mission in New Orleans 1.00. By Fr. Meinecke, Centcollecten sr. Sonntagsschüler in State Centre for the new Negro church in Springfield 3.50. By Fr. F. Brust from G. Vogel .50. By l". E. W. Heinicke v. G. Wolken 3.00. By F. S. Bünger, Theil der Missionsfestcoll. seiner und P. Brüggemanns und k. Dommanns Gem., 7.00. (S. -15.00.)

Emigrant Mission tn Baltimore: Through Fr. Ph. Studt by Fr. Völz 1.00.

Missionary congregation in Omaha: By Fr. Ansorge, part of the Easter coll. of his congregation in Fort Dodge, 10.00. By Emil Friis, communion coll. from Fr. Deckmann's congregation in Cedar Rapids, 4.29. By Fr. A. Grafelmann, found in the bell bag of Fr. Gem. found, 5.00, by Maria Schuster 5.00. By L'. J. Horn, half of Palm Sunday coll. sr. Gem., 5.00. By P. E. W. Heinicke v. sr. Gem. at Dillon 2.90. By P. E. Zürrer a. the bell bag sr. Gem. 5.00. By l". E. Niedel from F. M. and N. N. from sr. J. Horn, Easter coll. of St. Paul's parish at Waverly, 9.00. (p. -47.69.)

Missionary congregation in Orlando, Florida: Through P. E. A. Brüggemann from H. Torwelle 1.00.

Mission in Lithuania: Durck P. C. W. Baumhöfener by Herm. Wiebold 1.00.

Heathen Mission: By Thurner in Iowa City by N. N. .50.

English Mission: By Fr. F. S. Bünger, Theil der Missionsfestcoll. seiner und Fr. Brüggemanns und Dommanns Gem., 7.00.

Poor students from Iowa: Through P. E. Wiegner v. sr. By Fr. Ansorge, part of the communion coll. of his congregation at Fort Dodge, 8:00. By Fr. E. Riedel of St. John's congregation at Colfax Tshp. 7.20. By L. W. Dornseif, Coll. of several members of the congregation 12.20, of school children 6.15, at Chr. Schatz' baptism of children 2.05. By Fr. Otto, Confirmation Coll. of St. John's congregation in Atlantic, 9.25. Gem. in Atlantic, 9.25. By Fr. Ph. Studt from Mrs. Völz 1.25. By Fr. Günther tn Boone from s. school children 2.00. By Fr. F. v. Strohe from the bell bag sr. Gem. at Monticello 18.00. By Fr. Reinhardt, coll. sr. Gem. bet Van Horn, 8.00. By l Fr. M. Herrmann of sr. Gem. in Grant Tshp: 14.00. By J. Horn a. d. Almosenkasse sr. Gem. 8.14, half of Palm Sunday coll. 5.00. By Fr. L. A. Müller from sr. Gem. at Odebolt 6.75, in Wall Lake 4.50. By E. Zürrer, communion scoll. sr. Gem. 8.60, wedding coll. at H. Strampe 7.75. By F. W. Heinke v. sr. Gem. at Bauer 7.00. By P. J. Aron, coll. sr. Gem. at Atkins, 12.00, by Mother Happel 1.00. By P. J. Sessler of the Gem. tn Sheridan Tshp. 14.82, at Auburn 2.26. By k. F. v. Strohe, Coll. sr. Gem. in Delaware, 5.70. By k. E. Wiegner, Coll. of Northern Districts-Conference, 11.11. By k. Ph. Studt, Coll. sr. Gem. in Luzerne, 14.00. By P. F. Brust of N. N. 2.00. By P. C. F. Herrmann, Easter Coll. sr. Gem. in Arcadia 4.00, by W. Lüchau and Ch. F. H. 1.00 each. By P. F. S. Bünger at Le Mars, part of the mission festival coll. of his and P. Brüggemann's and P. Dommann's congregations, 14.00. (p. -237.23.)

Poor students tn Fort Wayne: By P. Ansorge at Fort Dodge for Ch. Däumler, L. Kolb and S. Schlacht 1.50 each. By P. E. A. Brueggemann v. N. N. for M. Brueggemann 1.00. (S. -5.50.)

Poor students in St. Louis: Through Fr. E. W. Heinicke of sr. Gem. bet Dillon 5.00. By M. Fürstenau, Ostercoll. sr. Gem. in Fenton for H. Hönes, 6.50. By k. Ansorge in Fort Dodge for A. Bohne 1.50. By P. J. Horn of H. Otto 6.00. (S. -19.00.)

For seminarian A. Horn in Addison: By Fr. Reinhardt, coll. sr. Gem. at Van Horn, 12.00. By Fr. J. Aron, coll. by Mr. C. Klüppel at Schröder Nell's wedding 3.00, by Mrs. El. Klüppel 2.00. (S. -17.00.)

Orphanage in Addison: By Fr. Guenther in Boone from s. school children 1.50. By Fr. Bretscher, bequest of the bl. Wittwe Fischer, 4.00. By Fr. Brammer from W. Kruckenberg's children 4.00. (p. -9.50.)

Orphanage near Boston: By l*. E. Zürrer of H. Richter sen. 1.00. By Fr. Ansorge, part of the communion coll. of his sr. Gem. at Fort Dodge f. a new printing press, 1.00. By l". F. W. Heinke, part of a coll. sr. Gem., 3.50. (p. -5.50.)

Orphanage near St. Louis: By Fr. Guenther in Boone from his schoolchildren, 1.50. By Fr. V. Fr. Goßwetter, thank offering of an unnamed person in his parish at Van Meter, 5.00. By U. Ph. By U. Ph. Dornseif in Wilton from s. school children 1.60 and .95. By P. A. Lohr from Mrs. Dietrich .50. (p. -9.55.)

Orphanage in Wittenberg: By P. E. Zürrer from H. Richter sen. 1.00. By U. H. Wehking from Diedrich Menke 1.00. By P. F. W. Heinke, Theil einer Coll. sr. Gem., 3.50. By 1 P. Wiegner, Coll. of the Northern Districts Conference, 12.12. By N. N. in Sherrill from the estate of his own daughter Marie 5.00. (p.-22.62.)

Widows' and Orphans' Fund: Subsequently by P. F. v. Strohe 4.50. By P. C. R. Riedel 4.00. By P. Zürrer from H. Richter sen. 1.00. By P. G. Haar 3.00. By P. L. W. Dornseif, Hockzeitscoll. at Herm. Ahrens, 3.06. By k. Günther in Boone of s. school children 1.50. By P. F. v. Strohe, Easter coll. sr. Gem. at Monticello, 29.75. Durck k. C. A. Bretscher of N. N. 1.00. By Fr. Günther, communion coll. sr. Trinity comm. at Boone, 14.00. By U. I. Schtnnerer, Easter coll. sr. Parish at Ocheyedan, 4.54, by himself 1.46. By Fr. Zürrer from the bell-bag of his parish, 7.00. By 1 Fr. Gemeinde 7.00. By 1 P. Ph. Studt, coll. sr. Gem. in Luzerne, 10.00. By P. Wiegner from s. preaching place in Garner 3.00. From the ?k.: F. Schug 5.00, F. Ehlers 4.00, W. T. Ströbel and C. A. Bretscher 5.00 each, J. F. Nuoffer, L. W. Dornseif and C. F. Herrmann 2.00 each, A. Ehlers 3.00, F. Busse and J. Thurner 5.00 each. by P. E. W. Heinicke of Georg Wolken 2.00, N. N. 2.50. by P. Guenther, Coll. of Southern Districts Conference at Boone, 10.13. By P. Goßweiler, Communion Coll. of sr. Gemeinde tn Dexter, 2.68. By l". A. Lohr v. N. N. .75. (p. -143.87.)

Aged and sick pastors and teachers: By P. Grafelmann v. N. N. from sr. Joh.-Gem. 5.00. Through

1 P. Zürrer from H. Richter sen. 1.00. By P. C. W. Otto. Confirmationscoll. sr. Gem. in Cascy 2.50. By P. F. Brust from N. N. 1.00. (S.-9.50.)

Deaf and Dumb Institution in Norris: By Father Guenther in Boone from his school children 1.50. By Father Wiegner from his community at Garner 6.78. Gem. at Garner 6.78. By teacher J. W. Hild from s. school children 2.00. (p. -10.28.)

Hospital in St. Louis: By Fr. A. Lohr from Mrs. Osthoff 2.00.

Walther-College tn St. Louts: By P. A. Grafelmann, Coll. sr. Gem. 23.00.

Church building tn Springfield, Ill: By P. Ph. Studt of Fr. Völz 1.00. By P. Ansoerge, Theil of the Ostercoll. st. Gem. at Fort Dodge, 10.00. By Fr. Brammer, half of the Easter Coll. sr. Trinity congreg. at Fort Dodge, 10.00. By Fr. Aron, coll. sr. Gem. at Atkins, 12.80. (p. 33.80.)

Gem. tn Cedar Rapids: By P. J. Deckmann of N. N. 1.00. Monticello, Iowa, June 1, 1889. H. Tiarks, Cassirer.

Revenue to the Kansas district treasury:

Inner Mission: By Karl Schroeder, Atckison, - .25. Fr. Hafner's congreg. tn Leavenworth 3.05. Praeses Pennekamp's congreg. tn Topeka 16.00. Fr. Kltnngmann's congreg. tn Argentine 4.41. Fr. Rauh's congreg. tn Denver, Colo." 5.00. P. Obermowe's Gem. in Ellsworth 5.00. Allg. Kassirer E. F. W. Meter 200.00. P. Hahn's Gem. tn Lincoln 3.88, in Sylvan Grove 4.46.?. Eggert's Gem. in Carson 4.10. P. Kreth's Gem. tn Herrington 2.00. From God's Box of Gem. in Atchison 3.03. (p. -251.18.)

Progymnasium tn Concordia: Fr. Hoyer's Gem. tn Hanover 7.20. By Fr. R. Ludwig, Bern, gift 6.00. By Fr. E. Mueller's Gem. tn Lincolnville 2.10. (S. -15.30.)

Widows and orphans: By Fr. Hafner of Mrs. Bertha Dietrich 2.00. Fr. Matthias' Gem. tn Block 9.83. Fr. Hoyer's Gem. tn Hanover 7.34. Fr. Hahn's Gem. tn Lincoln 3.00. (p. -22.17.)

Heathen Mission: By Fr. Hafner from Mrs. Tenne 1.00. Fr. Ludwig, gift, .50. (p. -1.50.)

Orphanage near St. Louis: By Father Rauh, Denver, Col., of whose Sunday school children Oct. 4.

Synod treasury: From Fr. Senne's parish in Alma 5.10.?. Veters Gem. tn Atchison 12.39. Fr. Hafner's Gem. in Leavenworth 15.00. Fr. Drögemüller's Gem. in Millwood 5.26.?. Polack's Sr. Gem. tn Bremen 22.50. P. Obermowes Gem. in Ellsworth 5.00. P. Kreths Gem. tn Herrtngton 5.45. P. R. Ludwigs Gem. tn Bern 6.00. P. Hahns Gem. in Lincoln 4.18. P. Menckes Gem. near Herrington 6.00. P. Gust. Voit's Gem. at Independence 7.25. P. Frese's Gem. at Palmer 5.88.?. Keller's Gem. at Linn 5.50. From God's box of Gem. tn Atchison.48. (p. -105.99.)

Piano for Concordia: Fr. Senna's Gem. in Alma 20.00.

Repayment of debt in Concordia: By P. E. A. Frese of R. N. 70.00.

PoorStudents at St. Louts: By P. Rauh, Denver, Colo. from whose Women's Club 5.00. from N. N. 5.00. (S. -10.00.)

Kansas District Building Fund: By Fr. Klawitter from the Germantown, Kans. congregation, as a discharge of their church debt 15.00.

Poor Kansas Students: By P. E. A. Frese of N. N. 20.00, Hochzettscoll. bet Andreas Benkman 4.25. (S. -24.25.)

Mission in Omaha, Nebr.: P. Hahn's Gem. in Otis 2.35, P. Hoyer's Gem. in Hanover 11.50. (S. -13.85.)

Cong. in Hillsboro, Kansas: Pres. Biltz's Cong. tn Concordia 10.00. Total -563.34.

Atchison, Kansas, June 4, 1889.

Aud. Mangelsdorf. Cassirer.

Incorporated into the Middle District caste:

New construction in Addtson: By P. Steger in Archbold -6.75.

New construction tn Milwaukee: By P. Steger in Archbold -6.75.

Synod treasury: from P. Preuss'Gem. at Avilla-3.20. P. Huges Gem. at Brtar Hill 8.90. P. Schust's Gem. at Florida 3.53. Whose Gem. at Florida 2.87. P. Frank s Gem. at Zanesville 19.92. P. Dtemer's Gem. at Peru 12.79.?. Engelder's both congreg. at Sugar Grove 3.00. P. Steger's in Archbold St. John's congreg. 5.84. Whose St. James's congreg. 3.00. P. Kaumeyer's congreg. tn Lancaster 11.91. P. Jox's congreg. in Logansport 7.10. 'P. Michael's congreg. tn Little Bird 7.93. (p. -89.99.)

Negro Mission: Through Fr. Steger in Archbold from Mrs. E. Schumacher - .50. From Fr. Jox's Gem. in Logansport .25. Through Fr. Niemann in Cleveland from widow L. 1.00. From missionary box Fr. Kunschik's Gem. in Madtsonville 4.00. (P. -5.75.)

Inner Mission: Fr. Kaumeyer's Gem. tn Lancaster -12.17. Mrs. N. N. from Fr. Gross' Gem. tn Fort Wayne .60. Fr. Stelter's Gem. tn Denham 3.00. Whose Gem. in Medaryville 3.00. Fr. Werfelmann's Gem. tn Neudettelsau 7.00. Through dens. of M. Wolff 3.00. Gottl. Träger from Fr. Frank's Gem. tn Zanesville 10.00. Fr. Diemer's Gem. in Peru 1.00. Fr. Lehmann's Gem. bet Brownstown 5.20. Fr. Schupmann's Gem. in Gar Creek 5.72. Dess. Gem. in Maumee Township 2.32. P. Walker's Gem. tn Cleveland 12.60. Mrs. Fr. Diekmann of P. Saupert's Gem. tn Evansville 2.00. Sent by teacher Fedder tn Valparaiso on Herm. Clausen's birthday 2.70. By Fr. Kaumeyer of Heinr. Hoffmann in Pleasant Township 1.00. (-71.31.)

Iudenmisstn: Fr. Langele a. P. Sauperts Gem. tn Evansvtle 2.00.

Brothers in FaithGermany:Bro. Langele from?. Saupert's Gem. in Evansville (Spee. for Fr. Brunn) -2.00.

English Mission: Through Fr. Frank in Zanesville Thank offering from widow N. N. -2.00.

Missions-Gem. tn North Omaha, Nebr.: By T. I. Kobbe v. d. Gem. tn Jonesville -4.25. P. Saupert's Gem.

in Evansville 10.85. Fr. Franke's Gem. at Fort Wayne 10.00. Mrs. Brause from Fr. Weseloh's Gem. in Cleveland 1.00.?. Gross' Gem. at Fort Wayne 76.50. By seven virgins from his. Gem. 10.00. By Fr. Gross, Hochzettscoll. b. BohneRanke 17.00. (p. -129.60.)

2nd parish tn Loutsville, Ky.: Fr. Saupert's parish tn Evansville - 24.00. Fr. Rupprecht's parish tn North Dover 12.00. Fr. Muller's parish tn Lanesviue 18.40. Fr. Hassold's parish tn Huntington 8.35. (S. -62.75.)

Poor students in St. Louts: By P. Schmidt in Elyria ges. on F. Peter's blech. Hochz. for H. Haserodt -3.50. Frauenv. P. Weseloh's Gem. tn Cleveland for Chr. Drögemüller 10.00. Frauenv. P. Trautmann's Gem. in Columbus f. Guckenberger 14.30. Desgl. tn deff. Landgem. f. dens. 5.05. By Fr. Michael tn Vöglein ges. on Römcke-Rahmann's Hockz. for Fr. Randt -6.53. Frauenv. Fr. Groß' Gem. tn Fort Wayne 20.00. By dens. Hochzettskoll. bet Kayser-Ttelker's Hochz. 13.75. Bohner-Tegeder's Hochz. 5.37. Krömer-Retnking's Hochz. 6.20. (S. -84.70.)

Poor students in Springfield: P. Walker's Gem. in Cleveland (Spec. for food for sick students) -25.00. Women's v. P. Niemann's Gem. in Cleveland for F. Westerkamp 10.00, for A. Hemann 10.00. Women's v. P. Groß' Gem. in Fort Wayne 20.00. By P. Jüngel in Fort Wayne for G. H. Kock ges. aufBartel Kolkmann'sHochz. 12.25, onSchmidt-Bröktng's Hochz. 8.00. (S. -85.25.)

PoorPupilFortWayne: By Fr. Frank tn Zanesville from widow U. C. - .50.

Poor students inAddison: Virginsv. Fr. Niemann's Gem. in Cleveland for Fr. Bodenstein -10.00.

Springfield wash cashier: Ges. d. P. Bachmann tn Evansville on W. O. Diedrtchs-Anna M. Jourdan's highz. -4.00.

OrphanageIndtanapolis: By Fr. Hüge in Briar Hill from N. N. - 2.00. By Fr. Dtemer in Peru from Wittwe Gahs.25, from Wittwe Kolb.25, from Mrs. Trautmann 1.00. By Fr. Berg in Adams Co. sent to Pöhler-Gerke's Hochz. 15.00. P. Weseloh's Gem. in Indianapolis H.00. (p.-2p.50.)

Deaf and Dumb Institution: By Fr. Hüge tn Briar Hill v. N. N. 1.00. By Fr. Kretzmann in Cleveland ges. on MüllerThil's Hochz. 7.00. P. Weseloh's Gem. tn Cleveland 11.25. (S. -19.25.)

Districts support fund: through Fr. Hüge in Briar Hill from N. N. - 2.00. Thank offering by N. N. from?. Gross' Gem. tn Fort Wayne (for sick past.) 2.00. By?. Schuft in Florida from N. N. 1.00. Fr. Frank's Gem. in Zanesville 21.90. From some members of Jacobi Gem. Fr. Engelder's in Swartz 1.00. Fr. Gotsch's Gemeinde bei Hoagland 3.30.?. Steger's in Archbold 4.00. P. A. Werfelmann's in Brazil 4.00. (p. -39.20.) Total -651.30.

Fort Wayne, Ind, May 31, 1889.

D. M. Schuster, Kassirer.

Entered the Michigan District Caste:

Synod treasury: by congregation tn Clarencevttle -5.23. congreg. in Grand Rapids 34.00. congreg. tn Amelith 7. 18. by Fr. Claus of sr. Gem. 5.00. Gem. at Port Hope 7.30. Gem. at Saginaw City 19.00. Gem. at East Saginaw 8.25. Gem. at Riley 5.00. Gem. at Fowler 2.00. Gem. at Sandy Creek 5.00. Gem. at Monitor 10.00. (p.-107.96.)

Negro Mission in Springfield: P. A. Arendt's Gem. 5.11.

Deaf and Dumb Institution: congregation at Kilmanagh 2.10. By Fr. Fuerbringer, sent to Lösel's wedding, 8.00. teacher Braun and pupils 1.75. congreg. to Sandy Creek 3.00. (S. -14.85.)

Poor students from Michigan: By P. H. W. Schroeder, sent to J. Stein's wedding, 7.15. Gem. in Lisbon 15.43. (p. -22.58.)

Inner Mtssion: Gem. in Htllsdale 4.50. Gem. in Kilmanagh 4.00. Gem. in Macomb 4.50. By Fr. Frincke from M. S. 3.00. Gem. in Hemlock 5.25. Gem. in Mt. Clemens 8.75. Gem. in Braver 3.00. By Fr. Claus from sr. Gem. 6.00. teacher Deminger's pupils 3.00. By Fr. J. Schmidt of W. Spatz 5.00. teacher Braun and pupils 1.00. (S. -48.00.)

Support fund for widows, orphans, sick pastors and teachers: Congregation in Hillsdale 5.50. By Fr. Frincke of M. S. 5.00. Congregation in Grand Rapids 25.00. Congregation in Amelith 5.00. By Fr. H. O. Schmidt 4.00. By Fr. Claus Von sr. Gem. 6.00. By Fr. Krüger of H. Schmidt 5.00. Teacher Nüchterlein2.00. Fr. Schwartz 3.00, (p.-60.50.)

Students in St. Louis: By Fr. Fürbringer for F. Walther, on K. Lösel's wedding ges. 8.00, on G. Nüchterlein's wedding 10.05. (p. - 18.05.)

StudententnSpringfi'eld: Maiden Society of Trinitatts congreg. tn Detroit for Heike 10.00, for sick students tm Hospital 5.00. (S. 15.00.)

Students at Fort Wayne: By P. Blumenkrantz for G. Gotsch, at Chr. Mathes' wedding s., 2.68. By?. Bohn for L. Wtßmüller, at Aug. Lange's wedding s., 4.13, at C. Brechtelbauer's wedding, 8.13. (p. -14.94.)

Orphanage near Boston: By Fr. Frincke of s. Confirmanden 8.30. Gem. tn St. Paul: Gem. in Frankenmuth 18.75.

Comm. tn Omaha: Comm. in Clarenceville 3.77. Comm. tn Burr Oak7.75. (S. -11.52.) Total-845.56. -

Entered the caste of the NebraSka DistrictS:

Inner Mission: By Fr. E. Holm, Collecte sr. Gemeinde, -4.25. Fr. W. Brakhage, Ostercoll. sr. Gem., -17.90. Fr. P. Schulte of sr. Gem. bet Wayne, 5.00. Fr. A. Bergt Jr. of sr. Joh. comm. 8.60. P. J. G. Bürger of N. N. .50.?. W. J. Gans, Easter coll. sr. Gem., 10.00. P. J. G. Lang, desgl., 6.00. P. G. Jung subsequently 1.00. P. A. Hofius of sr. Gem. 14.00. Fr. Th. Mvllertng, desgl., 3.25. Fr. C. Schubkegel, Easter coll. sr. Gem. at Ayr, 2.00. Fr. C. H. Becker of sr. Pauls-Gem. 10.10. From H. Wind 5.00. Fr. G. Weller from the collection bag sr. Gem. 20.00. Fr. J. P. Kühnert, Easter coll. sr. Gem., 5.50, from N. N. in the collection bag 2.00. Fr. J. E.

Baumgärtner from sr. Fr. H. Fischer of sr. ChristusGem. 15.21. Fr. I. William 5.00. By P. Sieker from G. Arnold, Nockville, 5.00. Cass. L. Bendin, Easter coll. sr. Joh.-Gem., 10.00. Fr. A. Baumhöfener of Meyer in the Western Dist. 3.00. (S. -18.00.)
C. Noffke 1.00. Fr. G. Weller of sr. Imm.-Gem. tn Butter Co. 4.37. P. Orphanage tn College Point: Gem. in Wellsville 2.50. Kaff. Meyer W. G. Bullinger of sr. Gem. bet Clear Mater 7.75, to Cash Creek in West Dist. 3.00. (p. -5.50.)
3.00. (p. -159.93.)

Mtsstons comm. in North Omaha: P. J. Bittner and members of 6.22. By P. Biewend from sr. Gem. 17.00, W. K. 2.00, Mrs. Loutse sr. Comm. at Grand Rapids, Wis. 8.00. By Mr. F. Tamme, Boone, Burkhardt 5.00. Gem. P. Walz' tn Sharpsburg 16.45. Gem. P. Iowa, 3.25. By Kaff. C. Eissfeldt, of Wisconsin Distrct, 16.66 and Steups 10.00. P. Walker 4.00, by dens. of Wttwe Sch. 5.00, J. G. 8.00. P. A. Bergt, Jr. 2nd Sdg. sr. Joh.-Gem. 7.00. Fr. A. Leuthäuser 1.00, F. D. .50. Gem. P. Bernreuthers, Farnham, 4.00. (S. -73.67.)
from sr. MatthäusGem. 10.00, Pauls-Gem. 3.00. Kaff. J. S. Simon of Total -755.95.

Illinois-Distr. 98.48. 1'. F. H. Iahn, Coll. sr. Comm., 15.00. P. G. P. Storm, Wed. coll. bet F. Sacrifice, 7.25. Kaff. C. Spilman of the Eastern District, 30.94. Kaff. H. H. Meyer of the Western District P. 60.60. Kaff. A. Mangelsdorf of the Kansas District 13.85. Kaff. D. W. Roescher of the Middle District 148.42. Kaff. T. H. Menk of the Minnesotaand DakotaDistricts 20.93. Kaff. H. Tiarks from the IowaDistrict 47.70. 1 P. L. Frese, by the youths F. Hauk and W. Frese ges. of etl. young people of the Gem. tn Champaign, Ill, 14.75. P. J. Schaller of members of sr. Gem. in Cape Girardeau, Mo., 5.55. Fr. W. Hudtloff, Palm Sunday coll. sr. Gem. in Belle Plaine, Wis, 5.25. Fr. H. Frinkes Gem. 2nd Sdg, 6.00. 1'. L. Bendin, Easter Coll. sr. St. John's Comm., 5.00. (p. -547.63.)

Synodal treasury: P. J. Matsch, Mai-Collecte sr. Gem. 3.25. P. G. P. Storm, Easter coll. sr. Gem., 5.00. (p. -8.25.)

Orphanage bet St. Louis: Fr. A. Bergt, Jr. by his school children 2.90. Fr. W. Brakhage, thank offering by Mrs. Kath. Beckmann, 1.00. Fr. C. H. Becker by Mrs. Gebhardt 1.00. Fr. G. Weller, thank offering by Mrs. Christine Prange, 2.00. Fr. J. Hoffman" by Caroline Luch and Maria Präuner 1.00 each. (P. -8.90.)

Poor students in Springfield: P. C. Schubkegel, wedding coll. at Dan. Krüger, 8.25. P. S. Meeske, desgl. at F. Gellermann, 12.50. (p. -20.75.)

Stud. H. Ohldag: P. H. Fischer von sr. Christ Gem. 15.22.
Stud. Merting: P. C. H. Becker, ges. at NiemeierFtnk's wedding, 5.30.

English comm. in Baltimore, Md.: P. F. König 1.00, Mrs. Wittwe Imig 3.00. (S. -4.00.) Total -769.98.
Lincoln June 1 1889 I C. Bahls Cassirer

Entered the coffee of the Eastern District:

Synodal treasury: By the congregation P. Stecks -27.25. Gem. P. Großbergers 7.00. Gem. P. Hanewtnckels 11.00. Gem. Weidmanns, Olean, 10.65. Gem. P. Starters 7.00. By? Sieker of O. Hesse 5.00. Gem. P. Grams 10.82. Gem.?. Lübkers 25.14. St. Paul's parish in Baltimore 28.00. parish tn Weüsvtüe 10.00. parish tn Allen Centre 5.00. parish P. Pechtholds 7.00. parish P. Steups 16.45. parish P. Kochs 12.40. parish P. Bernreuthers, Farnham, 4.00. parish P. Ahners 40.07. (p. -226.78.)

Pilgrim House: Through the children's leaf ges. 4.00.
Progymnasium in New York: Through P. Steup, travel allowance- usury of 3 conferences, 3.62. From the welfare coffee of Matth.-Gem. in New York 100.00. Gem. P. Beyers 16.26. Throughs Kinderblatt ges. 14.00. (p. -133.88.)

Emigr. -Mission: Gem. in Wellsville 5.00.
Emigr. mission in New York: Kaff. Schmalzriedt in the Michigan District 4.00.

Emigr. mission in Baltimore: Kaff. Schmalzriedt in the Michigan District 10.88. Kaff. Menk in Minnesota District 2.83. (p. -13.71.)

Inner Mission in the East: By Fr. Sieker from G. Detthoff 2.50. Gem. tn Wellsville 6.34, in Allen Centre 3.16. By Fr. Stiemke from Mrs. N. N. 5.00. By Fr. Koch from Wittwe Mehwald 5.00. By Teacher Krieger from Mrs. Dodds 2.00. By Fr. Steup from Mrs. Gahn for the New England States 2.00. (S. -25.00.)

Heathen Mission: By Fr. F. König from N.N. 5.00. By Fr. Sieck from Mrs. N. N. 1.00.

Jewish Mission: Kass. Schmalzriedt in the Michigan District 5.00. Gem. in Wellsville 2.50. Kaff. Meyer in the Western District 20.66. (S.-28.16.)

Negro Mission: congreg. in Wellsville 5.00. congreg. Fr. Lindemann" 8.10. (S.-13.10.)

English Gem. in Baltimore: From the missionary box of the Gem. P. Btewrnds 5.88. P. Hömanns Zions-Gem. 4.60, Joh.Gem. 2.72. Gem. P. Steups 10.00. Gem. P. F. Königs 23.50. By P. Dreyer, Millers, Mich., Coll. at the wedding of Bunert-Seiferle 10.22. Gem. P. Sennes 23.53. Gem. P. Dahlkes 5.00. (S. -85.45.)

Gem. in North Omaha: By Fr. Sieker of G. Detthof 5.00.
Luth. Freikirche tn Germany: Gem. in Wellsville 2.50.

Poor Students in St. Louis: Comm. Fr. Siecks 22.00 for F. Randt. Poor students in Springfield: comm. in Wellsville 2.50. St. Paul's comm., Baltimore, 25.00 for G. Wockenfuß (p. -27.50.)

Poor students in Fort Wayne: Gem. in Wellsville 15.00, C. Schiel 1.00 for H. Biermann. Gem. at Wellsville 2.50. (S. -18.50.)

Poor students tn Addison: comm. Fr. Dubpernels 10.00 for Fr. Salchow.

Deaf and Dumb Institution: Gem. P. Weidmanns tn Allcgeny 5.05. By P. Gram, Coll. on the Hochzt. of Chr. Retchert, 5.00. Gem. tn Wellsville 5.00. Gem. P. Pechtholds 5.00. By P. Koch, Coll. on the Hochzt. of Schultz-Urtel, 4.15. (p. -24.20.)

Hospital in East New York: Gem. in Wellsville 2.50.
Mission to Parry Sound, Can.: Sunday School of the congreg. by Fr. Körners 5.00. By Fr. Biewend of N. N. 1.00. (S. -6.00.)

Orphanage at West Noxbury: Kaff. Schmalzriedt in Michigan District 2.00. From Wellsville: by C. Schiel 1.00, Mrs. B. 1.00, W. Ballerstein 1.00. By P. Koch from Mrs.

Correction.

My receipt of April 30 reads: For synod treasury from the Gem. P. Bevers -18.54 instead of "8.54".

Incoming to the Coffee of the Western District:-

Synod Fund: By Fr. Heyne from the congregation at Pymont - 5.00. From Fr. Wangerin's congregation in St. Louis by Mr. Umbach 24.00. Fr. Brandt's congregation in St. Charles 10.75. Fr. Matuschka's congregation in New Welle 8.00. (S. -47.75.)

Progymnasium in Concordia: P. Schäfers Gem. in Tilsit 7.45. By Kassirer Mangelsdorf 2.10. (S. -9.55.)

Inner Misston of the Western District: Fr. Meyr's Gem. in Frtedheim, Mission Festcollecte, 40.00. Fr. Obermeyer's Gem. in St. Louis 44.75. (S. -84.75.)

Negro Mission: Fr. Meyr's congregation in Friedheim, Mission Festival Coll., 10.00. By Fr. Hanser in St. Louis by Mrs. Jd. Gödeker 1.00. (S. -11.00.)

English Mission: Fr. Meyr's Gem. in Friedheim, Mission Festcoll., 10.00. By? Hanser tn St. Louis by Ed. Junghans 5.00. (S. -15.00.)

Jewish mission: Fr. Meyr's Gem. in Friedhelm, Mission Festcoll., 4.40.

Emigrant Mission: Fr. Meyr's comm. in Friedheim, Mission Festcoll., 10.00.

Widow's Fund: St. Louis Teachers' Conference 11.75. Fr. Matuschka in New Welle 2.00. (S. -13.75.)

Orphanage bet Addison: By Prof. Burgdorf from N. N. in Schenectady 1.00.

Hospital tn St. Louis: By Fr. Hanser in St. Louis, Coll. on the Jörn-Scheifelen wedding, 10.00.

Poor Students: By P. Hanser in St. Louis by Ed. Junghans 4.00. G. Hasecoster 5.00, Mrs. A. Gödeker 1.00. (S. -10.00.)

PoorStudents tnSpringfield: By Fr. Holls for Heck from the congregation in Honey Creek 9.00, from the congregation in Stringtown 3.80. From the Young Fr. Society in Fr. Obermeyer's congregation in St. Louis for Fr. Frank 15.00. (p. -27.80.)

Poor seminarians tn Addison: From Fr. Rohlfings Gem. in Corder, Theil. of Coll. on wedding Heins-Rogge, for Karl Schmidt 6.70. From löbl. Jungfr.-Verein in Fr. Obermeyers Gem. tn St. Louis for C. Nagel 15.00. (S. -21.70.)

Arme Schüler in Concordia: Aus P. Rohlfings Gem. in Corder, Theil der Coll. auf der Hochzeit Heins-Rogge, 6.70.

Gem. tn Omaha, Nebr.: By Fr. Hanser in St. Louis by Ed. Junghans 10.00.

XL. Request that all funds for DistrictSkafe be sent to Ar. 6. P. (jwrl, 1211 ^ler Ktrert, 81st Loni", An., during July and August.

Incoming to the coffee of the WiSeonstn districtS:

Inner Mission of the District: By P. G. Kühle v. N.N. - .58. From the congregations of the??: J.L.Osterhus 10.00, C. J. Schwan, Pella, 2.83, H. Sagehorn, Rantoul 11.32, Wesemann, Grafton, 25.00, F. H. Siebrandt 6.25, W. Grase 12.40, M. J. F. Albrecht, Janesville 6.75, C. F. Ebert, Berlin 6.80, I. Strasen, Milwaukee 17.50, J. I. Oetjen 3.50, J. I. Dicht 9.75, L. G. Dorpat, Wilson 7.08, G. Präger, Granville 6.16. From P. E. Basc's preaching place in Emcrald Grove 2.50. Zion's congreg. in Jackson 5.00. P. E. Huebner 5.00. Sophie Präger 1.00. Through P. L. G. Dorpat, s. at wedding of C. Hetfeld u. F. Hering, 2.36. Women's Association of Imm. Cong. in Milwaukee 33.00. (S. -174.78.)

Milwaukee Infirmary: Fr. J. L. Osterhus' Gem. 7.00.

Deaf and Dumb Institution: P. L. Schütz' Gem. tn Caledonia 7.00. By P. H. Rathjen, ges. on Fr. Radmehle's wedding, 4.32. (S. -11.32.)

Poor students in Addison: Fr. Leyhe's congreg. in Grant & Sigel 5.00. Women's Club in Freistadt 10.00. (S. -15.00.)

Fr. Markworth's Studying Sons: Fr. Leyhe's Gem. in Grant 5.00. Mrs. P. Johl: Mrs. W. Damköhler, Milwaukee 2.00.

Comm. in North Omaha: P. Leyhe 1.00.
Medical expenses tn Springfield: P. F. Wolbrecht's comm. in Sheboygan 20.00.

Negro Mission: Fr. L. Schütz' Gem. in Caledonia 8.00.

Construction in Milwaukee: From Fr. Georgiis Gem. tn Cedarburg 7.25, in Fredonia 2.90. Fr. F. Wolbrecht's Gem. in Sheboygan 15.15. (S. -25.30.)

Orphanage at Wittenberg: wedding coll. at Grob, Muscoda, 5.65. Albert Wendt's children at Sheboygan 2.00. P. J. G. Nützel's comm. at Oshkosh 14.20. Teacher Paul's pupils 5.00. (S. -26.85.)

Synodal treasury: From the congregations of the??: L. Schütz, Caledonia 8.00. G. A. Feustel 13.50, J. L. Osterhus 17.00, H. Rathjen 19.40, Wesemann 27.28, Georgii, Cedarburg 3.70, C. Baumann 6.75, Th. Wichmawn 19.22, H. Röhrs 5.00, J. G. Nützel 23.53, Dir. Löber, school fees, 33.00. (p. -176.88.)

Districts support fund: P. W. Rehwinkel 4.00, dess. Gem. 6.50. P. G. Kühle 5.00. P. C. J. Schwan's Gem. in Pella 6.30. P. C. Jobst, thank offering, 2.00. P. F. H. Siebrandt 3.00. P. Th. Wichmann 2.00, dess. Gem. in Freistadt 18.08. (p. -46.88.)

Milwaukee, May 31, 1889. C. Eißfeldt, Cassirer.

For da- orphanage in Indianapolis, Ind:

From the children Louis and Paul Droge from piggy bank 83.00; from A. Backhaus 2.00; thank offering from Mrs. P. Hiller 1.00; Mrs. M. Klüver .50; P. Sauer 1.00. By Mr.?. I. G. Schäfer from Joh. Egel from the estate of his mother 25.00, Coll. of children at Confirmation 4.60; from the Singchor der Dreieinigkeitsgemeinde dahier 3.12; Confirmanden der St. Paulus-Gem. dahier 4.68; from H. Mowwe 4.52; from Dr. Siemon, W. Meyer and Mr. Hempe (I 1.00. From the Frauenverein tn P. Kaisers Gem. 2 pillows and 7 covers. From the Women's Association of St. Paul's Parish: 2 quilts, 2 comforters, 2 woolen blankets, 3 sheets, 3 doffing covers, 8 towels, 6 gingham aprons, 4 pr. woolen stockings, 7 dresses, 2 headdresses, 6 night pants, 5 waists, 8 pr. children's pants, a boy's suit including shoes. From the women's club of the Dretetntgkeitsgem.: 1 Dtz. Towels, 6 pr. pants, 3 shirts, 5 dresses, 4 petticoats, 1 pr. pants, 6 pr. stockings, 1 waist, 1 carpet, 5 pr. stockings, 3 pr. gloves, 1 pair of trousers, 4 aprons, 2 flannel waists, 1 dress, curtains for reception room, 3 hats, cooking utensils, 5 spoons, 6 aprons, 4 petticoats, 4 night gowns. From the Maidens' Club: Matting, wool. Tablecloth. From Mrs. E. Piel 5 dresses and 8 worn aprons, 1 dress, 1 petticoat; Mrs. L. Syerup 1 dress, 1 blanket for mantle piece; Mrs. P. Seuel 1 dress, 1 woll. Cap; Mrs. E. Syerup 1 cloak, Mrs. Bade 1 hood. From W. Piel Sr. Bedstead, Springs & mattress, 1 suit board. From N. N. 4 white quilts and 1 etnger framed picture. From A. Wömpner 2 gall. Apple butter; from N. N. 1 pot of apple butter. From Fr. Ostermeyer and W. Piel Sr. 15 shade trees and 50 fruit trees.

Indianapolis, May 20, '89.

P. Seuel.

For poor students from Iowa

received: By Fr. Chr. F. Herrmann, Wrihnachtscollecte sr. By Fr. Bünger, desgl. from sr. Christusgem. 8.00. By Fr. Brandes from Joh. Ritzmann 2.00. From W. Klipp 1.00. By Fr. Haar, sent at the wedding of Mr. H. Restes in Ellis Tshp., 2.25, from himself .75. By Fr. Ph. Dornsetf, sent at the wedding of the daughter of H. Brammeier, 9.00. From N. N. in Hampton 2.00 for Borchers u. 1.00 for Fr. Horn's sons. By P. Goßweiler, sent at the wedding of Mr. P. Lienemann, 6.20. By P. Ströbel 5.00. By P. Dörffler, Coll. sr. Imm.-Gem., 8.10. By Fr. Lehr, sent to Mr. O. Mücke's wedding, 2.25. By Fr. Brandt, Coll. sr. Gem., 4.00, by himself 5.00. By Fr. Baumhöfener of sr. By Fr. F. Ehlers of his own congregation 19.30. By Fr. Gem. 12.80. By Fr. Haar of sr. Gem. in Eldora 6.28, by himself .72. By P. Runge, Coll. sr. Gem. 10.75. By Fr. Diederich, Coll. sr. Gem. 9.00 and 1.00 for W. Borchers. By Wittwe Vetter 2.00. By P. Mattfeld of sr. Gem. in Lincoln Tshp. 4.37, from sr. Gem. in Centre Tshp. 3.90. By P. Deckmann, ges. at BuchRathje's wedding, for C. Nuoffer 7.25. By P. Meinecke from Mrs. W. Schilling 5.00. By P. Brandes, Easter Coll. sr. Gem., 7.75. Half of the Easter coll. of my Dreieinigkettsgem. 9.23, from mr. Paulusgem. 1.24. By Fr. Bretscher, Easter coll. sr. Gem., 11.00. By Fr. Bünger, Maundy Thursday coll. sr. Christusgem., 10.00. Dutch Fr. Bayer v. sr. Martinsgem. 5.00. By Fr. N. R. 5.00. By undersigned on F. Wirbel's baptism of children 6.20.

Lowden, Iowa, May 23, 1889. J. H. Brammer, Cassirer.

For the widowed Mrs. P. Ruhland of the Wolcottsville congregation 87.00. F. Lochner.

The receipts of Dir. Ch. H. Löber, and Messrs. V. v. Dissen and H. Dittke will follow in the next issue.

New printed matter.

Proceedings of the Sixth Annual Meeting of the Southern District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1889.

All readers of the "Lutheran" should make it a point to spread this synodal report widely because of the important subject which the paper deals with: "The difference between orthodox and unorthodox church." In order to show this, we highlight the following from the 6 theses: "The outward form of the church intended by God is the orthodoxy of the same. That there are also unbelieving communities is only permitted by God." - "It is therefore not indifferent to which ecclesiastical community a Christian excludes himself, but he has God's earnest command to distinguish exactly between orthodox and irreligious churches and, avoiding all ecclesiastical communion with the irreligious, to adhere only to the orthodox church." - "Also, it is only in the orthodox church that God is given the honor He demands and that souls are properly cared for. Communion with irreligious churches is contrary to God's honor and a constant danger to the soul."

The report costs 12 cts.

Changed addresses:

Rev. IlurZelork, 302 kourtli 8tr., nerve Orleans, ka.
kev. Il. Iden, krsirletorvo, lckackison Oo., 111.
liev. .1. kipple, Oseeola, ?olk Oo., kehr.
Rev. Il. 8elliini<lt, Oorvlin^, IVsdnsd Oo., III.
Rev. O. 8ellrvankovsk^,

178 Knlton8tr., Orauck Rapicls, Llieli.

O. O. IlenniK, ago. 14tli L?lne 8trs., kort 8in1tll, ^rir.
ÜV. ckooekel, 97 Odarleston ^.ve., Llemplls, Nenn.
Lcl. Risellorv, 302 konrtk 8tr, Korv Orleans, Da.
O. ^Vaselrilervsk^, 65 32ck 8tr, Detroit, Llielr.

Lntereck st tüe?ost OLee st 8t. Donls, Llo., "s seeonck-class matter.



45th Ann.

Put out from yourselves who is evil.

One of the main damages of the church these days is the union. Union is usually understood as the unification of Lutherans and Reformed, in general of orthodox and false believers into an external church community. But the union goes further. Believers and unbelievers, Christians and un-Christians live peacefully with each other under one church book. If one looks at the German regional churches, if one examines the sects here in this country only from above, then one sees everywhere the deplorable spectacle that even godless people, who do not want to know anything of God's word, who contradict the word of God with speech and deed, have a seat and a voice in the church, consult and decide in church matters. Nowadays it is often regarded as an art of Christianity, as great wisdom and Christian gentleness, that one also understands how to tolerate evil, that is, openly unbelieving people. This union between faith and unbelief, between justice and injustice, between Christ and Belial, is ultimately the ruin of the church. And the spirit of union, this spirit of the times, is a danger also for orthodox Christian congregations, also for our congregations. We have to defend and control such danger with all seriousness. We will do this if we remain aware of the sacred duty of every Christian congregation to expel the wicked from itself.

"Put out from among yourselves those who are evil." This is what the apostle Paul inculcates in the Corinthian church. And this is an apostolic admonition that concerns all Christians and all Christian congregations. Especially those churches which, like the one in Corinth, are rich in all things, in all doctrine and in all knowledge (1 Cor. 1:5), should heed this apostolic command, this divine command. We should not think that because we have God's word in abundance, because the pure doctrine is in full swing among us, we can tolerate it if here and there some evil members, obvious unbelievers, come in and out with us. The apostle reminds 1 Cor. 5, 7. the



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., July 2, 1889.

No. 14.

Corinthian Christians and all Christians that they are a new dough, that they are unleavened, and that it is therefore a sacred duty for them to sweep out the old leaven and put out the wicked.

When a church community spreads far and fast, like ours, it is also tempted from time to time to set the boundaries wider than they are set in God's Word, and to admit unseen all who find their way here. Therefore, it must always be mindful of which people belong in a Christian congregation according to God's will and which do not. As the Lord says, there are good and bad fish caught in the net of the kingdom of heaven. Hypocrites are also caught. Evil ones who hide their wickedness and deceive Christians. We will not and cannot change and prevent this. But those who clearly show themselves to be evil, unbelievers, we should keep away from us or, if they have already found their way in, we should eliminate them. We Christians are commanded by God to convert the wicked, sinners, so that they may be eternally saved, and in this way to increase the Church. We have orders from God to receive the weak brethren and bear them with great patience. But those who are not brothers at all, who are not Christians, who refuse repentance and conversion and persist in their evil ways, we should not give them room among us.

We see that we have many reasons to remember the apostolic demand: "Put away from yourselves those who are evil. And we first want to visualize what this apostolic word says, what it demands from us, especially to take a closer look at who those people, those wicked ones are, whom the apostle has in mind here. The word of the apostle "Put away from yourselves those who are evil" is the conclusion of a rebuke and admonition that runs through the entire 5th chapter of the 1st Epistle to the Corinthians. A member of the Corinthian church had given a gross offense. He had committed fornication, such fornication as was unheard of among the Gentiles. He had taken his father's wife and lived in incest. And the apostle was very displeased that the Corinthian Christians had accused this abominable man of fornication.

let them go unpunished. He writes to them, "And ye are puffed up, and have not rather suffered, that he that did the work might be done by you?" 1 Cor. 5, 2. Yes, he had already decided for his own person to hand over the one who did such a thing to Satan, and now he calls on the Corinthians to gather together and confirm his judgment and publicly renounce the incestuous man. This may well happen even now, that the devil suddenly attaches a stain of shame to a Christian congregation. And it is truly not a fine glory, it is a disgrace for a community, if it tolerates such shameful people in its midst, with whom even the godless world may have nothing to do.

But there were other similar annoying cases in the Corinthian church. In the Second Epistle to the Corinthians, St. Paul writes of "many who have sinned before and have not repented of the uncleanness and fornication and immorality that they have committed. 2 Cor. 12, 21. These impenitent sinners the apostle wants to take seriously when he now comes to Corinth again. But even the Corinthian Christians will not find their apostle as they would like. He will have to have a serious talk with them about the fact that they let those fornicators and unclean people go on. It contradicts the word of God, it contradicts the profession and nature of a Christian congregation, because it is a new dough if it gives room to such unclean people.

However, St. Paul not only mentions several special cases and examples in which a congregation should exercise discipline, but now also establishes a general rule that applies to all Christian congregations. He writes: "If any man be called a brother, and be a fornicator, or a covetous man, or an idolater, or a blasphemer, or a drunkard, or a robber, with him ye shall not eat. . . . Put out of yourselves him that is evil." 1 Cor. 5, 11. 13. Paul is not dealing with the fornicators, miserly people or robbers of this world. Those who are outside do not concern him, God will judge them. These are people who are brothers and sisters.

Those who have the name that they are brothers, Christians, who outwardly belong to a Christian congregation. But they are fornicators, miserly, idolaters, blasphemers, and so on. That is what they are in the sight of all. The apostle means the wicked, whose evil works are obvious, means so-called Christians, who first believed for a while, but then denied the faith and the good conscience, fell into sin and disgrace and live in sin and disgrace, or who served sin from the beginning and kept their evil works hidden for a while, until they then became obvious as fornicators, idolaters, drunkards, and so on. The apostle means and calls here evil ones, who are really evil according to the judgment of all Christians, children of darkness and not children of light. He writes: "If any man be called a brother, and be a fornicator, or a covetous man, or an idolater." That is, such a one who still lets himself be called a brother, but is still a brother only in name, is in truth no longer a brother, no longer a Christian, but rather a fornicator, an idolater, and so on. The evil works which the apostle names here are absolutely incompatible with brotherhood, with the Christian faith. They are mortal sins that annul and drive out the Christian faith, with which true faith and the fear of the Lord cannot possibly exist. It is obvious even to weak Christians who only know the ABC of Christianity that those who do such things cannot possibly inherit the kingdom of God. These are the wicked whom St. Paul has in mind when he exhorts Christians: "Put out from among yourselves those who are wicked."

However, the apostle not only instructs Christians in general to exclude public, unrepentant sinners from the Christian congregation, but also names the most important sins that a Christian congregation must never tolerate. The way is clearly marked out for us here. A congregation will not err and go astray if it always keeps the apostolic word before its eyes. It should have nothing to do with fornicators, drunkards, robbers, that is, thieves, or even swindlers who, under some semblance of law, take foreign money and goods for themselves. Nor shall it have anything to do with blasphemers, with loose despisers of the sanctuary, the Word and the Sacrament, who mock what is holy to Christians and was holy to them before, especially when the truth is held up to them.

But what kind of people does the apostle mean by "idolaters"? In the early days of the church, especially after the persecution of Christianity had begun, it often happened that Christians denied their Lord Christ and sacrificed and burned incense to the idols of the pagans. What the apostle writes applies to the Christian churches of all times. Now, as far as Christians live, no one will fall down before a pagan idol and say to wood and stone: You are my God! But a new paganism has taken root in the so-called Christian countries, a common religion whose slogan is: Do right and shun no one! Whoever lives morally and decently to some extent is pleasing to God and will be blessed. This is, for example, the religion of the lodges. And if someone who calls himself a brother

If someone who wants to be called a Christian prays together with Jews, Turks, pagans, with obvious unbelievers and scoffers, and worships the self-made god of the world, he denies Christ and the true living God and practices idolatry. The apostle understands under the names "idolatry" and "idolatry" also all pagan, ungodly things that were connected with the worship of idols. He writes 1 Cor. 10, 7: "Do not become idolaters, as some were when it was written: The people sat down to eat and drink, and rose up to play." And where he warns the Corinthian Christians to partake of the sacrificial meals of the Gentiles, to eat of the devils' table, to drink of the devils' cup, he prefaces such warning and admonition with the words: "Therefore, my beloved, flee from idolatry!" 1 Cor. 10, 14-22. Therefore, if someone who calls himself a brother participates in the carnal pleasures of the pagan, idolatrous world, runs with the children of the world into the same desolate, disorderly being, he is an idolater. And such idolatry is absolutely incompatible with the love of God. St. John writes: "If anyone loves the world, the love of the Father is not in him."

The apostle also mentions "miser" in this context. A miser is also an idolater according to the Scriptures. Avarice is also mortal sin according to the Scriptures. Christ says: "You cannot serve God and mammon." Matth. 6, 24. Admittedly, it is precisely the miser who very often succeeds in concealing and hiding their vice from the eyes of others. And the church cannot and should not judge hidden sins. Sometimes, however, a miser is also revealed. For example, he refuses to give alms to the poor brethren, refuses to give any sacrifice to the community, to the church. Everyone can see with his hands that Mammon is his god.

Finally, we must not ignore one point. The apostle testifies of those fornicators and unclean people in the Corinthian church, "that they repented not of the uncleanness and fornication and immorality which they had committed. 2 Cor. 12:21. Thus they had been admonished to repent several times, but had persistently refused to repent. When a Christian community intervenes against the wicked, it should of course follow the order set forth by the Lord Himself (Matth. 18, 15-18) and not lack private and public punishment of the sinners. But the wicked, who are and remain truly wicked, who persist in their wicked ways despite all admonition and punishment, who are accustomed to evil and do not want to let go of it, should be put out. Here is God's word and command. If a church tolerates the wicked, it sins against God's word. If it excludes the wicked from itself, it is not doing a superfluous good work, but simply doing what God has commanded it to do.

After we have briefly explained the content and the right understanding of the apostolic instruction: "Put away from yourselves those who are evil," let us remember why it is so important and necessary for a Christian community to follow this instruction. About this next time.

(Conclusion follows.)

The new school laws in Illinois and Wisconsin.

In New York State, Governor Hill vetoed the compulsory education bill because it contained provisions inconsistent with the personal liberty of citizens. In Wisconsin and Illinois, however, the new laws went into effect with the governors' approval.

The thus existing laws of the said two states are very similar to each other in several respects, especially in that they may cause the same difficulties to some of our pastors, congregations and church members.

The Wisconsin law leaves the choice between a private school and a private school to the parents or guardians in the very first section, but stipulates in Sect. 5 that "no school shall be considered a school within the meaning of this law unless reading, writing, arithmetic and United States history are taught in English as part of the elementary education of the children."*) If a parochial school is to be considered a school within the meaning of this law, not only instruction in English reading and writing, but also instruction in arithmetic and in the history of the United States must be given in English. The same applies in Illinois, with the only difference that there also the instruction in geography is prescribed to be given in English. **These laws do not prescribe how many hours per week such instruction must be given; nor is it forbidden to use the German language in addition to English, which is prescribed. Likewise, the teacher is free to teach other subjects in addition to the required subjects and to use any language.

The Wisconsin law further provides that the prescribed school instruction shall be enjoyed by the children without interruption for at least twelve weeks of the year, at a time to be fixed by the proper state school authorities of the locality, and to be published at least ten days before the commencement thereof; also, such authorities may extend the time to twenty-four weeks in the year, but no further. At the time so fixed, and during the continuance of the same, therefore, the prescribed instruction must also be given in a parochial school which is to be considered a school within the meaning of the law. The same applies in Illinois, with the difference, however, that here the instruction must be attended at least sixteen weeks in the year, and of these at least eight weeks without interruption, and thus must also be given, and that the authorities cannot extend the time beyond sixteen weeks, but that the lawful school period shall begin with the first term of the school year. Therefore, if the

(*) S. 5. No school shall be regarded as a school under this act, unless there shall be taught therein, as part of the elementary education of children, reading, writing, arithmetic and United States history in the English language.

**) The passage in Sec. 1 of the Illinois Act reads: But no school shall be regarded as a school under this act, unless there shall be taught therein in the English language, reading, writing, arithmetic, history of the United States, and geography.

If the school year of the state schools begins on the first of September, a parochial school, in order to be considered equivalent to the state schools, must also be held in a lawful manner at that time. However, the law in Illinois is satisfied if the prescribed instruction is given continuously for eight weeks from the beginning of the school year, and the remaining eight weeks are added at some other time during the school year, whether in connection or, say, by the week, except that each child enjoys his full sixteen weeks of prescribed instruction during the year. If, however, a child had not attended school at the time when instruction was given in the community school in the manner prescribed by law, the teacher, in order that his school might be considered a school for that child within the meaning of the law, would again have to give instruction in the manner prescribed by law for eight consecutive weeks and for a total of sixteen weeks, as soon as the parents of the child had received instructions from the local state school authorities, as expressly required by the Illinois law, to give their child the prescribed instruction, and that instruction should be obeyed by attendance at the parochial school as a "school within the meaning of the law." In this way, irregular attendance at school could compel the teacher to arrange his lessons in accordance with the law throughout the entire school year, so that his school could be considered a school within the meaning of the law for all children who are to attend the community school.

In most of our schools, where capable teachers are active, this could be arranged without much effort. Only the circumstance that eight weeks in succession are prescribed for each child could, if the law were strictly applied, become an obstacle to the attendance of the synodal assemblies on the part of the teachers. Also, if the authorities were to exert all possible pressure, difficulties could arise from the same circumstance with regard to the shorter vacations around the festive seasons that are customary in our country, when, as at Easter, the state schools do not suspend classes. In particular, however, it would become difficult, perhaps impossible, for the pastors who have to hold school and provide "filial congregations" with confirmation classes to hold their school in such a way that it could be considered a school in the sense of the law.

All these difficulties, however, can be lessened, though not entirely avoided, both in Wisconsin and Illinois, if our parochial schools refrain from being recognized as "schools within the meaning of the law". According to Wisconsin school law, a child shall be exempt from school attendance if it is proved to the satisfaction of the authorities that such child has been otherwise instructed for an equal period of time in the elementary subjects commonly taught in the state schools, or that such child has already acquired such elementary subjects of knowledge.) Almost literally, the sense

*) . . . upon it being shown to their satisfaction that . . . instruction has otherwise been given for a like period of time to such child in the elementary branches commonly taught in the public schools, or that such child has already acquired such elementary branches of learning.

according to exactly the same provision is contained in the Illinois law.*) If a father wants to refer to this passage in the law, he lets his child be taught wherever he wants, be it alone by a home teacher or be it together with other children by his pastor or parochial school teacher. Whether the state wants to call the place where the instruction is given a school or not is of no importance to him; he just lets his child be taught, but must be prepared to be called to account for two things: first, whether his child has been taught for as long a time as he would otherwise have had to go to a "school in the sense of the law," and second, whether he has enjoyed or is enjoying instruction in the elementary subjects that are commonly taught in the state schools. And so, if some consideration is given to such impositions, a father who sends his child regularly to his parochial school will, as a rule, be able to prove without great difficulty that he is giving his child an education which can quite easily hold its own against that in the state schools, and if, by the new law, parents are urged to send their children quite regularly to the parochial school, this is no disadvantage.

Of course, even with this attitude towards the new laws, the possibility will remain open that one will get into vexations, probably also be confronted with the question of whether one should comply or let oneself be dragged before the competent court. Both laws are unclear and ambiguous in places, and where, according to the opinion of a conscientious legal scholar, one would have the prospect of successfully opposing an opinion unfavorable to our community school system in a lawsuit, one would not be doing injustice and perhaps doing others a service if one subjected the law to such a test; indeed, a Christian would have to take this path especially in the fillings, since the state school to which one wanted to force his child is of such a kind that he could not reconcile its use with his conscience, and he would not be able to emigrate from a state in which he could not live with a good conscience. In such a case, the community should do everything in its power to help the brother who does not have the means to defend himself in court, especially since all parents in the community could find themselves in the same situation and a favorable court decision would benefit them all. Then it would become clear whether such laws would not be recognized as contradictory to the constitutionally existing freedom of conscience and would thus become invalid.

The provision that teachers in schools wishing to be recognized as "schools within the meaning of the law" would have to pass a state examination, as contained in the New York bill that passed, is not in the Wisconsin bill, nor, as the newspapers have repeatedly reported, in the Illinois bill.

A. G.

*) or that instruction has otherwise been given for a like period of time to such child in the branches commonly taught in the public school, or that such child has already acquired the branches of learning taught in the public schools.

Monument of honor
of the blessed
Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

Walther a loyal friend - friendship letters.

Walther was a loyal friend. All those who enjoyed his special friendship will have to confess this. How mild he was in his judgment of their weaknesses, how he knew how to tell them what he thought he had to tell them, how he revealed his heart to them! And how sweetly he could talk to them in letters, how powerfully he comforted them, even joking deliciously at times! His friendship letters are true model letters. All those who have received such letters regard them as wonderful gems. Our readers will certainly appreciate it if we share some of them with them.

To a friend in Wisconsin he wrote:

St. Louis, Oct. 20, 1877. My dear sir -!

Returning from my trip to this year's meeting of our Synod of the Western District in Altenburg, Perry Co., Mo., I find among a whole pile of correspondence received in my absence also your dear letter of the 8th of this month. And what a surprise you have given me! How should I have suspected that you would think of me when you were choosing the godparents for your first olive branch! Well, I accept your honorable request in God's name. As much as God gives me grace, I will also diligently remember little S-er Walther before God, who is condemned to bear my poor name. But please also remember that after you have given my name to a dear offspring, you must not forget to call upon God to keep me in the right faith and confession, so that your dear child will never find cause to be ashamed of me.

God let the little heavenly plant grow up nicely in the garden of your precious family, protect it from the poisonous worm of unbelief and misbelief, of sin and worldly vanity and finally transplant it, after it has borne much fruit for church and world, into the garden of the eternal paradise for the sake of Jesus Christ, to whom it was grafted as a vine in holy baptism. God grant also to the dear child mother, whom I ask to greet from me quite cordially, soon a cheerful church attendance.

Please, greet also from me your dear pastor, my dear friend, Pastor -.

Greetings with grateful love

Your brother and godfather in the Lord C. F. W. W.

To a friend here: Concordia College near St. Louis, Oct. 23, 1854.

Dear friend and brother in our common Lord, Jesus Christ!

I cannot refrain from congratulating you today, on your . . . Birthday, herewith my heartfelt congratulations for your spiritual and physical well-being.

since I will not be able to pay my respects to you personally today. May the Lord, who has brought us together here in his kingdom of grace, continue and complete in you, as in me, the good work of faith that he has begun here, so that we may one day rejoice eternally before his face. If he has saved you many a tear in this wandering valley, I plead for you and your dear relatives: Lord, even if wonderful, only blessed, only blessed!

At the same time, I take the liberty of enclosing a booklet, which admittedly has no earthly value, but which contains a fresh drink of the water of eternal life for every day of the year, which the highly experienced Luther drew from the well of the Holy Scriptures. May the booklet serve not only as a reminder of your least friend, but above all that you take a few moments every day to sit down with Luther at the fountain of life and to take at least one step to revive and refresh your soul.

My dear wife unites her wishes for your dear welfare with those of
of your most devoted
C. F. W. W.

A friend who had not received an answer to a letter to Walther for some time, and who feared that he had hurt him in some way, wrote to him and received the following answer:

December 17, 1861.

----- "I don't need to tell you that the main cause is a hundred different kinds of business in which I am always buried. Now, just in the vicinity of the festival, work is piling up for me, but just this has reminded me quite vividly of my old great guilt. So I have come, albeit late, with the heartfelt desire to talk you out of such dark thoughts as you have had against me. Oh, my dear brother, how would it be possible for you to offend me in such a way that I could feel it to the point of resentment? Nevermore! I am a poor, miserable sinner, and cannot breathe for a moment without the grace of poverty and sin, without being lost, but God has worked this in me, that I can love with all my heart those who love and confess his pure word, and also gladly suffer shame for it, and with right earnestness hate the sinners. Such (confessors) - and you belong to them - can also give me a rough puff without me feeling anything else than a love puff in it. But you have not even done such a love service to me. Rather, you belong to the many who rather coddle me, so that I could become a completely spoiled child, if another pedagogue did not take care of me and always applied to me from time to time the portion of blows I deserve."

To his old friend Wyneken he wrote:
St. Louis, Dec. 30, 1865.
Dear old friend and brother!
The year is drawing to a close. I feel as if I could not close it without first talking to you once more, for I repeatedly hear that the good Lord, who was never pleased to bed you here on roses, has again laid you on rather sharp thorns, namely, that you have left your room

and become tired and miserable just from writing a few lines. Thus, the days have also come for you, of which we may say according to Scripture itself, I do not like them. That they have come to you so early is of course not to be wondered at. God has given you the great grace to deny for your dear Lord Jesus, in the days of your full strength in body and soul, everything that is and may be pleasant to man and that is so necessary for his strengthening and preservation in body and soul, and now - does He only not do a miracle to prevent the occurrence of the natural consequences of a life full of work, strain, sorrow, worries, anxiety and a thousand kinds of temptations. But, my dear Wyneken, now also recognize with gratitude that your wretched body and your mind, so often sunk in melancholy, are truly nothing other than the hallmarks of the Lord JEsu, so that you are adorned. I am confident that the song of defiance is also yours to sing: "I will not die, but live and proclaim the work of the Lord," Ps. 118, but even if your day of life was drawing to a close, you still had the grace before millions to live a life that greatly broke off the realm of the devil, death and lies, and won many, many souls for the Lord Jesus. The devil will certainly make everything small and insignificant to you in your tribulation, but only the devil, but God wants you to triumph and say: "By the grace of God I am what I am, and His grace has not been in vain for me. Even if your small faith covers all this in the hour of temptation, it is and remains true, and all Christians who knew you will one day in eternity bear witness to the fact that you belonged to the few who "gave their souls for the name of our Lord Jesus Christ". Apost. 15, 26. But the shorter God has kept you here and still keeps you with His comfort, the more glorious will be your crown and the refreshments you will enjoy at the "time of refreshment before the face of the Lord".

You know, dear Wyneken, how things were with me six years ago when you came here with Crämer and your love for me, a miserable human being, made it possible for me to go on a journey to recover body and soul. It seems to be similar with you now. Although I am not sure whether a journey to another climate is the right means to restore your health, there is no doubt in my mind that you must now submit to a cure while completely giving up all work. No resistance will help here. If you did not want to understand this, you would take on a responsibility for your life, which does not belong to you, but to your neighbor, which you could not bear in time and eternity. The sudden change of your way of life, the transformation of constant movement and excitement into silence and into a walk in daily tracks has obviously brought about a dangerous revolution in your constitution, which, if you did not want to keep still now, would have to have no other than a ruinous course and outcome. I therefore implore you, by your love for the church, to leave everything now and accept a substitution. -----
But if you absolutely do not accept it



and yet not be well, you would require me to come to Cleveland myself and follow your example of six years ago. Now, with your sick body, be committed to the gracious government of the faithful God. May He strengthen your faith and hope and fill you with abundant comfort. He hear our groaning and grant you, like Hezekiah, only 15 more years. ----

With sincerest love Yours

Walther.

From a letter to an old friend, whom he congratulated on his anniversary in office, we take the following splendid words of consolation:

St. Louis, May 27, 1879.

Dear old brother and friend in the Lord!

----- To whom God sends such a great cross, after he has already turned gray in his faithful service, he must have decided to make him especially glorious in that world. You too can take comfort in this. Think of all the many saints and heroes of God of whom God's Word and the history of the Church tell us. What was their whole life mostly? - Misery, unspeakable misery. But for what would they give this misery now? Not for a thousand worlds. For their seed of tears has now sprouted, and behold, it has brought them heavenly eternal glory. So persevere, you too! Even if it seems that the Lord has forgotten you, it only seems that way. Just your heavy cross is a proof that the Lord has not forgotten you. You lie in the crucible and in the furnace of misery, to shine and shine there forever as fine, purified gold. Oh how you will rejoice when you have finished! With what rejoicing you will count the many pearls in your crown, into which your sighs and tears will have just been transformed! Nor do I think that I am sitting on roses. My distress is, of course, quite different from yours; but it is a question, if you should feel my daily heartache, whether you would exchange places with me. However, I do not want to burden you with my worries and cares and therefore keep silent about me. Let us only pray for each other diligently an Our Father. I truly need it as much as you do. All my hopes have perished, only one shines for me, that the Father in heaven will soon deliver me from all kinds of evil, body and soul, good and honor, and finally, when my hour comes, for the sake of my Lord Jesus, give me a blessed end as a wretched sinner and take me with grace from this pitiful valley to heaven. "Eia, if we were here! Eia, if we were here!"

So take comfort with me, dear old friend and brother! A few more moments and we will be through and then celebrate the right jubilee.

Unfortunately, time does not allow me to pour out my heart to you any longer. Apart from my lectures, my work from morning to evening consists almost exclusively of writing letters and sighing.

Please, greet your dear helpmate and homemaker. God grant that I may see you once more before we go home.

Your dearly loving and honoring

C. F. W. W.



A pastor in Michigan who had sent him delicious apples from his garden received the following letter:

St. Louis, Dec. 10, 1876.

Dearest and most beloved friend and brother!

If you consider me to be a person who must have a rather ungrateful heart, I should not complain. It has been a long time since you so generously gave me a large supply of apples, and still you have not received a word of thanks from me! Of course, this looks quite disgusting. But I have an excuse, which, I hope from your kindness, should at least bring me a mild verdict. Before I traveled to the meetings of the Book Committee in Addison, your desired gift had already been announced by a card in an idiom which, as we know, is a Spanish village for our local postal workers, but it had not yet arrived. When I returned home, and my wife did not tell me of its arrival, I went there under the impression that perhaps, if not buyers, customers for these "edible goods" might have been found on the way, and silently surrendered to my, as I thought, HerbesLos; until, at last, excellent tasting apples came to my table (for I have already had to say goodbye to fresh apples forever for the sake of my toothlessness). I asked: Where from these good apples? My wife: They are from the ones given by dear S! What? I asked in surprise, have they arrived? What? replied my honor, don't you know? And so it went on. You can imagine my sad shock, because I immediately thought of what you would think of me. Now *facta infecta fieri nequeunt* -; so

I hereby express my sincere thanks to you. May the next fruit harvest bring you twice as much more; for I unfortunately have no equivalent for it myself.

I remain your debtor. -

Your grateful (!)

C. F. W. W.

(To be continued.)

To the ecclesiastical chronicle.

I. America.

The North Carolina Synod, which is part of the Southern General Synod, organized a Negro Synod at its last meeting under the name: "Alpha Synod of the Evangelical Lutheran Church of Colored People". Unfortunately, the North Carolina Synod is not a truly Lutheran synod, as it allows church fellowship with false believers.

The Synod of Pennsylvania will not desist from its pulpit fellowship with false believers. The Lutheran Church Gazette reports: "The delegate of the New York Synod, P. A. Richter, on Saturday presented to the Pennsylvania Synod the resolution which his Synod had passed against pulpit fellowship. It was politely requested that the Synod of Pennsylvania abolish the oft-given nuisance of pulpit fellowship. This decision dropped like a bombshell in the congregation. There was a great silence. Then Dr. Seiß, the president of the General Council, spoke strongly against the appointment of a committee,

To submit this matter in resolutions. It was an indictment of the New York Ministry. A synod has absolutely no right to do this. If the New York Synod wanted to sue, it should come before the General Council. He referred to the Constitution. According to it, the New York Synod has no right under the sun to sue the Synod of Pennsylvania here. - Previously, the Michigan Synod had been told to go to the Synod where there had been an absence. Now they say to appeal to the Concil. This is to avoid the question. What else does it want to become? The main officials and first men in the Concil and the Synod reject these rules. Has not every pastor been committed to the Symbolic Books at his ordination? What value is there in a pastor warning his congregation against the sects and admonishing his confirmands not to go to the Methodist, Baptist church, etc., and behold, the other brother minister in the same synod puts these foreign preachers in the Lutheran pulpit!" - The matter was eventually postponed. The Committee recommended that the Synod wait for the decisions of the next General Council. "

The writer of the "Lutheran Observer" would like to make Luther the patron of his various ravings, e.g., his Puritan Sabbath doctrine, so also of Prohibition. In a submission approved by the editor it says: "Luther says the same thing that all prohibitionists mean." For this he had cited a word of Luther against the vice of gluttony and drunkenness. Luther says there that this vice can no longer be preached against, it is so nearly (very) broken down, and then he adds: "The secular sword may be able to ward it off somewhat"; he wants to say: the secular authorities cannot completely eradicate it, but they can ward it off somewhat. The words of Luther: "The secular sword may (can) ward off something here", are translated in the "Observer": "The law should *rather prohibit it.*" From other forgery

of Luther's words, the word **prohibit** is intended to create the impression among the simple-minded that Luther was in favor of prohibition. However, to prevent the vice of gluttony and boozing and to prohibit drinks are two different things. At the end follow five theses, the fifth of which thus reads: "Every true Lutheran is obliged to help enforce such a prohibition law by his vote." And of these theses it is said, "These are taken from the Concordia Formula, S. D. X., Walch's edition." This is certainly a most wicked fraud!

Abomination in a Methodist Church. A small Methodist congregation was, as "Herald and Magazine" writes, somewhat poor in money, but rich in all kinds of original plans how to remedy this temporary low in the congregation's coffers. One plan, although not so new, appealed. A "party" was organized with a dinner etc.. But before going to the dinner, an auction was held. The available ladies were publicly auctioned. One lady after the other was presented and her charms and advantages were eloquently described to the younger and older members of the male sex by the auctioneer, who then invited them to bid on the girl. The highest bidder was then allowed to take her to dinner, but also to pay for both, and she was his for the evening.

The German Methodists want to conquer St. Louis. The "Apologist" writes: "Convinced of the truth that more city mission work should be done on the part of our church in that city, several meetings were called and held by the Borst. Aeltesten, P. J., several meetings were called and held by the boards of our congregations, and this matter was abundantly considered and discussed, and then a meeting of all our members was held in the Wash street church. - All the German me

thodists in St. Louis have organized themselves with their preachers as the Stadtmissions-Verein (City Mission Society), with the express purpose of finding ways and means to initiate and carry out new missionary efforts for German Methodism in St. Louis. The Borst. The oldest of the St. Louis District is president and the supervisory preachers are vice-presidents of the association. The Board of Directors is composed of the President, the Vice-Presidents, the superannuated preachers residing in St. Louis and three members from each congregation. The Board of Directors in turn has: a Working Committee, a Finance Committee, a Celebration Committee and a Publications Committee. - These committees have divided the work equally among themselves and each is already energetically at work. The Finance Committee intends to collect K1800 for the building site to be purchased for the new chapel. The sum will be raised with ease. The Borst. The Fest Committee held a general mission feast on Sunday evening, May 19, in the Wafh Street Church, in which all congregations and Sunday schools participated. Such festivals are to be held from time to time. The Publications Committee intends to distribute the "Hausbesucher" as an organ of the association and in connection with it our tracts in thousands of copies monthly. The working committee is responsible for dividing the city into districts and promoting regular and systematic work: home visits, distribution of Scriptures, invitations to church and Sunday school, etc.."

The Tunkers, also called German Baptists by some, recently held their annual meeting in Harrisonburg, Va. Among other matters, the question came up whether female members should be permitted to wear riding clothes. This question was answered in the negative. Likewise, gold watches were said to be objectionable. No man who smokes or chews tobacco can hold any position in the church.

The Pabst Church and Washington. The Pabstical Church, which is active in Vienna, Berlin, Paris and other courts of the old world, is no less active in Washington; it operates with special skill in the federal capital of the great Union and exerts an influence on the government that cannot be more significant at any other European princely court. The dignitaries of the Pabst Church also know how to attract attention in America. A number of archbishops, with a cardinal at their head, impress the Americans, and as a unified power that also knows how to throw its weight around politically, politicians are compelled to count on it; whoever offers it the most, it will serve. Not twenty-four hours had passed since President Harrison's cabinet was confirmed when a cablegram reported that the pope had expressed his satisfaction with it and that the Vatican had been assured that under Harrison's administration relations with the pope would be extremely cordial. Roman influence has also brought the press under its control and, as has recently been demonstrated, no news about the Catholic Church passes through the hands of the **Associated Press** until it has been submitted to a Roman Catholic commissioner for review. In the various government departments in Washington, Roman influence has taken hold; employees there know how their employment and relief depends on Roman priests. In a certain department, on the first and fifteenth of each month, female agents of the Pabst Church present themselves and collect funds from the employees; some have objected to this and the result has been that they have lost their jobs; hundreds of non-Catholics feel compelled, for the sake of their interest, to support the man in Rome. It is a well-known fact that in

a certain senior government bureau to hire and fire workers at the bidding of a priest. In the first weeks of the contemporary government, a priest of one of the first Catholic churches in the city besieged the White House day after day with the intention of obtaining a nomination that was quite obviously in the interest of a Catholic political measure. It is also worth noting that all the hospitals in the city, with only one exception, are under Catholic administration; they are established by Congressional decree and paid for by the people of the United States. As is well known, the Roman Catholics are engaged in erecting a large Roman Catholic University at Washington. For the faculty of the same the Presiding Bishop has already made his appointments. Among the many professors appointed, there is only one American. These non-American appointments are quite systematic. The intention is to set up the university in the free young country of America according to the European-medieval model. Most of the professors are Jesuits, some even leaders of them, and it is significant that half of all Jesuits in the world have chosen the United States as their domicile. Imagine an American university with such a teaching staff attached to the pope, as American law has to be taught according to the Constitution of the United States, and likewise canon law. (Ref. Kz.)

II. foreign countries.

Pastor E. O. Lenk, who had been active here for some time and most recently in Millstadt, Ill, has entered the service of the German Free Church and was installed as the second pastor of the congregation at Planitz in Saxony on Rogate Sunday.

P. Brauer's resignation from the Mecklenburg regional church is assessed by the "Hannoversche PastoralCorrespondenz" as follows: "Difficile est saty- ram non scribere" (i.e.: "It is difficult not to write a satirical poem!"). "Professor Dieckhoff in Rostock, the zealous fighter (?) for the concept of inspiration of Lutheran scholasticism against Volck, v. Oettingen and Frank, has conceded in his theses championed from the Malchin Pastoral Conference that the possibility of the occurrence of errors concerning secondary things in sacred Scripture must be assumed, which, of course, has not remained without contradiction. Thereupon the Miffourian-minded Father Brauer-Dargun appealed to the church regiment for protection against this "false doctrine", and after being rejected in all instances, he declared his resignation from the Mecklenburg regional church and went over to the Missourians. In the doctrine of election he had belonged to them before, as he zealously advocated Walther's (!) doctrine in the "Mecklenburgische Kirchenblatt". So Mecklenburg is not Lutheran enough either." - It is incomprehensible to us how people who fight the Christian doctrine of divine inspiration, inerrancy and canonicity of the Holy Scriptures and who, as it happens here, can shower the witnesses who advocate it with scorn and derision, still want to be considered believing Christians at all. But it is understandable to us that the obduracy against truth not only deprives us of the light of spiritual knowledge, but also of the otherwise so highly praised science and honesty. For is it scientific when the "Pastoral-Correspondenz" passes off a professor who speaks of "errors" in the Holy Scriptures as a "zealous fighter for the concept of inspiration" of what it calls "Lutheran scholasticism"? And is this honesty when she, who does not agree with what is called "Lutheran" in Mecklenburg herself, now exclaims: "So Mecklenburg too is

burg not Lutheran enough!" There is something of God's judgments on those who do not want to accept the love of truth. For "to him that hath shall be given, that he may have abundance; but from him that hath not, from him shall be taken away even that he thinketh he hath" (Freik.).

The plight of the church continues to be a subject of complaint in both ecclesiastical and Christian-political journals. Recently, we have again read complaints from Gotha, where there are two churches for every 30,000 inhabitants, from Berlin, where there is only one small church with 450 seats for 100,000 souls in the Moabit district and, in addition, services are only held in a hall three flights of stairs up, and from Leipzig, where there are six churches with 16 clergy for 180,000 souls, so that there are 12,000 souls for each of the latter. Although efforts are being made everywhere to remedy the situation (in Leipzig, for example, 4 or 5 new parochial clergy are to be employed and the existing 4 parishes are to be divided into 7), this help comes too late and too slowly, especially in the rapidly growing cities. And above all, care must be taken that God's word is preached loudly and purely in the new churches and by the new clergy. Otherwise, nothing will help. (Freik.)

In Sweden, the government has proposed that women be elected as members of the school council and the administration for the poor. This motion has now been adopted in the Second Chamber by 99 votes to 80.

An archbishopric of Berlin was recently mentioned as a wish of the pope. It seems that there is no prospect that this wish will be fulfilled, since Emperor Wilhelm II is not inclined to it. The pope, however, knows to bide his time. It may therefore be good to realize what an archbishopric of Berlin would mean for Germany. The "Reichsbote" writes about it quite correctly: "There is no question that this archbishopric and this nunciature would certainly become the center of Catholic propaganda for Northern Germany, but especially for the higher social classes in Berlin. Berlin, as the seat of the archbishop, would soon bear the character of a Catholic city. The archbishop would push himself forward everywhere, his rank would give him a great privileged position at court, and he would and would have to develop a great splendor ecclesiastically and socially. The archbishop would also have a cathedral, and even the small Catholic chapels would soon be transformed into churches. . If we consider all this and take into account the great art and cleverness of the Roman church diplomats in combination with the zeal for the propaganda of their church next to the great ecclesiastical indifference of our Protestant higher circles, we can only regard the transformation of Berlin into a Catholic archbishopric - for that is how the Catholics will regard the matter - as the dawn of a gloomy dark time for Germany. We can only most earnestly urge that Berlin remain what it is: a Protestant city, and that it not be made a Catholic archbishopric. - Only one would like to ask: Is Berlin really a Protestant city in the deepest sense of the word? If it were, even a Roman archbishop would not do it so much harm! However, because its "Protestantism" has become very weak through the Union and all the raptures that followed it, together with atheism, it will one day, if the last day does not come first, fall as ripe fruit into the lap of the pope. (Freik.)

When we pray, we talk to God; but when we read (the Scriptures), God talks to us. (Augustine.)

Why can no one be blessed without the Word of God?

Because God has put into words the treasure of blessedness acquired through Christ, and the Holy Spirit alone works through the Word the faith that takes hold of this treasure.

Luther writes: How or by what means is such righteousness brought home to us, that we receive the treasure acquired through Christ? Here it is also to be seen that one proceeds correctly and does not get into such a situation, as in former times some heretics and many other erroneous spirits have pretended and thought that God should do something special with them and act with each one by a special light and secret revelation inwardly in the heart and give the Holy Spirit; as if one should not have a letter, scripture or outward preaching. Therefore we should know that God has so ordained that no one should come to the knowledge of Christ, nor receive forgiveness obtained through Him, nor receive the Holy Spirit without outward public means; but God has set such treasure in the oral word or ministry of preaching, and will not perform it in a corner or secretly in the heart, but will have it publicly cried out and distributed among the people, as Christ commands Marc. 16:15: "Go ye into all the world, and preach the gospel to every creature," etc. So also this part, namely, the outward word or preaching in Christianity, belongs to the obtaining of forgiveness of sins or Christian righteousness, as a tube and means by which Christ and his grace are revealed to us and presented or put into the treasury, without which no one would ever become aware of the treasure. For how could it be known, or into whose heart would it come more and more, that the Christ, the Son of God, came from heaven for our sake, died for us and rose from death, obtained forgiveness of sins and eternal life, and gave them to us, if he did not have it manifestly proclaimed and preached? And even though he has acquired the treasure for us through his suffering and death, still no one could come to it, nor receive it, if he did not also offer it through the word, present it and bring it home; and all that he had done and applied to it would be in vain, and no different than a great treasure buried in the earth, which no one would know how to search for or make use of. Therefore I have always taught that first of all the oral word must be there and be grasped with the ears, where the Holy Spirit is to come into the heart, who enlightens the heart with and through the word and works faith; so that faith does not come nor exist without hearing and outward preaching of the gospel, by which it both begins and increases or is strengthened. For this reason one should not despise such things, but hold them in high esteem, handle them gladly, and practice and practice them without ceasing, as they never go without fruit, nor can they ever be sufficiently understood and learned. And only beware of the shameful spirits who regard it so lightly as if it were not necessary or useful for faith; or who have learned it so soon and become weary of it, until they finally fall away from it and retain nothing of faith and Christ. XI, 1735 f.

The religious teacher in a workhouse.

In the twenties of our century, a rationalistic textbook was introduced in a Bavarian school. A poor man withheld his son from religion class because he could not in good conscience let him be taught unbelief. The



Do not be mistaken, God is not mocked!

Inaugurations.

I. Kltnngmann.

. G. Göhringer.

Church dedications.

.C. Küchle.

Miffiunsfoste.

C. J. T. Frtncke.

Zürrer.

Conference - Displays.

The mixed conference of Peoria and vicinity meets, s. G. w., from 23 to 25. July, from Tuesday to Thursday noon, at Peoria, Ill.-Main paper: "Difference ' between Law and Gospel." (Mennicke).
Registration is requested 1^ Traub. E. L. Selle, Secr.

The Cincinnati and Indianapolis Pastoral Conference will meet, s. G. w., Aug. 6-8, at Aurora, Ind.-The undersigned requests timely registration.

H. Henkel.

The Canada District

of the Lutheran Synod of Missouri, Ohio, &c. States assemblies, v. v., from Thursday, July 26, to the following Wednesday, at the congregation of the undersigned at Ottawa.
I. C. Barth, Secretary.

The Eastern District

of the Lutheran Synod of Missouri, Ohio, & other states will meet, s. G. w., on Wednesday, August 14, at St. Paul's parish, Baltimore, Md.

Those who intend to attend the Synod are requested to report immediately to the local pastor, Rev. ck. iVI. 6th ckodunnes, 213 N. kreinont ^V6., Lultimore, Ltlt. whereupon each will be directed to his quarters by a postcard sent to him in time. A. T. Pechtold, Secr.

For your consideration.

It is hereby announced that the second tenth of our shares has been drawn this year for redemption by lot, which comprises numbers 16 to 30. The holders of the numbers in question are requested to send them to the undersigned, who will then see to it that they receive the following
the amount would be sent.
E. Ten.
610 L. 8tr., Kansas L4o.

Incoming tu the caste of the Illinois "District:

Synod Fund: From Fr. G. Mezger's congregation, Easter Collecte, K7.50. Fr. Rabe's congregation in Yorkottle 15.00. Pentecostal coll. of Lost Prairie congregation 4.46. Communion coll. of Ehampaign congregation 3.45. Pentecost coll. of Gem. New Minden 16.30. Gem. New Berlin 6.00. Gem. Proviso 27.00. Pentecost coll. of?. Luecke's Gem. in Jefferson 12.00. From Fr. Count's Gem. in Des Platnes 7.25. Bartling's Gem, Chicago, 45.00. P. Meyer's Gem. at Osnabrück 9.20. U. Katthain's Gem. at Hoyleton 6.00. U. Hieber's Gem. at Matteson 8.30 and 4.32. Gem. at Darmstadt 5.10. P. C. Noack's Gem. 15.75. Pentecostal Coll. at P. C. F. Hartmann's Gem. 19.56. Gem. Roselle 8.22. Pentecostal Coll. of Gem. Pekin 18.80. By & Frederking of Joh. Bünger 5.00. P. Gose's Gem. 5.00. P. A. Wagner's Gem. 37.00. P. W. Kohn's Gem. 9.70. P. L. Lochner's Gem. 13.27. P. Succop's Gem. 77.50. P. Uffenbeck's Gem. 13.70. U. Wunder's Gem. 37.30. Half of Pentecostal Coll. from P. M. Gross's Gem. 16.32. Durck P. Merbtz in Beardstown, bequest from Wittwe Kath. Jäger, 50.00. Pentecost coll. from Schinks Gem. in Floraville, 2.25. U. Fr. Schröders Gem. 9.07. Fr. Wangerins Gem. 11.20. Pentecost coll. from Fr. L. Zahns Gem. 10.00. Pentecost coll. from Großes Gem. tn Addison 58.60. Fr. Liebes Gem, Wine Hill, 8.00. P. A. J. Büngers Gem. 4.80. Hilds Gem.

10.00. P. Heyer's Gem. in Winterrowd 4.45. By dens, Uebersch. from sold "Lutherans" 1.00. P. Brauer's Gem. in Crete 31.73. Pentecostal coll. of P. Brauer's Gem. tn Brecher 12.65. P. Steege's Gem. 10.00. Pentecostal coll. of Gem. in Eagle Lake 26.17, D. M. that. 2.00. I'. Pissels Gem. 8.00. U. Döderlein's Gem. in Homewood 8.16. (S. K722.08.)

Inner Mission: Coll. from J. Streckfuß's Gem., Chicago, 13.17. Fr. Beck's Gem. in Jacksonville 8.00. From ?. Bartling's Gem. by Fr. Klußmann 2.00, Chr. Grawe 2.00. Mrs. T. Buchholz by Fr. Succop 1.00. Mrs. K. Zahlmann by Fr. Engelbrecht 1.00. By Fr. Merbitz in Beardstown, bequest of the Wittwe Kath. Jäger, 50.00. Pentecost coll. in?. L. Zahn's Gem. 6.00. P. Müller's Gem. in Ehester 8.00. k. Heinemann's Gem. in Okawvtle 8.76. (p. K99.93.)

Negermission: From the Gem. Des Platnes for Springfield 2.00. H. Kämpe through U. Hiebei 5.00. From the piggy bank of Helena Hedder through P. Succop for Springfield and New Orleans 2.50 each. Through P. Merbitz, bequest of the widow Kath. Jäger, 5.58. Pentecost coll. of the parish L. Zahns for Springfield and New Orleans 5.00 each. By dens. of N. N. for the Bethlehem Station 1.00. Surplus from verk. Missionsbl. by J. Hcyer .80. From faithful readers of the "Missionstaube," induced by the request of Miss. Burgdorf, from one house 3.00, from another 1.00, from a third 1.00, by?. C. Brauer for Mist. Burgdorf's ward. For this, from H. B. through U. Knief 1.00. For this, Pentecost coll. in P. A. Pfothenauer's Gem., 10.50. Th. Reinhard through P. Bartling 2.00. (S. K47.88.)

Widow's Fund: P. Rabe's parish in Yorkville 5.00. Marie Keller through Hölter 1.00. Imm. parish in Belvidere 5.00. k. Meyers Gem. in East St. Louis 10.75. from Des Plaines Gem. 4.00. Ch. Grawe by P. Bartling 2.00. branch U. Hiebers 6.47. Through Fr. Merbitz, bequest of widow Kath. Jäger, 50.00. Fr. Müller in Ehester 5.00.

St. Louis 5.45. P. Brunn's comm. in Strasburg, Pentecost coll., 14.50. (p. O19.95.)

Jewish Mission: Through Fr. Merbitz, bequest of the widow Kath. Jäger, 5.00.

Deaf and Dumb Institution^ Coll. on the 2nd day of Easter in Fr. L. Lochner's parish 5.43, on the 2nd day of Pentecost 5.23. Fr. Uffenbeck's parish 8.40. By Fr. Merbitz, bequest of the widow Kath. Jäger, 50.00. Fr. Steege's parish in Dundee 6.30. (p. K75.36.)

Studirende Waisenknaben: From teacher Fathauer's students in Eagle Lake 2.50. From 2nd grade class Fr. Feiertags 2.75. Mrs. D. by Succop 1.00. Coll. of Bethlehem congreg. in Chicago at 25th anniversary of office Fr. Reinkes 33.50. Hochzett's coll. at Krause-Dähn by Schmidt in Freeport 8.16. From "Ver. Junger Leute" a. d. Gem. Eagle Lake 4.45. Mrs. Fleischer a. P. Wunders Gem. 3.00. (S. H55.36.)

English Mission: For Dallmann's congregation in Baltimore from Wittwe G. K. in Mt. Olive 1.00. Brunn's branch 2.00. Pentecostal coll. in Mezger's congregation 2.00. From P. C. Noack's congregation 2.00. - Pentecostal coll. in P. C. F. Hartmann's congregation 2.00. Jüngl.Verein in P. Müller's congregation, Lake View, 2.00. U. L. Lochner's congreg. 4.20. U. Engelbrecht's congreg. 4.00. Etl. members from Uffenbeck's congreg. 3.15. Eagle Lake's congreg. 5.00. Addison's congreg. 2.00. P. Th. Pissel's congreg. 2.00. P. Mezger's congreg. 6.00. (p. H37.35.)

Emigrant Mission: U. Leeb's Gem. 7.77.

Orphanage near St. Louis: Mrs. Schmiedeberg from? L. Schwartz' Gem. 1.00. H. Lotz from P. Göhrtners Gem. 1.00. By P. Merbitz, Vermächtniß der Wittwe Kath. Jäger, 50.00. (S. H52.00.)

Building fund in Addison: From Bartlings Gem.: from W. Poths, L. Wöltzer, H. Wöltzer, Herm. Samuel, Ch. Grawe, G. Wolf, K. Gülzav, F. Schröder each 1.00, H. Milz, C. Lewerentz Jr, C. Nohrbeck each .50. (S. H9.50.)

Poor students tn Springfield: On Mr. A. Lücke's wedding sent by Hartmann 10.00. By Kaff. Schmalzriedt for Heike 10.00. Young Fr. club in ^Hölters Gem. for Maas 15.00. From friend E. P., Saginaw City, 2.00. From?. Gräfs Gem. in Des Plaines for Schwenk 6.00. For B. Hintz: from student's coll. of P. L. Lochner's Gem. 2.37, Centenntal coll. that. 12.93, Jüngl.-Verein that. 4.00. From N. N. by P. L. Lochner 10.00. Pentecost coll. of P. Brueggemann's Gem. at Willow Springs 7.57. Coll. bet Mr. Westphal's wedding, by Leeb 3.75. Young Fr.Association of Gem. U. Müllers, Lake View, for Maas 5.00. By Merbitz, bequest of the Wittwe Kath. Jäger, 25.00. Wedding coll. at Franz Stebler by?. F. Germann for Kirschke 5.20 and Ascension coll. from the latter's Gem. in Fort Smith, 7.25. By P. L. Zahn in Secor from N. N. 1.00. By P. Döderleins Gem. in Homewood for Wacker 7.63, for Paul 10.00. By dens. from D. Niefeldt for Paul 1.00. (P. \$145.70.)

Orphanage in Addison: Mrs. Johanne Wehrmeister by P. J. Streckfuß 1.00. Wedding coll. at Holl-Zinke in in Lost Prairie 7.71. At Mr. H. Seege's wedding in Des Plaines sent by P. Gräf 10.75. By P. Merbitz, bequest of the widow Kath. Jäger, 25.00, bequest of Jos. Stark in Buffalo, N. U., by Generalkassirer Meier 222.44. (p. K266.90.)

Gem. in Turner Junction: Fr. Kirchner's parish in Hogans 6.00. Health care costs in Springfield: by Kaff. Schmalzriedt 5.00. Pilgrim House in New Awrk: 1^ Büngers Gem. in New Bremen 6.65.

Household fund in Addison: Through Fr. Merbitz, bequest of widow Kath. Jäger, 25.00.

Milwaukee household fund: through Fr. Merbitz in Beardstown, bequest from widow Kath. Jäger, 25.00.

Poor students in Milwaukee: At Mr. A. Lücke's wedding, donated by Fr. Hartmann 9.00. At the Lich-Reuters wedding in Mt. Olive, donated to M. Flachsbart 8.10. Young Christian Association of the Hölters congregation for Freund 15.00. Part of the surplus of the Christian teaching collection in Fr. L. Lochner's congregation for Pallaschke 4.88, Sunday collection in Fr. 17.12, Jungfr.-Verein das. for dens. 10.00. Through Merbitz, bequest of the widow Kath. Jäger, 25.00. (p. K89.10.)

Laundromat in Addison: Ges. on Jul. Stünkel's wedding in Addison 10.00.

German Free Church: P. A. Wagner's Gem., Chicago, 45.00. Fort Wayne Household Fund: Through Fr. Merbitz, bequest from widow Kath. Jäger, 25.00.

Household fund in St. Louis: Through Fr. Merbitz, bequest of the widow Kath. Jäger, 25.00.

Springfield household fund: through Fr. Merbitz, bequest from widow Kath. Jäger, 25.00.

Poor students in Fort Wayne: Young Fr. club in? Hölters Gem. for Stark 10.00. Fr. Beck's Gem. in Jacksonville for Ruhland 5.00. Coll. on the anniversary of Fr. L. Lochner's ministry for F. Japp 57.73, for dens. from the student can 9.54 and part of the surplus of the Christenlehrcoll. 9.23. Through Fr. Merbitz, bequest of the widow Kath. Jäger, 25.00, for Dorpat 15.00. Pentecost coll. in k-Ruhland's congreg. in Manito 2.75. Frauenverein der Christus-Gem. tn Chicago f. Gotsch 15.00. Von d. Frauen in P. Wunders Gem. für A. Ullrich 5.00. (S. K154.25.)

Poor Students tn St. Louis: Young People's Association in? Reinkes Gem. for W. Schönfeld 20.00. From its Jungfr.-Verein for H. Bohl 30.00. From Jungfr.-Verein in P. Hölters Gem. for Stephan 15.00. From Jungfr.-Verein in P. Succops Gem. for Nuoffer 15.00. By Merbitz, Vermächtniß der Wittwe Kath. Jäger, 25.00, for Drögemüller 25.00. Gem. k. Röders 27.45. (S. H157.45.)

Poor students in Addison: Young Fr. Association in Fr. Hölters Gem. for Döring 15.00. Young Fr. Association in Fr. Engelbrecht's Gem. for Telger 15.00. By Fr. Merbitz, bequest of the widow Kath.

Incoming to the coffee of the Southern District
(since last receipt dated May 15, 1889):

Inner Mission: by P. S. Hörnicke, Lake Charles, La. tuition for April, 1889 -8.50. Collecte tn Shreveport, La., 11.55. by P. A. E. Michel, Coll. tn Quincy, Fla., 2.70. by P. C. E. Scheibe, Birmingham, Ala., Tuition for May, 1889, 2.00. By P. J. F. W. Reinhardt, Coll. tn Mannville, Fla., 1.85, Starke, Fla., 1.10, Tampa, Fla., 1.50. By P. A. Donner tn Honey Grove, Texas, contribution for June, 1889, 10.00. Coll. tn Dennison, 1.90, at Pottsboro, 2.50. (P. -43.60.)

Widows and orphans: By P. A. Gahl, Algiers, La., 2.00. By P. C. L. Geyer, Serbin, Texas, baptismal coll. with A. Kurio, 2.35. By P. F. Engelbert, high cett. coll. of P. C. E. Scheibe, Birmingham, Ala., 3.75. (S. -8.10.)

Synod Fund: By P. G. J. Mueller, Rose Htl, Texas, congregation's Easter coll. to Spring Creek, Texas, 21.50. congregation's communion coll. to Little Cypress 8.00. By P. C. L. Geyer, Serbin, Texas, from Jacob Urban 2.00. (S. -31.50.)

Orphanage in New Orleans: By P. G. J. Müller, Rose Hill, Texas, from N. N. 1.25. By teacher E. D. Keyl, New Orleans, from s. pupils .85. By P. G. Buchschacher, Coll. sr. Gem. in Warda, Texas, 5.00. By Cassirer E. F. W. Meier, St. Louis, bequest of Jos. Stark in Buffalo, N. Y., 222.44. (P. -229.54.)

Deaf and Dumb Institution at Norrts, Mich.: By G. Buchschacher, Coll. Gem. in Warda, Texas, 4.50. By teacher E. D. Keyl, New Orleans, of s. pupils 1.20. N. N. 2.00. (S. -7.70.)

Stuv. H. Forester (Fort Wayne): By P. G. Buchschacher, baptismal coll. Lei Ernst Förster, Warda, Texas, 6.00.

Stud. F. Stebelitz (Fort Wayne): By teacher A. C. Reisig tn New Orleans v. the Joh.-Gem. in New Orleans 30.00.

Church building in Springfield: by P. C. L. Geyer, Coll. sr. Gem. tn Serbin, Tex., 8.00.

Church building in North Omaha, Nebr.: By P. C. L. Geyer, Coll. sr. Gem. in Serbin, Texas, 4.85.

Fr. W. Dallman's congreg. in Baltimore: by Fr. C. L. Geyer, Coll. sr- congreg. tn Serbin, Tex., 2.00. by Fr. L. Wahl, Coll. sr. Parish in Mobile, Ala., 5.50. (S. -7.50.) Total -376.79.

New Orleans, June 15, 1889. G. W. Frye, Cassirer.

Incoming to the Coffee of the Western District:

Synod treasury: From Fr. Köstertng's congregation in St. Louis through Mr. Schenkel -11.35. Fr. Schäfer's congregation in Tilsit 6.20. Fr. Hcyne's congregation in Lake Creek 4.00. Fr. Schalter's congregation. in Cape Gtrardeau 10.00. Fr. Lehr's Gem. in Lockwood 7.00. Fr. Pfaff's Gem. in Pilot Knob 7.50. Fr. Demetrios Gem. in Emma 6.80. Fr. Nething's Gem. in Lincoln 12.75. By Fr. Rupprecht von sr. Gem. in Cole Camp 5.15, from the Gem. in Stover 3.60.?. Falles parish in Glasgow 3.30. Fr. Nützel's parish in West Ely 7.50. Fr. Lentzsch's parish in Craig 4.80. Fr. Pennekamp's parish in Point Prairie 10.00. Fr. Friedrich's parish in Chattanooga 5.32. Fr. Meyer's parish tn Bielefeld by Mr. Poggemöller 15.00. (p. -120.27.)

Church building in Springfield: Fr. Brauer's congreg. tn Appleton City 8 a.m. Fr. Grupe's congreg. in Eisleben 10 a.m. (S. -18 p.m.).

Progymnasium in Concordia: Fr. Köstertng's congregation in St. Louis by Mr. Schenkel 20.00. Fr. Mießler's congregation in Des Peres 14.00. By Fr. Jben from the congregation in Harvester 6.00. By Fr. Purzuer in Jefferson City, Collecte on Conr. Beck's wedding. 4.00. By Fr. Meyr's Gem. in Frtedheim 7.00, from branch in Kurrville 1.20. By Fr. Rupprecht's Gem. in Cole Camp 2.50. By Fr. Norden's Gem. tn Jarvis 3.05. By Prof. Käppel of Fr. Fischer's Gem. tn Red Oak 8.15, tuition 5.00.? Ehlers' Gem. in Norborne 6.50. P. Mendes Gem. in Uniontown 8.25. (p. -85.65.)

Debt Repayment: Fr. Demetrios Gem. in Emma 7.00.

Walther College in St. Louts: By Kassirer Tiarks 23.00.

Inner Misston of the Western District: Fr. Köstering's congregation in St. Louis through Mr. Schenkel 30.65. Through Praeses Biltz in Concordia from sr. Gem. 20.00, by F. Nabe Sr. 1.00. Joh. Michaelis .50. by Fr. Jehn's Gem. in Kansas City 11.50. by Fr. Jben of the Gem. in Harvester 3.15. by Fr. Nethtng in Lincoln by Joh. Meuschke 2.00. By Fr. Falke in Glasgow by Mrs. B. Ströhlein .25. By Fr. Günther's Gem. in Mora 9.10. By Praeses Biltz in Concordia by S. N. 1.00. By Fr. Friedrich's Gem. in Chattanooga, Mission Festcoll, 15.17. (S. -94.32.)

Negro Mission: Through Fr. Mießler in Des Peres by G. Mertz.50. Heinr. Hackmann in Fr. Obermeyer's parish in St. Louis 1.70. Fr. Ehlers in Norborne.50. Through Praeses Biltz in Concordia by R. P. 1.00. (p. -3.70.)

English Mission: Fr. Demetrios Gem. in Emma for?. Dallmann's Church 2.00.

Emigrant Mission: Through Praeses Biltz in Concordia from sr. Gem. 5.00.

Widow's Fund: By Praeses Biltz in Concordia from F. Rabe Sr. 1.00. By Fr. Schmidt's congregation in Carrollton 10.00. By Fr. Nethtng in Lincoln from Joh. Meuschke 2.00, from himself 2.00. By Fr. Falke in Glasgow, sent to F. Sander's wedding, 4.00. By Fr. Lentzsch tn Craig from etl. members of sr. Gem. 12.25. By Fr. Wangerin of Fr. Pröhl's Gem. tn Feuersville 5.25. By Praeses Biltz in Concordia of sr. Gem. 10.00.?. Profts Gem. in Corning 3.00, by himself 2.00. By?. Wangerin in St. Louis by the Women's Association sr. Gem. 20.00. (p. -71.50.)

Orphanage at St. Louts: By Fr. Nethtng in Lincoln from Joh. Meuschke 1.00. By Fr. Falke in Glasgow from the Love Fund 1.00. By Fr. Lentsch tn Cratg from Fr. Johnsen 2.50. By the Allg. Kassirer E. F. W. Meier, bequest of the bl. Jos. Stark in Buffalo, N. A-, 222.43. By Praeses Biltz in Concordia from teacher Peters' schoolchildren 4.20. (p. -228.43.)

Herm. Eckhoff 1.00. By Praeses Biltz tn Concordia of sr. Gem. 5.00. (S. -25.00.)

Poor students in St. Louis: Through Fr. Heyne in Lake Creek from sr. Gem. 4.00, from the Gem. bet Pyrmont 2.55. By Fr. Friedrich in Chattanooga, Coll. Lei the baptism of his son, 8.90. By Fr. Falke in Glasgow from the Ltebeskaffe 1.00. (S. -16.45.)

Poor students in Springfield: By Praeses Biltz in Concordia by R. P. 1.00.

Omaha: Fr. Profts Gem. in Corning 10.25.

88. request that in July and August all funds for DistrictSkaffe be sent to Zsr. 6th P. (jcwrl, 1211 lzltzr 81lv^t, 8t. Louis, A".

St. LoM, June 25, 1889. H. H. Meher, Kassirer.

2312 8. 14td 8tr.

For the seminar household in Addison

in gifts of love received: From the community tn Addison: from H. Lührs 4 sacks of oats, 2 p. grain, 2 potatoes; H. Labott 2 kart; D. Wöhler 1 grain; D. Gölner 2 oats, 2 kart.; E. Pflug 2 oats, 1 turnip, 12 cabbage heads; F. Kuhlmann 4 kart.; W. Böske -1.00; H. Mesenbrtnk 2 oats, 2 grain; F. Mesenbrink 4 oats; Wittwe S. Ahrens 4 oats, 2 kart; L. Balgemann 2 oats; Chr. Wöhler 1 oats; H. Plagge 2 oats, 2 grain, 2 kart.; E. Graue 2 oats, 1 kart.; A. Graue 2 oats, 2 kart.; W. Auher 2 oats; F. Kragen 6 kart, 5 oats; W. Bunge 1 oats, 1 kart; Chr. Bunge 3 oats; L. Heinemann 4 oats, 1 kart; A. Fiene 2 oats; H. Backhaus 2 oats, 2 kart; L. Fiene 2 oats; L. Plaß 1 oats, 1 kart; E. Fiene 3 kart, 1 oat; C. Carnstedt 1 oat, 1 grain; L. Buchholz 2 grain; W. Buchholz 2 oats, 2 kart; C. Heidemann 4 kart, 1 kart; F. H. Buchholz 2 kart, 1 kart; A. Wolkenhauer 2 kart, 1 kart; I. Stünkel 1 kart, 1 kart; Wittwe Rosenwinkel 3 kart, 2 kart; F. Fedderke 2 kart, 4 kart, 2 kart; H. Rittmüller 2 kart, 2 kart; C. F. Tonne 2 oats, 2 kart; F. Rittmüller 1 oat, 2 grain, 5 kart; H. Heidorn 5 kart, 2 oats; H. Oehlerking 4 kart; F. Precht 2 grain; F. Gehrke 5 kart; W. Thiemann 2 oats, 1 grain, 1 kart; C. H. Tonne 2 oats, 2 kart; H. Küker 2 oats, 2 kart; F. Küker 2 oats, 1 kart; F. H. Tonne 1 oat, 2 kart; H. Thimm 1 kart; H. Hoppenfels 2 kart; W. Heuer 2 oats, 2 kart; H. Heuer 2 oats, 2 kart; H. Hettmann 2 oats; H. Ntehus 3 oats; W. Dammeyer2kart; C. Heitmann 2 oats; A. Dammeyer 3 cart. From the comm. in Schaumburg, Jlls: by L. Albrecht 2 oats, 1 cart; F. Albrecht 3 oats; J. Bohlwenk 2 oats; A. Topp 2 oats; H. Freist 3 oats; F. Kasting 3 oats; H. Jacob 3 oats, 2 cart; F. Wolf 1 grain; Steinmeyer -1.00. Wittwe Battermann 2 oats, 2 apples; H. Bartels 3 kart; F. Hanke 2 oats, 1 grain; H. Winkelhagen 1 oats, 1 grain, 1 kart; H. Schräge 2 oats, 2 kart; Wittwe Kröger 1 oat; C. Witthäger 2 oats, 1 grain; G. Fasst 2 oats, 1 grain; F. Wilkening 1 oat; W. Bokelmann 2 oats, 2 grain; H. L. Nerge 2 oats, 1 grain; H. Wilkening 3 grain; C. Wilkening 3 oats, 3 grain; C. Finde. 3 oats; H. Becker 3 oats, 2 grain; J. Homeier 2 oats, 1 grain, 2 apples; J. Lichthardt 3 oats, 3 grain; F. Lichthardt 2 oats, 5 grain; W. Lichthardt 3 grain; H. Thies 3 oats, 4 grain, 1 cart, 1 apple, 1 turnip; W. Becker 2 oats, 100 lbs. flour; C. Barthels 1 grain; J. Fasst 6 oats; H. Fasse 3 oats; H. Nerge 2 oats; G. Fasst 1 grain; H. Böger 2 grain; F. Pfingsten 4 grain; F. Thies 1 oat; J. Becker 1 oat; L. Baumgart 1 oat, 1 grain; J. G. Greve 6 oats; J. D. Greve 3 grain; F. Heims 1 oat, 1 grain; F. Schtenemeier 2 oats; D. Meier 3 oats; F. Gieseke 3 grain; W. Sporleder 2 oats, 2 grain; H. Gieseke 2 oats, 2 cart, 1 grain; Chr Fasst 1 oats, 100 lbs flour; H Hartmann 1 cart; H Kruse 1 oats, 2 grain, 1 turnip; H Hattendorf 2 oats; C. Hattendorf 2 oats; J. Benderoth 1 oat; H. Hausing 2 oats; N. Bahl 1 oat; H. F. Becker 1 grain; A. Wirte 2 oats; C. Kumdel 3oats; H. Holstein 2 barrels of flour. From the comm. in Proviso, Jlls: by C. Degener 2 oats, 1 grain; A. D. Degener 2 oats; E. Mesenbrink 3 oats; W. Böger 2 oats, 1 grain; H. Heidorn 2 oats, 1 grain; F. Völberding 2 kart.; H. Völberding 2 oats; H. Müller 3 oats, 2 kart.; L. Ahrens 2 oats, 1 grain; D. Balgemann 2 kart, 1 oat; F. Haase 1 oat, 1 kart; E. Heidorn 2 kart; H. Meier 2 grain; C. Almond 2 oats, 1 grain; F. Schulz 1 oat; C. Baltemann 1 rye; F. Meine 1 grain; A. Rathe 2 kart; Wittwe Puscheck 2 oats, 1 kart, 1 apple; F. Preising 1 kart; H. Rathe 1 grain; H. Schröder 3 oats; G. Kuhlmann 3 oats; From the comm. in York Centre, Jlls: F. Skilke 1 oat; Wittwe Meyer 2 grain; H. Ahrens 1 kart; W. Meyer 3 oats; F. Nordbruck 2 oats; W. Schaumbach 1 oats, 1 kart; Th. Fiene 2 oats; D. Goltermann 2 korn; E. Schumacher 1 oats; F. Goltermann 1 oats; Nordbruck 1 oats; Wittwe Goltermann 1 oats; A. List 1 oats; H. Meyer 2 oats, 1 korn; H. Baudemer 2 oats, 2 kart; H. Deike 1 korn. From the comm. tn Elk Grove, Jlls.: by H. Behr 11 kart; H. Holstein 3grain, 2 oats.

Addison, June 6, 1889.

V. v. Dissen.

For the Martin Luther Orphanage in Wittenberg, Wis. were received: From Mr. Post in Town Herman 1 sack of potatoes. From Mr. Wolf there 1 p. flour. From R. Voigt in Town Grant 1 piece of pork. From Ungen. in Marion 1 p. potatoes. By Mr. P. Große in St. Joseph, Mo. from the Women's Association sr. Gem., 12 girls' pants, 11 aprons, 8 bodices, 7 petticoats, 3Pr. stockings. From Ungen. in Shawano 2 p. potatoes. Through Mr. P. H. Dicke from Heinr. Dicke and A. Runge 1 small barrel of eggs. By Mr. P. Schneider from sr. Gem. in Wayside, Wis. from Natzke 1 ham, C. Hinz 1 shoulder st., H. Böder 1 side st., Kickhäfer 1 p. flour, Brand and Rathke each ä p. flour, A. Platzke 1 p. flour and 25 lbs. beans, J. Krüger 1 p. flour, H. Natzke 1 p. flour, F. Wallschläger 1 p. flour, 3 doz. Eggs, Borchardt 5 doz. Eggs, birthday collecte bet H. Natzke 60 doz. Eggs. By Mr. P. Dicke from Mrs. Tesch 1 quittl. By Mr. P. Ratbjen from Mrs. Schäike 1 dress, 1 coat. Through Mrs. P. H. Pfothenauer in Lewiston from the sewing club 15 girls' shirts, 9 boys' shirts, 7 girls' pants, 4 dresses, 10 aprons, 11 bodices, 2 pr. stockings and 1 pack.



Zeug von Frau Rteck. By Mr. P. Sievers in Milwaukee from the Women's Association sr. Gem. 14 pr. stockings, 4 dresses. By Mr. P. Hudtloff from A. Winkler and L. Grützner 2 p. each, W. Bartz, A. Bartz and W. Hudtloff 1 p. each. By Mr. P. Dicke from his. Gem. in Richmond from Büttner 1 p. flour, A. Teetzen 2 p. cart, 1 piece of meat, Wendorf 1 piece of meat. From St. Paul's comm. in Washington: from W. Krüger 1 p. mebl, Fr. Jandt, Joh. Jandt, F. Popp, C. Marquardt, F. Falk, I. Bleck and A. Krüger each 1 p. cart, F. Lüdke 2 bushels cart. By Mr. Fr. Köhn sen. in Sheboygan 1 box of smoked fish. By Mr. P. Fuhrmann from A. Borchard and W. Schulz each 1 p. cart, H. J. Fuhrmann 7 p. cart, C. Krüger 1 p. cart, and ä S. flour, A. Wischow 1 p. flour, W. Reinke L S. flour, I. Eßmann 1 shoulder, F. Druckhammer and A. Bratz each 1 shoulder. Durck Hrn. P. Osterhus of the women's club 6 blouses, 4 boys' pants, 3 girls' pants, 5 girls' shirts, 6 little dresses, 12 aprons, 2 petticoats, 1 pr. tr. boots.

Gifts of love received: For W. Schulz by Prof. Hattstädt from the Women's Association of the congregation of Father Achenbach - 5.00; for Paul Johl from Father Rumsch's congregation 6.70; also from Father Krumsieg, given at the wedding of Mr. Braun, 4.85; for Herm. Schönbeck by the Women's Association of the congregation of Mr. P. Uffenbeck 16.00; for D. Ehmann by Mr. P. Müller from his congregation, 10.00; for Th. Schurdell from the Women's Association of the congregation of Mr. P. Wtchmann, 10.00; for W. Schneider from Mr. P. C. J. T. Frincke's congregation, 12.90; for M. Schmidt by Mr. Ph. Theiß in Dakota, sent at the wedding of B. Wübbenhorst and Kath. Theiß, 5.43; for D. Ehmann by Mr. P. J. F. Müller, given at the wedding of Frank Etschinger, 7.00; also Collecte of his congregation for the same 13.35; for M. Flachsbarth by the Women's Association of the congregation of Mr. P. Pfaffe 10.00; for the support of poor pupils in general by Mr. P. Georg Hempfing 2.00; also for M. Schmidt by the Women's Association of the local triangle congregation, 7.00. 1 pair of woolen stockings, 1 bed sheet, 3 pillow cases, 3 colorful shirts from the women's association of the local Trinity congregation; from Mrs. Amalte Eißfeldt 1 headboard, 2 pillow cases, 2 bed sheets; for the sick rooms from Mrs. Prtztlaß two beautifully framed pictures; from Mrs. Lüdke 1 rocking chair; from Mrs. Koch a chest of

For the printing of the English hymnal received from F. Hörmann -1.00, B. Weber 5.00, Fr. S. Hanser 1.00, C. Kuhlmann 5.00, P. Theo. Hügli 4.25. C. L. Janzow.

With heartfelt thanks, undersigned acknowledges receipt of - 20.50 from St. John's Parish, Montmorency County, Mich. for reconstruction of its church. K. C. Kühle.

New printed matter.

History of the Concordia Collegium of the Lutheran Church.

Synod of Missouri, Ohio, et al. states to Fort Wayne, Ind. on the fiftieth anniversary of its

Alma Mater in the discharge of the Jubilee

Committee submitted to print by a Concordian. St. Louis, Mo. Concordia Lutheran Publishers. 1889.

Our institution in Fort Wayne, Ind., finished its fiftieth school year last month and was therefore able to celebrate the fiftieth anniversary of its existence - The Jubelfestcommitttee has done well to publish a history of the institution. It is highly recommended to all our readers. The 55-page history is accompanied by a list of all the students of the institution during the 50 years of its existence. The total number is 1630, of which about 415 are still in the preaching ministry.

The booklet, beautifully appointed, costs 25 cents.

Sermon preached on April 30, 1889, the 100th anniversary of the installation of the first president of this country, - by A. Wagner.

This excellent sermon on Jer. 29:7 deals with the topic: "What does today's centennial celebration call us to do as Christians and citizens? 1. to recognize with gratitude that we are well off under the constitution of our country, and 2. to seek earnestly that this prosperity may be preserved for us."

The sermon costs 5 cents and can be obtained from the Mr. Author in Chicago.

Changed addresses:

Rev. Pr. Oueinmerer, Harvard, LloHönr^ Oo., III.

1i "v. H. IV. (Zöllner, Dovlrrvoock, Ducke Oo., Llo.

Rev. "I. P. IV. ReInllurckt, Box 754, ^uellsonville, Plu.

Rev. P. IVörlölinunn,

9 Oornöllu near Point 8tr, Oillva^o, III LrlnZel, 692

28tl 8tr, Llllrvuulree, IVI8.

Pr. Ru8ell, 918 L 8outll ^8llluncl ^,vs, OlllieuM, III.

The "Lutheran" is published every fourteen days for the annual "Sud" fcrtpptonSpreiS of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought to the house by carriers, subscribers must pay a carrier's fee in addition.

To Germany, the "Lutheran" by mail" is sent postage free, for -1.25.

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Herausgegeben von der Deutschen Evangelischen

Redigirt von dem Lehrer-Collegen

45th Ann.

Three jubilee celebrations.

Closely related to each other were the events in commemoration of which these three feasts of thanksgiving and joy have been held, and by the bonds of faith and confession, of love and peace and joyful hope are most intimately connected with each other, praise be to God and thanks be to God, the thousands who have been gathered in various places as jubilarians for the same purpose, for the strengthening of their faith, their love and hope, and for the praise of the grace of their God, in St. Louis, Mo, for the fiftieth anniversary of Trinity Lutheran Church; in Perry County, Mo. to commemorate the founding, also fifty years ago, of the Altenburg and Frohna congregations; and in Fort Wayne, Ind. for the fiftieth anniversary of Concordia College, also founded in 1839.

The St. Louis jubilee celebration took place on June 16 and 17. On the first day, the Feast of Trinity, the celebration began with a morning service in the Church of the Holy Trinity as well as in all the Lutheran churches of the city that were faithfully associated with it. The Church of the Holy Trinity was richly decorated for this occasion with flowers and fresh greenery. At the side of the altar, honorary chairs were placed for the few still living founders of the congregation. When the service began, the large church was packed with devout congregants. The sermon was preached by Pastor Brauer, the only one of the former preachers of the congregation who still walks and works in the contending church and experiences the sorrow and joy of God's children here, and who, at this festive celebration, spoke to the large congregation on the basis of the delicious words 1 John 1:7 about the nature and effect of the sermon, which the jubilee congregation had now heard for fifty years and whose power they had abundantly experienced in themselves and others as a blessing. Also in the other churches



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., July 16, 1889. No. 15.

the preachers reminded the audience how God had shown much grace and blessing to his Lutheran Zion in this place, and what the remembrance of this should spur and encourage us to do.

In order that the commonality of the joyful celebration and its reason and purpose might be expressed in a way that would be even more striking to the eye and as penetrating to the heart as possible, a joint festive service was scheduled for the afternoon in a large hall, and here more than six thousand Lutherans united their voices with the tones of a mighty organ to the glorious song: "Now praise, my soul, the Lord," and well-practiced choirs performed a Gloria in excelsis Deo, "Glory to God in the highest. Two sermons were preached in this service, the first by Prof. Günther, as one of those congregants who experienced those beginnings fifty years ago, on the subject: "Now give thanks to God who does great things"; the other by Pastor Reinke from Chicago on Genesis 12:2, in which it was shown how the word: "I will bless you", and also the word: "You shall be a blessing", had been abundantly fulfilled in the Jubilee congregation by God's goodness. The large congregation sang "Ein feste Burg ist unser Gott" and "Bis hieher hat mich Gott gebracht", and the student choir sang a joyful "Hallelujah", and those who attended this service with devotion will not forget it for the rest of their lives.

In the evening of that day there was a service in English, in which Pastor Birkner from here preached the sermon. On Monday the celebration took place in such a way that the jubilee congregation organized its children's festival as a continuation of the jubilee celebration. In addition to the school children and members of the congregation, pastors and professors, young men and women, students of theology and pupils of the higher civic school participated in the procession, which moved to the festival square. Prof. Gräbner held the festive speech on this day; before it the festive assembly sang: "Now give thanks to God" and after it: "A strong fortress is our God"; and when

the day was drawing to a close, the first of the three lovely festivals we are reporting here came to an end.

About the jubilee in Perry County, which was celebrated on the first Sunday after Trinity, an eyewitness reports among other things the following:

Already on Saturday, the church in Altenburg was decorated by several virgins with foliage and flowers. On Sunday morning, however, our streets looked as if a migration of peoples was going on. Carriages, riders and pedestrians came in droves from all parts of the sky. Long before the opening of the service they were seated head to head, and still more were coming. Guests from St. Louis, Milwaukee, Perryville, Uniontown, Salem, New Wells and Wittenberg were there to greet them. The service was conducted in our usual manner, except that today our former, beloved and highly honored pastor, Rev. J. F. Köstering, stepped into the pulpit as the celebratory preacher. After an extremely moving prayer, he held a wonderful sermon on 1 Petr. 2, 9. that carried everyone away: You are the chosen generation, etc. Finally, two children were baptized and that was the end of the early service. Over the noon hour, the hungry body was refreshed on the so-called "4th of July Square", music was played and stories were told of days gone by. At two o'clock the afternoon service began. As festival preacher entered Mr. Pastor J. A. F. W. Muller of Chester, Ill, entered the pulpit. The church was, possibly, even more crowded than in the morning and the attention of the listeners even more strained, since this celebratory preacher is one of the few "old ones" who have experienced and gone through the beginning themselves. On the basis of the words of Revelation 3, 11, he showed the reason why the Lord Jesus calls out to all: Hold what you have, etc., and what is required of us in order to comply with the exhortation. A postlude on the organ concluded this service.

But the festival was not over yet. The young and the old went to the aforementioned "4th of July Square", where refreshments were served once again, where the musicians played their tunes and where one could enjoy the music in larger or smaller groups.

The people talked in circles until the sinking sun called for departure.

These, then, were two jubilee celebrations; the third and last, which was celebrated at Fort Wayne on June 25 and 26, we shall, God willing, discuss in some detail with useful application in the next number.

A. G.

(Conclusion follows.)

Put out from yourselves who is evil.

(Conclusion.)

What this apostolic word means, we have made clear. But let us also consider why it is so important and necessary for a Christian congregation to comply with it, what evil consequences it has if a congregation tolerates the wicked in its midst, and what blessing it brings if it rejects and eliminates the wicked.

In the fifth chapter of the First Epistle to the Corinthians, which ends with the words: "Put away from yourselves those who are evil", St. Paul not only explains the details, but also justifies his admonition. Among other things, he writes of that one evil-doer, the incestuous one, that he had decided "to hand him over to Satan for the destruction of the flesh, so that the spirit may be blessed in the day of the Lord Jesus. 1 Cor. 5, 5. The Corinthian Christians were to make this judgment of the apostle their own and put this evil-doer away. But they should keep in mind the very purpose that the apostle mentions, the salvation and blessedness of this poor man. The Corinthians were obedient to the instruction of their apostle. Also, the salutary purpose of this punishment was accomplished in the sinner. He was humbled by the punishment, grieved from the heart, and it was divine sorrow that brings about a repentance that no one is sorry for. Paul had to persuade the Corinthians afterwards that they should "henceforth forgive all the more" and "comfort" him who had been punished by them, after the punishment had borne fruit, "so that he may not sink into too much sorrow. 2 Cor. 2:5-7. With the words "that the spirit may be blessed in the day of the Lord Jesus" the apostle indicates a purpose of the exclusion of the wicked. It is conversion, salvation of the apostates. The unintelligent consider it harsh and cruel and unchristian to retain a sinner's sin, to announce the wrath of God, to pronounce him guilty of hell. But it is, properly considered, a labor of love, a kind deed, which the congregation does to a wicked person who cannot be told, when it excludes him from the fellowship of the brethren, the Christians. It is a kindness when a sinner is judged here in time. The judgment that the Christian community holds over the wicked can, by God's grace, and should, according to God's will, serve and work out so that they are not finally judged and condemned together with the world, so that their spirit may be blessed on the day of the Lord Jesus. If a wicked man, who calls himself a brother, has ignobly rejected all the admonitions and pleas of his brothers, his pastor, the whole congregation, and the congregation finally confesses to him, he will be condemned.

You are no longer our brother, you are no longer a Christian, you are a heathen and a tax collector, we have nothing more to do with you, if you do not repent, you are eternally lost, then this judgment of the whole church in God's hand can become a means for his conversion and salvation. In the hour of the visitation it falls heavily on his conscience that he no longer has a part in the church of Christ and the goods of the church, that he has the church of God and thus God Himself against him, and the Spirit of God then reminds him of the word that he often heard before, The Spirit of God then reminds him of the word he heard many times before, the word of the forgiveness of sins, the gospel of Jesus Christ, the Savior of sinners, and tells him to repent and seek mercy while there is still time, and he repents and is reconciled with God and with his brothers. The example of that incestuous man in Corinth, who repented after the congregation put him out, is not unique. Many a preacher has had wonderful, glorious experiences at the sick or deathbeds of banished sinners.

Conversely, it is to the detriment of the wicked, to the ruin of their souls, if the congregation lets them go and shies away from them. Where does it come from that many a wicked man, who obviously loves darkness, serves sin and hates the light, nevertheless lets himself be called a brother, wants to be considered a Christian by all means, goes out and in with the Christians and does not rather turn his back on the community of Christians and runs and lives with the world into which he belongs? He wants to appease his conscience with the outward appearance of piety. He thinks that because he still pays tribute to the church, hears the word outwardly, enjoys the sacrament, he still has a part in God and Christ and will finally reach the right goal. This is the terrible delusion and self-deception of those who say "Lord, Lord" but do not do the will of God, a deception that plunges them into ruin. And if a congregation tolerates such people in its midst, it encourages them in their delusion, in their wickedness, and helps them to perdition. Just imagine the matter quite vividly. There is found in the congregation a wicked man, a fornicator, an impure man, a robber, a swindler, a miser, a drunkard, an idolater. He is often struck in the conscience by the word of the sermon, which he still hears. Also, the preacher personally punishes him for his sin and scares him with God's wrath and judgment. And he hears many an admonition and warning from the mouth of this or that brother. But he despises all this, persists in his evil ways, and the congregation puts up with it and tolerates the wicked one. The unrepentant, obvious sinner is always regarded as a brother, treated, welcomed, allowed to speak, advise, vote, decide in church matters, and is even absolved and communicated, as happens in the degenerate German national churches. What is the necessary consequence? Obviously that he himself believes that he is still a brother, a Christian, that he becomes all the more sure and imagines all the more that there is no trouble with him, that he gets the idea that what the preacher tells him about his sin and what he tells him about God's wrath and punishment is not meant so badly. And so, as a result of the much-vaunted "forbearance," he falls into the trap of being a "sinner.



The "wedge" of the church in blindness, hardening, judgment and damnation. A church sins grievously and corrupts in its part those for whose sake Christ died, if it has no patience with the weak in faith. But a church becomes equally guilty of other people's blood when it tolerates and spares those who are obviously evil and cannot bring itself to expel them.

But not only the consideration for the wicked, so that they might still be saved and saved, but also the consideration for their own welfare and woe should determine a Christian congregation who is wicked to put away from themselves. After the apostle rebuked and punished the Corinthian Christians for not putting away that particular fornicator, and after exhorting them to make up for what they had neglected to do and to agree with the judgment he had already passed on the wicked man, he writes: "Do you not know that a little leaven leaveneth the whole lump?" 1 Cor. 5, 6. This is a well-known word. With this, St. Paul testifies that if a congregation gives room to only a few evil ones, the evil works, as fornication, drunkenness, idolatry, avarice and the like, quickly spread and gradually poison and pollute the whole congregational life. These rotten members, who gain space in a congregation, infect other members, seduce others, turn unstable members away from the faith and the right way, seek and create followers, and such a loose bunch grows faster than the cluster of the righteous. But even if the wicked keep themselves in check as far as possible and are content to be tolerated in the congregation only for their own sake, their mere example, the fact that they are tolerated, is already an evil influence. Others, who have hitherto submitted themselves to the discipline of the divine word, see before their eyes how they walk unabashedly after their evil lusts, and yet are regarded as Christians and brethren, and have a share in the goods of the church. Then they say to themselves: Why should I still force myself? Why should I not do what my heart desires? Nevertheless, I am and remain a member of the church; therefore, I will not lose God and heaven. If a congregation allows those who are and remain wicked, who live in sin and do not leave it, the fear of the Lord is shaken, the fear of sin, the fear of God's word, the fear of God's wrath and judgment is undermined. The preaching of the law is hindered when open, unrepentant sinners are tolerated, welcomed, comforted, absolved. And the gospel, no matter how sweetly and charmingly it is preached, misses its purpose in persons who are not frightened by the law, is spilled, falls to the ground. For the comfort of the gospel has room only in penitent, bruised and broken hearts. Sure sinners need no physician, no Savior to save them from sin. If openly unchristian people have equal rights with Christians in the church, even the best of them forget to distinguish between black and white, evil and good, faith and unbelief, Christ and Belial, heaven and hell. Everything becomes confused and inverted. The light becomes dim, the salt becomes stupid. The church loses the

The ability to test the spirits. The door is opened to all lies and heresy. In short, such loose practice leads to the ruin of the church. We have terrible examples of the devastation and desolation of the garden of God before our eyes. Just look at so many sectarian congregations, think of the situation of the church in the old homeland, how evil, unbelievers, blasphemers have taken over in the church. What was the first beginning of this ecclesiastical ruin? A little leaven was tolerated, and little by little the whole dough turned sour. There we should and want to be warned.

On the other hand, it is a real gain and blessing for a Christian community if it shows obedience to the word of the apostle, the command of God, and puts away the wicked. Thus it remains what it is and should be, a new dough. When a congregation puts away the wicked who serve sin and Satan, it becomes quite evident, it remains quite aware that it is a holy people, a congregation of Christ, a congregation of God. The difference between the devil's kingdom and Christ's kingdom stands out clearly. As often as the church pronounces the sentence to an apostate brother who refuses to repent: you are no longer a brother, you now have no more part in God and God's kingdom, this sentence instills a salutary terror in all Christians who hear it, who deliver it, so that they fear sin and apostasy, according to the word of the apostle: "Those who sin, punish them before all, that the others also may fear." 1 Tim. 5, 20. The exclusion of the wicked is a strong admonition for all Christians, to the effect: "Let him who names the name of Christ depart from unrighteousness." When a congregation, contrary to the general judgment of men and the feelings of its own heart, excludes from itself, according to the word of God, former brethren who have cast away faith and a good conscience, without regard to person, without regard to the favor of men, this is an obvious proof that God's word is in the air in this congregation and has dominion. Thus, as the congregation practices obedience to the divine word, God's word, law and gospel, gains more and more space and power in it. Where a congregation banishes the open, impenitent sinner, there are probably also examples of the opposite kind, that banished sinners beat themselves up, repent, turn around and ask to be let in again. And as often as a congregation releases a sinner who has heartily repented of his sin and has reformed, and comforts the afflicted with the forgiveness of Christ, the gospel of Christ proves to be a power of God for salvation, the great and precious word "Jesus accepts sinners" is inscribed in all hearts as if with flames, and one sees and tastes something of how kind, gracious and merciful the Lord is. A congregation that purifies itself from the wicked is also the best at missionary work; it is the salt of the earth, a light in the Lord. The Spirit of the living God, who dwells in it and rules powerfully, also takes hold of some who are outside, who still go astray in the world, and makes them children of God and heirs of eternal life. A congregation that practices discipline according to the will of the Lord has the testimony of Christ for itself: "I know your works and your

labor and thy patience, and that thou canst not bear the wicked." Revelation 2:2. Reason enough that every Christian congregation should take to heart the word of the apostle: "Put out from among yourselves those who are evil." God help us and our churches that this word of God may not be written for us in vain! G. St.

(Submitted.)
The Bible in India.

India is Satan's stronghold. The Indian paganism with its servant, the caste, works iron fetters around its followers. Although there is some truth in its writings, the Vedas, it has sunk into the grossest polytheism and idolatry. The Hindus are at once a very religious and a grossly immoral people. Educated, of keen intellect and quick wit, unchangeable in their ways, chained to their old shining but false system, the Brahmins and their followers are the most determined opponents of what they call the "new religion," namely Christianity. If the Bible proves powerful in India, we can safely conclude that it will prove so among all peoples. How then does the Bible prove itself in India?

Does this book, given so many centuries ago among the Jews, describe the human heart as it is today and among other peoples? Or is it now outdated and deficient in this respect?

Fourteen years ago I came to a city in India where the name of Jesus had never been heard; for the first time I wanted to show and give them the Holy Scriptures and preach about Christ and His salvation. When we had gathered an audience on the street, I had my native assistant read the first chapter of the Epistle to the Romans as an introduction; the chapter of the last part of which some who call themselves liberal say is too black to be true; the chapter of which many say is a blasphemy against mankind. That chapter was read. The most educated man among the audience, a Brahmin, came forward and said to me, "My Lord, the chapter must have been written for us Hindus. It describes us quite accurately." So, the portrait was recognized. It had been taken centuries ago and among the Jewish people; but the artist was divine, and the heart painted was not that of a Jew, but that of a man!

On another occasion, I came to another city to preach Christ as the Way and the Life for the first time. As we walked up the main street, I noticed a small Hindu temple, built on the busiest street, with the doors open and the idols at the back, so that passers-by could worship as they went. At the side of the door sat the Brahmin priest on an elevation, unclothed down to the waist, so that he could accept the homage, the semi-divine worship that the people used to pay him, with a plate at his side to receive the offerings of those going in and out. I noticed it and passed by. We walked up the main

When we could not find a better place, we returned to the temple. I politely asked the Brahmin for permission to address a crowd in front of the temple steps, and he politely gave it. We sang a song to gather the people, and soon the street was full of curious people, and I preached to them. I spoke to them of the nature and attributes of God. I tried to show them that we must consider a being, whom we want to call our God, to be stronger than we are and stronger than all the powers that are hostile to us are, in short, that he must be omnipotent, or we could not entrust ourselves to him; that it must be wiser than we are and than all wisdom hostile to us, that it must therefore be omniscient; that it must be in all places of its dominion at the same time in order to notice all incidents, that it must therefore be omnipresent; that it must be a God of love, a God of justice, and so on. etc. I painted them the nature and attributes of God according to the Bible, without telling them where I found this picture. The intelligent men in the audience immediately recognized the picture as an accurate one and admitted that what I said was true. At last I said to them: Well, who is God, and where is God? The Brahmin priest saw how attentively his worshippers listened to my description of God, which was so different from the gods worshipped in the temple; and in a moment it was clear to him that if my description of God was accepted as the right one, it would be the end of his profit. Therefore, standing up and drawing a line around his belly with his finger, he said, "My Lord, this is my God; if this is full, my God is gracious; if this is empty, my God is angry; just give me enough to eat and drink, that's all the God I want." Grabbing the Bible, I read him St. Paul's scathing judgment on those "to whom the belly is their god, whose honor is put to shame and whose end is damnation." I then turned again to the audience, and pointing out to them the pure and holy being I had described, I told them, "And this miserable, wretched wretch is willing to call his belly his god." Amid the laughter and contempt of his own worshippers, he jumped down from his seat, slipped around the corner of the temple, and disappeared down a side street. And oh, how the listeners were attentive while I painted before their eyes the one in whom all the fullness of the Godhead dwells bodily, JEsu of Nazareth, their Redeemer of all!

Another time I read from the 44th chapter of Isaiah the description of making and worshipping idols. A Brahmin came forward and said: "Now we have caught you, my Lord! You told us that this was an old book, given long ago in another part of the world to teach us how to find God and come to peace with Him; but, my Lord, what you have just read, you have written since you came here and saw how we Hindus do it." So the divine photograph was again acknowledged to be true. (Conclusion follows.)

Monument of honor
of the blessed
Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

Two comfort letters.

We leave two more letters of consolation to follow the ones we shared in the previous issue; one is addressed to a sick student, the other to his children in New York.

St. Louis, March 1, 1869 My dear Sir -!

It has long been my intention to reply to your dear letter of January 28 with at least a few lines; but there has always been an obstacle. Please do not take my silence as proof of my lack of interest in your well-being and woe. I am quite shocked by the note I received about your condition. The same thing happened to me that you write about yourself, that you sometimes cannot find an answer to the question: Lord, why? But if I do not ask my heart, but the right counselors, the good word, I receive a sufficient answer. The Lord has obviously taken you to a higher and better school than you can have here. The stay on your way to the goal is without doubt not a delay. God only wants to establish you more deeply, and this only happens through the dear cross. Challenge alone teaches us to pay attention to the Word. In adversity, the soul becomes so bright that one soon learns to understand this, soon that saying, just as with the exit of the sun, soon this, soon that object becomes visible. As God's servants, we are to comfort with consolation, so that we have been comforted; but how can we do this if we have not become proper objects of comfort in inner and outer affliction? How did God stop Luther, seemingly leading him on many detours, before he - it was in the 34th year of his age - took up his office as reformer? But there it turned out, the "detours" had been just the straightest ways to the goal. May God grant you a firm faith that you too are on the straightest way to the goal that the Lord has set for you in his eternal counsel. I confidently hope that the terrible eventuality of which you write that you could possibly lose your hand yourself will not occur. No, I hope that the Lord has not led you to us in vain and made the decision mature in you to serve the Lord in His Church. He will certainly lead out his work. Only wait for the Lord, be confident and undaunted and wait for the Lord! Do not let the thought enter your heart that perhaps God wants to help you up again, but that He does not want you to work in His vineyard. Your conduct shows the opposite. God needs pure gold; that is what you are to become, that is why he throws you into the crucible over the fire of hot temptation. You have put your hand to the plow; now do not look back. The enemy is arming himself, sharpening his weapons, and is not content to preserve only his palace; it is precisely against Christ's strongest castles that he most assaults; he would also like to drive the orthodox out of their fortress. Therefore, we need men who, in the midst of the temptation, can show the glory of Christ.

Those who have experienced the truth of the word, each, every word; who know that eternal life is locked up in each one and that therefore eternal life can also be lost with each one, each one is to be defended to the point of blood.

Now, the Lord comfort you, strengthen you, establish you and help you that you may soon return to us and be able to draw again with us from the fountain of Israel, which has water in abundance. Give my regards to my dear, unspeakably beloved brother - from me.

Your comrade in the kingdom and in the tribulation C. F.

W. Walther.

St. Louis, Mo., July 29, 1873. Dear, dear children!

Just this morning I had made up my mind to finally write a few lines to you, too, when we received your dear letter of the 26th of this month with its quite unexpected heart-shattering news of mourning. I would so much have liked to write to you quite cheerfully, after God has once again graciously helped me, but who is so strong that he could write cheerfully after such a message? I am not able to. But neither do I grieve like those who have no hope, and I hope the same of you. We know that our burial places are God's fields, in which we sink the bodies of our deceased as noble seeds, in the certain, irrevocable hope that they will one day sprout again on the day of harvest and that we, who are then reunited with their souls, will see them again with blissful delight, embrace them and have them forever. The most difficult thing in such cases for our poor heart is always that the blows of God do not feel like blows of love, but like blows of wrath. But we must overcome this by faith. For God's Word tells us on all sides that we must enter the kingdom of God through many tribulations; that God chastises those whom He loves, yes, that if we were without chastisement, we could not be His true children, but would have to be bastards. Is it not foolishness, then, because God visits us with crosses more than others, to doubt His love for us, and to be concerned that God wants us to understand that He is angry with us? He is angry with us? Rather, we should think that God must prefer us to others whom He does not dignify with such a heavy cross. Assaph gives us the example that it is difficult for the children of God to be happy when they see that the wicked are doing so well, that they are not in misfortune like other people, and are not afflicted like other people, yes, that in their happiness they look at the children of God with scorn and say: "What should God ask about them? What should the Most High regard of them?" Therefore Assaph writes: "But it grieves me in my heart and stings me in my kidneys that I must be a fool", namely before the children of this world. (Read the whole 73rd Psalm!) Job went through the same challenge. He said: "Why do the wicked live and grow old and increase in wealth? Their seed is safe around them and their offspring are with them. Their house is at peace from fear, and God's rod is not upon them. Their young children go forth like a flock, and their children leap and skip. They exult



They sing with kettledrums and harps, and are merry with pipes. They grow old in good days, and are scarcely a moment afraid of hell." (Job 21:8-13.) May we now be surprised, when such great saints have been vexed in their accident, that our faint hearts also find it hard to be reassured? Certainly not! But let us also learn from them to overcome our temptation. For they not only lamented as I have said, but also soon recovered their composure. As Assaph finally says, "I would almost have said as they did, but behold, I would have condemned all thy children that ever were." Therefore "nevertheless I abide always with thee, for thou holdest me by my right hand; thou leadest me according to thy counsel, and receivest me at last with honor." Job also continues in that passage, "But, behold, their goods are not in their hands; therefore let the mind of the wicked be far from me." (Read also the whole 21st chapter of the book of Job.) Behold, one should tremble over those who are always well off, whose children grow up like trees in the forest and who bless themselves as blessed of the Lord! On the other hand, when God pours us the cup of tears, we should say to God, "How can I repay you for your faithfulness in leading me to eternal glory?" - Last Sunday, the death of two children of a family was announced from the pulpit. How one regretted there generally the dear parents! And what happened? At the end of the service, the preacher came to the altar and announced that he had just received the news that after the two children, the third had also died. All three were therefore buried in the ground at once yesterday. Let this also comfort you, dear children. God has taken only one from you and left two. Thank Him for this and ask Him childlike with us that He may preserve these two for you according to His great goodness. You have not lost the ones who have passed away. You still have six children, only four of them are already in heaven and are waiting for you there. What a joy it will be when you see them again! As it says in that song:

Won't that be joy, When what death has taken from
us, Will meet us, and bring in rejoicing; When one will
gladly embrace, What we have left drenched in tears?
Will that not be joy?

(See last song in the "Prayer Treasure.")

Now, be most earnestly committed to the grace, mercy and comfort of our God and Savior together with your dear children! May He fill your grieving hearts with peace and joy in the Holy Spirit.

Your father, painfully grieving with you, but also abundantly comforted

C. F. W. Walther.

To the ecclesiastical chronicle.

I. America.

The number of candidates for the preaching ministry who passed their examinations in June and will be entering the ministry in the near future is 57. 33 of these come from St. Louis and 24 from Springfield. One of the St. Louis candidates, Mr. F. Linke, has been called to Australia and has completed his studies.

journey there has already begun. All other candidates will find their fields of work in the United States. A request for a second candidate for Australia arrived too late to be considered. - While the number of our candidates this year is quite large, it is much, much too small to satisfy even the most urgent occupations. An appeal will appear in the next issue of the "Lutheraner" in the name of the district presidents, in which this great need for preachers will be brought to the attention of our congregations. F. P.

General Synod. Pastor Dömer in Washington, D.C., a member of the Lutheran General Synod, had two Swedenborgians preach in his church in early June. What an abomination of union! Swedenborgians deny the mystery of the Holy Trinity, Christ's divinity and work of redemption, indeed, all the teachings of the Holy Gospel!

At the General Conference of the Methodist "United Brethren", recently reported on by the "Lutheran", an editor of the German paper, the "Fröhlicher Botschafter", was also to be elected. "At the first vote," writes the "Familienfreund," "many votes were cast for men who could not speak a word of German, including a Negro as black as night. Whether the delegates did this as a joke or to ridicule the German work is not reported. - We wonder at the recklessness of those delegates who voted for him and others, fully convinced that they had no knowledge of the German language."

Rhapsody. At a so-called revival meeting, one woman came to the conclusion that music and musical instruments were inventions of the devil, and burned her piano in the street to great applause from like-minded people. Another woman smashed her new "buggy" with an axe because it was a luxury item displeasing to God. A third thought she had to sacrifice and kill her infant to God, and was ready to make the sacrifice when, she thought, divine instruction told her to do it later.

Temperance fanaticism. The well-known itinerant preacher Sam Jones, as reported to us by Pastor Friedrich from Chattanooga in Tennessee, has again held a series of speeches in that city, in which he once again provides terrible proof of what becomes of a person who preaches his own thoughts. Thus in one of the speeches he uttered the ghastly sentence, "A thousand times better to be Judas Iscariot in hell and damnation than to be one of those who voted against the Prohibition Amendment." And the audience that listened to such words and did not rise indignantly, and especially the Reverends who sat by and clapped along when the tongue-thruster was applauded, can serve as a warning to us. And when we consider that it is this Sam Jones and his like who want to make the state Christian and who are raving about the state schools with Christian instruction and who are making every effort to push through their thoughts and plans, then we will clearly feel anew that at the deepest bottom of this movement the spirit of the abyss has its being, and it never has good in mind; But he has much perseverance and knows many ways and means of pursuing his aims, and we have every reason to watch and pray that we may yet keep what we have. A. G.

II. foreign countries.

From Saxony. On the Sunday after Whitsun, a great festival of joy was celebrated throughout Saxony, namely the eight-hundredth anniversary of the Saxon princely house, the House of Wettin. There are few princely dynasties, which have been uninterruptedly celebrating the entire

have ruled their people and land throughout the present millennium. Germany's salvation, a God-fearing and understanding prince, he The House of Wettin has been highly graced by God. The history of has his five senses, God keep him long!" "Verily, we have a prince this house is closely connected with the history of the church. The graced by God with many fine gifts. He has a chaste mouth, no Saxon princes in the age of the Reformation were noble men, princes unhandsome nor dishonest nor lewd word nor cursing is heard from after God's heart and mind, heroes of faith whose names are still him; he is fond of God's word, likewise churches and schools, he praised by all faithful Lutherans today, whose memory will not die as bears a great heavy burden and that alone. He keeps his promises long as the earth stands. Here we share some of Luther's testimonies in good faith and is now beginning to keep an eye on those of the about these men, which the "Pilgrim from Saxony" has collected. Of nobility, noticing what they deal with and what they have in mind. the Elector Frederick the Wise, who protected the Reformer ever The other day, he also gave one of his councilors leave (dismissal); after he had been banished and put under guard by the Pope and he had to leave the court from now on because he had gone against Emperor, so that he could safely and quietly wait for his office in the prince's orders and had given the court marshal bad, useless Wittenberg, Luther writes: "He was a wise, understanding, skilful and words. He would like to see it well with everything; however, he fine gentleman, who was very hostile to all ostentation and hypocrisy cannot change everything. Prince August of Saxony is also famous and glitter; - he was also a chaste gentleman. "He was quite a father for his zeal for the pure teachings of Luther. When in his time the of the fatherland, could fill cellars and floors so that he had large pits false doctrine of Calvin had almost displaced the true doctrine of made for them, and spent about 12,000 gulden annually. Luther, he took care that the false teachers were deposed and Nevertheless, he had enough money, because he himself was a preachers of the true gospel took their place. Above all, he arranged landowner." "The death of this prince is also almost bearable in for the most distinguished theologians of that time, Martin Chemnitz himself, because of him, for it seems as if God had moved him away at the head, to come together and write the great, glorious final like King Josiah, so that he should not see evil in the world (the confession of the Lutheran Church, the Concordia Formula. He Peasants' War), because he led a peaceful, quiet, calm regiment al initiated the collection of Lutheran symbols, the publication of the his life, that he was called Frederick and proved his name by deed Concordia Book in 1580. - It is a black mark in the history of the and it is also to be granted to such peaceful souls that they do not Saxon princely house that a century later the Elector Augustus the live in such strife and turmoil. Luther was even more intimately Strong, in order to win the Polish royal crown, renounced the faith connected with Frederick the Wise's successor, John the Steadfast of the fathers and converted to the Papal Church. His successors the courageous confessor at the Diet of Augsburg. Of him he praises are servants of the Antichrist to this day. This shameful apostasy "At Augsburg he had the Holy Spirit, since he did not want to refrain has also taken revenge. Misfortune followed misfortune. Saxony from preaching by order of the emperor, but had the gospel preached lost its supremacy in northern Germany and ceded it to Prussia. In there for and for, regardless of the imperial mandate. For Her the beginning of this century, the Saxon kings were deprived of Electoral Grace argued that she could no more do without the divine more than half of their land. However, the Wettins of modern times word than she could do without food and drink." "He did not turn to faithfully and conscientiously cared for the earthly welfare of their any threat and did not want to deviate from the true religion and the people. And the example of the late King John proves that Christ divine word one single finger, even if he had been in great danger reigns even in the midst of his enemies and can miraculously because of it. The prince often had his theologians comforted and preserve and save many a soul even in the kingdom of the Antichrist spoke to the councilors: And in the funeral oration for the deceased by the almighty power of his word. He was a pious prince, although Elector, Luther testifies about him: "You see how he, according to often involved in papal lies and superstitions. He diligently read the Christ, died two years ago at Augsburg and suffered the right death. Greek New Testament every day, which he always carried with him not only for himself, but for all of us, since he had to eat all the evil on his travels. He himself repeatedly testified that the Gospel of soups and poison that the devil poured for him. Our dear prince Christ, the word of the apostles, was the real support of his heart publicly confessed Christ's death and resurrection before the whole and life. In 1866, when he and his army had to evacuate his country world and remained faithful to it, staking his country and people, even and leave it in the hands of the enemy, he knelt down on the Saxon- his own life and limb, on it. He acted diligently in the word of God. He Bohemian border and still prayed fervently to God for his people. had six noble boys with him in the chamber, who waited for his body. And God heard his prayer and preserved his kingdom intact. The They had to read the Bible to him every day for six hours, as he "Pilgrim from Saxony" reports about the end of this noble prince: "A listened diligently. And even though His Princely Grace often fell asleep because of this, he still remembered and retained some Saxon clergyman tells: Some years ago I was in our capital with a beautiful saying from the Bible when he woke up. His Electoral Grace court physician. He had, as is usual in such positions, been given honors by various princes. Having been friends with him from also used to have writing tablets with him during the sermon, in order school, he showed me these glories, the last of which was a simple to copy the sermon with his own hand from the preacher's mouth. cross, about the size of a hand, on which were the words: Father, About Johann Friedrich, the magnanimous one, who rather gave his through Jesus Christ in the Holy Spirit, your will be done on earth as churhut than deny the evangelical truth, Luther says: "He is a pious it is in heaven. In an emotional voice he said: "This is the most God-fearing and chaste husband. "Duke John Frederick, Elector of precious memory of my life; this cross hung at the bedside of King Saxony, is angry by nature; but he can break his anger and his mind. John. The last weeks before his death I watched over him day and night. I know how unspeakably he suffered, from where he took the strength of his heavenly patience. In the most intense pain, he turned his tired, pale head to this cross again and again. His eyes rested steadfastly on it.

In view of this cross he fell asleep with the sigh: "Lord, I wait for your salvation! The fact that things are so bad in the Saxon regional church today, that the faith and teachings of Luther there, in the home of the Reformation, have given way to union and unbelief, is not the fault of the Saxon rulers, who have never offended the Lutheran church and the Lutheran confession; it is the fault of the guardians of the church, who have abandoned the heritage of the Reformation to the enemies of the Gospel. G. St.

Austria. The government has revoked the order of the district administration in Brno, which in Brūsau (Moravia), as a result of the denunciation of the Roman Catholic priest, did not want to organize the holding of eulogies at the funeral of a Protestant in the common cemetery there. The government declared that in such cases the Protestants should not be denied the undiminished observance of the Protestant funeral ceremonies and especially the holding of funeral services.

A prophecy of the blessing of a Lutheran seminary for preachers in America.

At the beginning of our century, complete paganism prevailed in many so-called Christian churches. In the German national churches, most pastors could spend the year with sermons on morality, on "agriculture, national laws, cowpox, coffee, the benefits of getting up early, the harmfulness of hamsters, the reasons for the dew, the benefits of earwax, and the like" (Ev. Kztg. 1838, p. 458. - 1858, p. 512). From rationalistic writings of that time, a vintage of Vpn sermon dispositions could be compiled without effort, such as one would hardly think possible among us. Of the most famous preachers, what a peasant said of his pastor was true: "He preaches Jesus Sirach instead of JEsu Christum." In the tone of the court, in the tone of the scholars and in the tone of the people, they speak of a "kind All-Father," a good Papa Eli above the starry firmament, who could never be angry. In the higher ecclesiastical offices sat for ages genuine Turks, who made themselves a God after the fashion and praised Christ as a fine Parisian. Napoleon J. had it publicized in Egypt that the Christians had now completely abandoned the doctrine of the Trinity of God as an abominable idolatry and had now become true Muslims. The Bavarian church councilor Dr. Stephani equated this Napoleon with Christ. He wrote in his "Winken zur Vervollkommnung des Confirmanden-Unterrichts", 1810, p. 25: "History has only two places for the highest worship to which a man can ever attain. One is already occupied by the Divine whom we worship as the moral Redeemer" (of JEsu). "The second place is reserved for the legal Redeemer of the world (Napoleon), who will snatch all the peoples of Europe from the barbarism of the law of the fist and by the law of justice.... and establishes the eternal peace that is to be expected by necessity. Who does not wish that the Almighty in our days may understand the call to this and thereby become greater than merely great?

In 1826, P. Benj. Kurtz traveled to Germany as a delegate of the Evangelical Lutheran General Synod of North America to collect money and books for a seminary to be built. There, some witnesses of the truth had already raised their voices in the north and south, and a new life seemed to be rising in the regional churches. Time, of course, made more than frugal, so that everyone was already considered a "believer" who still held some Christian doctrines, Fr.

He was a man of testimony, but he preached the historical faith and praised Christ as the source of salvation as far as he understood it. That was already a lot in the times of the "Enlightenment"; for the Christians of that time were more pleased about dry Lenten food than many are today about a richly filled table. Wherever he appeared, the "faithful" from all confessions crawled together. According to the report of a Berliner, they particularly admired "the simple clarity with which the religious truth was presented"; for it had become something new to the dear Germans that God's Word could even be preached in an understandable German. Father Kurtz told us that in the American Lutheran congregations all sermons "had to agree with the simple words of the Gospel; every member of the congregation checked the preacher's lectures against the Bible, Luther's catechism and the Augsburg Confession of Faith, and also against Arnd's true Christianity (?); as soon as the teacher deviated from this, the members did not pay their dues and the preacher was forced to look for other accommodation. This was a new world for Christians languishing in state church bonds. Many brought their gifts to a Lutheran seminary for preachers in America, and some hoped that from there the ark would come to the few remaining who would snatch them from general ruin. The homiletic-liturgical Correspondenzblatt at that time commemorated a respected man in Southern Germany who sent in a large contribution for that purpose under the assurance that he had only the importance of the matter in mind; for without a doubt "Europe and especially Germany will experience in later times the beneficial consequences of a Lutheran seminary for preachers in America. - In vain, it is true, one expected salvation from the old General Synod, whose salt has long since become stupid. Nevertheless, from a Lutheran seminary for preachers in America, God has let the voice of the orthodox church go forth and not put to shame the hopes of his children. May He keep His light and justice pure and undimmed, so that even the ruins of the state churches may still rejoice! G. G.

How to become cold and lazy.

Luther said of himself: "I am a doctor of the Holy Scriptures, yet the more I look at the infant faith, Our Father, Baptism and Sacrament, the more I like it. I could well say with the weary, satisfied spirits: I know the faith, Our Father, the words of baptism and sacrament, Psalter, etc., but I experience it every day. But I experience it daily, and must confess that if today I have already prayed the faith, said the Lord's Prayer, looked at the words of baptism and the sacrament, and tomorrow I do not repeat these things bit by bit, my soul grows cold and lazy; if I do not say them the third day either, I grow even colder and lazier, until I even come to despise them. (XIII, 1854.)

A contented poor man.

There was a craftsman in a town who lived by the work of his hands, used to sing, and did not care for any great goods; but his neighbor was very rich and burdened with many worries about his goods, so that he was seldom in good spirits. Hearing the poor neighbor always so cheerful, he begrudged him the same and once in the morning laid a sack full of money in front of his door, so that if he went out, he would find it hidden.



But it was in a place that he could see it if he picked it up. The poor man, when he finds the sack, is happy at first, but then he begins to think what he would do with so much money, and is afraid that if he invests the money, people will think he has stolen it, and he does not sing as before. Then the rich man went to him and said that he had dropped a sack full of ducats this morning and had certain news that he had picked it up, and that he should give it back or he would sue him. The poor man replied: "There is no need to complain, I have found the money and I will gladly give it back, because it has taken away all my pleasure and joy. When he now got rid of the money again, he sang about his work again, as before. (Scriver.)

In Christ's kingdom find all equal, but not in the world kingdom.

The Lord teaches us that in his kingdom all things are equal, and that one should have and be worth as much as another. But in the outward, worldly life, there shall remain inequality; as then the classes are unequal. A peasant leads a different life and status than a citizen; a prince a different status than a nobleman. There it is all unequal, and shall remain unequal. But in the kingdom of Christ, whether it be a king, a prince, a lord, a servant, a woman, a maid, or whatsoever they may be called, yet are they all equal. For no one has a different baptism, gospel, faith, sacrament, Christ and God than the other. For there one goes to the sermon at the same time, and a servant, a citizen, a peasant hears the very word that the greatest lord hears. So the baptism that I have, every little child receives it, whether it wants to or not. The faith that St. Peter and St. Paul have, the Magdalene and the thief on the cross also have. I and you, if we are Christians, also have it. So the same God and Christ that John the Baptist has, all sinners have when they convert. All things are equal, whether one is higher or lower than another because of his status, office, or gifts. (Luther, XIII, 194.)

God has hidden the one day (the last day) from us, so that we may take care of all the days.

(Augustin.)

Inaugurations.

On behalf of the Honorable Mr. Sievers, Mr. k.. H. Loßner was introduced by the undersigned on Trinity Sunday in the congregations of Fergus Falls, Freiberg and Elisabeth.

Ed. Albrecht.

Address: Rev. H. Loßner, Pulls Hill nn

On the 2nd Sunday after Trinity, Father J. W. Miller was inducted by order of the Venerable Praeses Biltz, assisted by Father Allenbach, in Little Rock, Arkansas, from

A. Frederking.

Address: Rsv. ,1. IV. LliUstr,

On behalf of the Honorable Praeses Hilgendorf, Father C. Gutknecht of the Honorable Minnesota Synod was introduced to his congregation near Wayne on the 3rd Sunday after Trin. tn from

T. Schulte.

Address: Uev. 6. outkneevt.

6o.. Nebr.

Church dedications.

On the 2nd Sunday after Trinity, the newly founded Lutheran Ztons congregation at Peosta, Dubuque Co., Iowa, consecrated their church, purchased from the Presbyterians but now beautifully renovated in the Lutheran manner, to the service of God. The sermon was preached by Fr. A. Lohr (German) and the undersigned



On the 2nd Sunday after Trin. the new church of the Lutheran Zion congregation in Canton, O., was dedicated. Festive preachers were I. Wesel and undersigned. W. Lothmann.

St. Paul's Lutheran Parish of Seneca, Wis. dedicated its newly built little church (26X40, frame building) to the service of God on June 30. Messrs. L. Schütz and J. Bittner and undersigned officiated. F. Leyhe.

Mission Festivals.

On Ascension Day, the St. Paul and St. John congregations of San Francisco and the Oakland congregation celebrated Mission Feast in Alameda, Cal. Feast preachers: J. H. Tisza, J. H. Schroeder, and undersigned. Collecte: -161.75.

I. M. Bühler.

Wednesday, June 26, the congregation celebrated in Otto, N. N., mission feast. Messrs. C. Lohrmann and Chr. Meyer were festival preachers. Collecte: -23.53. E. J. Sander.

On the Feast of Trinity, the congregations of Th. Claus and A. Bartling mission feast. Collecte: -53.15. Festival preachers: E. Meichsner, Th. Claus and E. C. A. Bartling.

On the 2nd Sunday after Trin. my congregation in Pomeroy, Iowa, celebrated Mission Feast in fellowship with Fr. Mattfeld's congregations. Festival preachers: Messrs. Traub and Budach and the undersigned. Collecte: -55.56. J. G. Schliepsiek.

On the 2nd Sunday after Trin. my congregation in Boone, Iowa, celebrated Missionsfest with guests from Fr. L. W. Dornsetf's congregation. Messrs. Breitscher and Busse preached. Collecte: -43.73. I. P. Günther.

On the 2nd Sunday after Trin. the congregations at Sandusky, Logansville and Reedsburg, Wis. celebrated mission feast at the latter place. Festival preachers: the E. Bäse, Oskar Hanser and Stud. Joh. Karrer. Collecte: -150.00 Aug. Rohrlack.

Conference - Displays.

The Northwest Teachers' Conference will meet, s. G. w., July 23-25 in Addison, Ill. The papers for discussion have already been published in the "Schulblatt". Applications should be sent to Prof. Backhaus by July 15 at the latest. Mrs. Nusch.

The Rock River Pastoral Conference of Wisconsin will meet, s. G. w., July 23 and 24 at the home of Mr. P. Bäse in Clinton, Rock Co., Wis. - Immediate registration requested. P. Plaß.

The North Illinois Pastoral Conference holds its meeting in Kankakee. Beginning: August 6, 9-i . Conclusion: August 8, 11.30 .4. Li. - Registration requested. Th. Bühner.

The Southern Wisconsin Pastoral Conference will meet, s. G. w., Aug. 6-8, at Watertown, Wis. Main paper, "On Free Will." Speakers: kk. Geortz and Albrecht. - Registration with Fr. Strafen at least 14 days in advance. Fr. Plaß.

The Mississippi Mixed Pastoral Conference will meet, s. G. w., Aug. 6-8, in Winona, Minn. D. Ienny.

God willing, the Spectral Conference of Southern Michigan will assemble at Wyandotte, Mich. on August 6 and 7, 1889. - Registration with the local pastor is requested. F. Building er.

The Northeastern Pastoral Conference of the Wisconsin District will hold, w. G., will hold its sessions August 20-22 at the church of Mr. P. Rollers at Stevens Point. Subject of doctrinal hearing, "The Right Use of the Doctrine of the Church."

I. T. L. Bittner.

The Canada District

of the Lutheran Synod of Missouri, Ohio, &c. states will assemble, v. v., from Thursday, July 25, to the following Wednesday, at the congregation of the undersigned at Ottawa. I. C. Borth, secretary.

The Eastern District

of the Lutheran Synod of Missouri, Ohio, & other states will meet, s. G. w., on Wednesday, August 14, at St. Paul's parish, Baltimore, Md.

Those who intend to attend the Synod are requested to report immediately to the local pastor, Rsv. ck. IVI. 6. ckodunnes, 213?r6mont ^ve., Lultiraors, Lick. whereupon each will be directed to his quarters by a postcard sent to him in time. A. T. Pechtold, Secr.

For your consideration.

Series 10 of the shares issued by the Lutheran Trinity Parish in Utica, N. A., will be redeemed on August 1 of this year. All shares of this series should be sent to the undersigned before that date. August to the undersigned.

Utica, N. A., July 2, 1889.

C. A. Germann.

Income to the Canada District coffers:

Inner Mission: From the Caste of the Lutheran People's Gazette -25.00. Easter Collecte in Fr. Weinbach's congregation in Sebringville 23-50. Coll. in Fr. Kirmis' congregation in Poole 2.76. From J. G. Guthman in East Syracuse, N. A., 1.00. Collecte in P. Kretzmann's Gem. in Eganville 6.00. Communion coll. in P. Andres Gem. in Petersburg 5.00, in Shant Billage 3.02, in Berlin 3.88. H. Luft in Berlin 1.00. Confirmations coll. in Petersburg 9.20, H. Kirk .26, Mag. Dietz .50, H. Wings 1.00. Confirmand C. Kritsch 1.25, all in Ottawa. Mrs. Hoppe in Eganville 6.00. Coll. in P. Frosch's Gem. in Flora 4.00. By k. Eifert in Dashwood 7.76. Mrs. Fleischhauer in Poole 1.00. Coll. in P. Germeroth's Gem. in Tavtstock 4.41. By Käst C. Spilman in Baltimore 6.00. Coll. in P. Frosch's Gem. in Elmira 7.85. Wedding Coll. at W. Brandau's in Wellesley 2.60. (p. -120.66.)

Student Fund: From the Caste of the Lutheran People 26.00. Collecte at P. Frosch's Gem. in Elmira 10.60, in Flora 6.16. H. Wings in Ottawa 1.00. Baptismal Collecte at C. Röhmheldt's in Ottawa .75. By P. Eifert in Dashwood 10.00. Pentecostal Collecte at P. Weinbach's Gem. in Sebringville 14.00. N. N. in W. 6.00. (S. 72.40.)

Synod treasury: coll. in Fr. Bende's comm. in Stonebrtidge 4.48. in Humberstone 5.90. coll. in Fr. Eix's comm. in Wallace 7.60. coll. in Fr. Dorne's comm. in Middleton 7.00. by k. Eix in Wallace 1.23. (p. -25.66.)

Saxon Free Church pastors: Easter coll. in k. Eix's comm. in Wallace 6.60.

Preachers' and teachers' widows and orphans: By H. White 1.00. N. N. .62, both in Humberstone.

Omaha-Mtsston: Coll. in P. Kretzmann's Gem. in Wtlberforce 6.26, in Grattan 3.00.

Negro Mission: Confirmand C. Kritsch in Ottawa 1.25.

U. Baltimore Gem. in Baltimore, part of Coll. in k. Dorne Gem. in

Revenue into the Michigan District's coffers:

Synod treasury: By P. F. L. Schroeder from C. Ztegenhardt -1.00. From the congregation in Unionville 2.70. Congregation in Millers 17.15. Congregation in Caledonta 6.25. P. T. F. Fink's congregation 2.78. Congregation in Rogers City 4.00. comm. in Frankenmuth 32.50. comm. in Wyandotte 5.00. comm. in Sebewaing 10.00. comm. in Bay City 12.94. comm. in Frankenlust 14.47. J. G. Weiss Sr. 6.00. comm. in Braver 1.60. (p.-113.99.)

Negro Mission: Gem. in Big Rapids 2.23. Gem. in Reed City 7.01. Bro. M. L. 1.00. By Bro. Kruger of G. Mueller 1.00. (S.-11.24.)

Negro Mission in New Orleans: By P. L. Fürbringer, sent at Chr. Hildner's wedding, 7.36. Ferd. Becker .60. By Teacher Gruhl from G. Schultz .60. By Teacher Bernthal from Julius Lüdtke 1.00. (p. -9.35.)

Deaf and Dumb Institute: Gem. in Monitor 6.10. By k. Krüger von G. Müller 1.00. P. Ad. Arendt's Gem. 4.47. Gem. in Rtverton 1.72. Gem. in Macomb 4.26. (p. -16.64.)

Poor students from Michigan: By J. Kaps, at?. Ad. Arendt's wedding s., 14.35.

Inner Mission: congregation in Monroe 16.67. by Fr. C. Franke of N. N. 4.00. Mrs. Geckle 1.00. congregation in St. Joseph 9.10. congregation in Monitor 6.50. congregation in Kilmanagh 3.26. congregation in Ludington 6.71. by Fr. Sievers Sr. of Jul. Mockler 1.00, at J. Kesemeyer's wedding ges. 6.04, at J. G. Ziegler's infant baptism 1.60. P. E. Hantel's gem. 3.60. (p.-68.27.)

District Support Fund: By P. Sievers Sr, surplus of Synodal Collecte, 7.17. Subsequently by sr. Congreg. .20. Congreg. at Frankenmuth 9.35. Congreg. at Adrian 14.00. Congreg. at Belknap 6.60. Congreg. at Richville 5.85. By Fr. Heid, sent to J. Peter's wedding, 3.75. Congreg. at St. Clair 7.15. Imm. Congreg. at Detroit 16.34. Congreg. at Tandy Creek 10.00. Congreg. at Lake Ridge 6.20. (S. -86.51.)

Stud. F. Walther in St. Louis: By P. Fürbringer, on Mich. Kern's wedding ges. 6.62, on K. Weiss' wedding 14.30, on P. Wunders' wedding 6.50. (p. -27.42.)

Poor Students in Springfield: From the Young People's Association of Bethanta Congregational Church in Detroit 10.00. By Fr. Heid, sent at Fischer's and Schultz's wedding, for D. Timm 6.00.

Poor students in Addison: by P. Fürbringer, sent at K. Weiss' wedding, for Roller 7.20, at Mich. Kern's wedding for Hetzender 6.63 and from the comm. in Frankenmuth 16.10. (p. -28.93.)

For Buchheimer in Fort Wayne: Women's Club of Trinity Congreg. in Detroit 3.00.

Orphanage in Addison: By P. Fürbringer, on I. Hetnletn's

By P. Fürbringer, on J. Heinlein's wedding ges., 3.16. By teacher Bernthal of s. pupils 1.26. (p. -7.16.)

Pilgrim House: comm. in Jonia 6.25. comm. in East Saginaw 6.03. comm. in Richville 7.80. (S.-19.08.)

Jewish Mission: Miss M. L. 1.00.

German Free Church: Through Fr. Krüger by G. Müller 1.00.

English Mission: Gem. in Ludington 3.00. Miss M. L. 1.00. (S. -4.00.)

Heathen Mission: Miss M. L. 2.00.

Gem. in Pinconning: By P. Sievers sen., on W. Bauer's wedding ges., 3.37, on K. Voß' wedding 3.00, on H. Engelhardt's wedding 3.63. (S. -10.00.)

Gem. in St. Paul: By P. Sievers Sr., ges. at Himmler's infant baptism 3.05, at Helmreich's Confirmation 3.05, at K. Voß' wedding 3.00, at Engelhardt's wedding 2.90. (S. -12.00.)

Omaha congreg.: Frankenlust congreg. 9.26. Detroit Trinity congreg. 6.00. Bingham congreg. 2.78. Frankenmuth congreg. 20.40. (p. -37.43.)

English comm. in Baltimore: By P. Fuerbringer, sent to Dieker's wedding, 10.50. Trinity comm. in Detroit 3.00. Comm. in Bingham 2.77. P. Th. F. Fink's comm. 1.60. Comm. in Sebewaing 3.00. (S. -20.87.)

Springfield congreg.: Trinity congreg. in Detroit 16.60.

Fr. Mundt's comm. in Dakota: Trinity comm. in Detroit 6.66. Total-637.11.

Income into the coffers of the Nebraska DistrictS:

Inner Mission: By Fr. H. Frincke from the communion box -3.60. Fr. Tb. Möllering from sr. Gem. 5.00. Fr. I. Hilgendorf, Pentecost collecte, 9.00. Fr. M. Adam, ges. on W. Löwe's wedding, 10.76. Fr. F. H. Iahn, coll. sr. Gem., 16.00. Fr. W. Harms of sr. Gem. 14.00. Fr. G. J. Bürger of N. N. .60. Fr. J. Hoffmann of sr. Joh.-Gem. 16.61. from P. Joh. Meyers Bethlm.-Gem. 3.60. through A. Baumhöfener from W. Rönfeldt 1.00. P. W. G. Bullinger from sr. Gem. to Cash Creek 6.50. (p. -86.46.)

Negro Mission: (New Station) in New Orleans?: I. Hoffmann by Mr. And. Schott 1.00.

Emigrant Mtsston in Baltimore: Mr. G. H. Schneider 1.00.

Missionary congreg. in North Omaha: P. J. F. Nuoffer v. sr. Gem. in Magnolia, Iowa, 4.76. P. J. T. Böttcher's Gem. tn'Mt. Pulaski, Ill, 15.70. Mr. W. Klinge^Nann of members of Imm. congreg. in Butler Co. 7.66. Kaff. H. H. Meyer of the Western District 13.65, 10.00 and 10.26. Kaff. Chr. Schmalzriedt of the Mtchtgan District 11.62. Kaff. I. S. Simon of the Illinois District 98.81 and 72.28. Kaff. D. W. Roescher of the Middle District 129.60. Kaff. H. Ttarks of the Iowa District 16.00. Kaff. G. Renfer of the Canada District 8.26. P. C. E. Bode, Pentecostal Coll., 12.50. By Rahms 6.00. By P. G. J. Bürger, Communion Coll., 10.78. P. I- Hoffmann of Mr. Anb. Schott 1.00. P. E. Holm, coll. sr. Gem., 6.40. (p. -435.04.)

Synodal treasury: P. H. Fischer of sr. Christus Gem. 10.00. Fr. G. H. Schneider 2.00. Fr. H. Frincke, Pentecostal Coll., 4.75. Fr. A. Bergt Jr, Pentecostal Coll. sr. Joh.-Gem. 9.33. Fr. M. Adam, desgl., 12.25. Fr. W. Brackhages Gem. 11.37. Fr. J. P. Kühnert, Pentecostal coll. sr. Gem., 6.00. P. F. König, communion coll., 10.36. P. L. Huber Pentecost coll., 12.20. P. Joh. Meyers Bethlehem Gem. 6.13. (p. -82.39.)

Widows and orphans: P. C. H. Seltz 1.00. P. Chr. Bock von sr. Gem. 7.72. (p. -8.72.)

Orphanage bet St. Louis: Fr. G. J. Citizen from the bell bag sr. Zion's congreg. 15.00.

Orphanage in New Orleans: P. F. King 6.00.

Poor students in Springfield: By Mr.G.H. Schneider of F. Pieper 1.00.

Stud. A. Werting (Springfield): Fr. Joh. Burmeister, Pentecostal coll. sr. Imm.-Gem., Feb. 19.

Walther College in St. Louis: P. H. Voß, Pfinastcoll., 6.00.

Church building in Springfield: P. F. Düver of sr. Filialgem. 6.19.

Church building at Goose Lake: P. M. Adam from Mr. W. Daberkow 5.00, from N. N. 5.00. (S. -10.00.)

English comm. in Baltimore: P. M. Adam of N. N. 2.00. P. G. Jung, communion coll. 3.40. P. F. Düver, Pentecostal coll. of his preaching place bet Lowell, 2.00. (S. -7.40.)

Deaf and Dumb Institution: P. G. J. Bürger a. der Klingelbeutel sr. Zions-Gem. 16.00. Total -698.22.

Lincoln, July 1, 1889.

I. C. Bahls, Cassirer.

Revenue to the Eastern District's coffers:

Synod treasury: from the congregation of P. Pfeiffers -9.76. by Praeses Brand from the congregation of St. Johnsburgh 10.00. congregation of P. Wurls 5.66. congregation of P. Lauterbachs, Johnsburgh, 2.60. congregation of P. Eirichs 12.26. congregation of P. Stiemkes 36.58. congregation of P.? Oelschlägers 10.36. by N. N. 10.00. comm. P. F. Brands 14.76. comm. P. Kraffts 10.60. comm. P. Morharts 6.00. comm. P. F. Königs 14.50. comm. P. Hochstetters 4.60. comm. P. Biewends 18.36. (p. -163.80.)

Seminar in Springfield: Gem. P. Bernreuthers 4.00.

Pilgrim House: Through Fr. Steup by Mrs. K. Frantz 1.00.

Progymnasium: Gem. P. Ebandtcks 8.00. P. Lauterbachs Kreuz-Gem. 2.06. Gem. P. Henkels 9.82. Gem. P. Hetns 20.00. Gem. P. Tillys 4.84. Women's Club of Gem. P. Otto Hansers 5.00. By P. Steup v. Mrs. K. Frantz 1.00. Gem. P. Brunns 10.00. (S. -60.72.)

Emigr. Mission: Kassirer Meyer in Westl. Distr. 10 a.m. Comm. Fr. Sanders, Otto, 6 a.m. (S. -16 p.m.).

Inner Mission: Gem. Fr. Sanders, Otto, 7.70.

Inner Mission in the East: By P. F. König from F. Schäfer 2.00. Gem. P. Lübkers 26.69. Gem. in Eden 13.50. By P. Walker from Mrs. M. K. 1.00. For the New England States: By P. Steup from Mrs.

K. Frantz 1.00. ges. at the wedding of Delvanthal-Ntensteht 4.00

Jewish mission: Kass. Meyer in Westl. Distr. 4.40. Gem P. Sonders, Otto, 6.00. (p. 89.40.)

Negro Mission: By Fr. F. König from F. Schäfer 1.00. By Fr. Sieker from G. Dethhof 2.50. Gem. Fr. Sanders, Otto, 6.00. (S. -8.60.)

English Gem. in Baltimore: Gem. P. Brands 12.07. P. Engelder's Paradise Gem. 4.00. Gem. P. Wurls 4.25. Gem. P. Lauterbach's, Johnsburch, 2.or. Gem. Dahlkes 5.00. comm. P. Walkers 80.00. (p. -107.34.)

Congregation in Springfield: by P. Engelder of etl. members of his congregation. Congreg. in Punxsutawney 2.00. Congreg. Fr. Ebendicks 10.00. Congreg. Fr. Lauterbachs, Pine Hill, 2.23. Congreg. Frinckes 22.00. St. Paul's Congreg. in Baltimore 20.00. (S. 856.23.)

Congregation in North Omaha: By P. Engelder of several members of his congregation. Gem. in Punxsutawney 6.00. Gem. P. Ebendicks 5.00. By P. Frincke v. s. Jünglings-Verein 10.00, H. Leutner 1.00. By P. Her from J. Pillhöfer 2.00, J. Dich 1.00, M. B. Her 1.00, J. Steinmetz .50, B. Schneider .25, F. Lang .25, A. Kolb 1.00. (S. -27.00.)

Gem. P. Stallmanns: By P. Wischmeyer from N. N. 5.00.

Flooded in Johnstown: Parish P. Tilys 16.00. By P. Krafft v. Winkel, Wilde, Flad, A. Gerschefski, Abel, C. Schönrock, G. Gerschefski, Mrs. Runge, Miss Hintz, Wittwe Ruffeth, Schnabel, Ketelhut 1.00 each, Barnikon 2.00, Pisal.60. Parish P. Steups 88.60. (S.-119.10.)

Walther College: Gem. P. Eirichs 21.02.

Students in St. Louis: P. F. König 1.00, by dens. of Mrs. C. Schmidt 1.50, F. Schäfer 1.00. P. Walker 3.00, by dens. of S. 2.00. By P. Lübker of a Gem.member 5.00, N. N. 4.00, N. N. 3.00. (S. -20.50.)

Students in Springfield: women's club of the Gem.?. Stiemkes 17.00, for J. Koßmann. Gem. P. Sanders, Little Valley, 4.30, Otto 8.20, for O. Maas. Gem. P. Lauterbachs, Johnsburch, 2.02. (p. -31.62.)

Students in Fort Wayne: Women's Club of the Gem.?. Stiemkes 25.00 for F. Meuschke. By P. W. A. Frey of N. N. 6.00 for T. Fleckenstein. (S. -30.00.)

Deaf and Dumb Institution: By P. F. König v. F. Schäfer 1.00. Comm. P. Eirichs 3.00. (S.-4.00.)

Hospital in East New York: By P. F. King by I. E. Brodsky 10.00, for Home 5.00 by dems. (S. -15.00.)

Orphanage in West Roxbury: Kaff. Schmalzriedt in the Michigan District 8.30. By Fr. Lübker from s. Confirmanden 6.07, from a parishioner 5.00. By the General Kassirer, bequest of Mr. Jos. Stark, Buffalo, 222.44. Kassirer Meyer in the Western District 2.00. By Fr. Krafft from Wittwe Ruffeth 1.00. (p. -244.81.)

Orphanage in College Point: Through the General Fund, bequest of Mr. Jos. Stark, Buffalo, 222.44.

Orphanage near Pittsburgh: Through the General Treasurer, bequest of Mr. Jos. Stark, Buffalo, 222.44. Gem. Dahlkes 6.63. (p. -228.07.)

Widow's fund: Gem. P. Brands 25.00. P. Ebendick 4.00, from sr.

Incoming to the coffee of the Wisconsin district:

College household in Milwaukee: Collecte at a church concert during synod -61.09.

Emigrant Mission in New York: By Wittwe Meibohm 1.00.

Emigrant Mission in Baltimore: Wittwe Meibohm 1.00.

Jewish mission: Wittwe Meibohm 1.00.

Heathen Mission: E. Bollmann, Opechee, 16.00.

English Mission: E. Bollmann 15.00. P. C. Baumanns Gem. 3.06. (S.-18.06.)

Negro Mission: E. Bollmann 15.00. P. C. Baumann's Gem. 3.05.

Teacher Grothmann 1.00. Wittwe Meibohm for New Orleans 1.00, for Springfield 1.00. (S. -21.05.)

Freikirche in Saxony: Coll. in Synod Assembly in Sheboygan 62.00. Wittwe Meibohm 1.00. (S. -63.00.)

Deaf and Dumb Institution: E. Bollmann, Opechee, 25.00. P. W. C. Schillings Gem. in T. Hubbard 11.12, in Mayville 2.96. Wittwe Meibohm J.OO. (S.-40.07.)

Father Dallmann's English church in Baltimore:?. C. Baumann's Gem. 2.00. P. Platz' Gem. 2.00. P. G. Barth's Filial 2.00. (p. -6.00.)

Hetnr. Markworth: P. J. L. Daib 8.00.

P. Resttms Gem. in Phillips: P. Platz' Gem. 2.75.

Construction in Addison: P. A. Rohrlack's Gem. 10.60. ,

Poor students in Springfield: E. Bollmann, Opechee, 26.00.

Poor Students in Fort Wayne: E. Bollmann, Opechee, 26.00.

Poor students in St. Louis: E. Bollmann 25.00. W. in Sheboygan 6.00. Women's Club in New London 10.00. (S. -40.00.)

Orphanage in Addison: E. Bollmann, Opechee, 8 p.m.

Construction in Milwaukee: Hetnr. Mesenbrink in Haywood 1.96.

Poor students in Milwaukee: E. Bollmann, Opechee, 26.00. Gem. P. Ph. Wambsganß' 10.00. (S. -35.00.)

The Lutherans in Livonia: Wittwe Meibohm 1.00.

Orphanage in Wittenberg: E. Bollmann, Opechee, 20.00. Mrs. Knuth .60. P. W. J. Friedrich's congreg. 8.20. Wedding coll. bet W. Christian 8.53. P. Platz' congreg. 2.00. Imm. congreg. in Milwaukee 3.15. Bequest of Jos. Stark in Buffalo, N. A., 222.43. (S. -264.81.)

Synodal treasury: Dir. Chr. H. Löber, school fees, 16.00. From the congregations of the??: H. Sprengeler 57.25, Cl. Seuel, eves, 10.00, W. J. Friedrich 20.00, G. Löber 22.75, G. Kühle 18.50, J. Schlörf 17.10, F. Wesemann 7.78, C. Strafen, 33.15, Ph. Wambsganß 10.00, G. A. Feustel 11.50, D. Kothe, upper 12.80, lower 6.77, L. Osterhus 11.55, P. Plaß 4.00, F. Schu

mann, Waterford, 2.21, J. Strafen 17.75, J. Schütte 20.50, B. Sievers 36.90, J. Herzer 10.66, F. Ledebur, St^a Joh. 3.23, Dreieinigk. 4.45, M. J. F. Albrecht 10.25, R. Jank, Bear Creek 174, Union.92, Manawa 1.34, W. Gräf, Concord 2.00, G. Präger, Granville 4.40. (P. -374.39.)

Districts-Unterstützungskasse: Friedericke Dobberphul 1.00. Albert Karth 2.00. Mrs. Marie Seidel 3.00. E. Bollmann, Opechee, 50.00. P. W. J. Friedrichs Gem. 4.36. Wedding coll. at Jobiske-Janke 6.00. P. J. Strafen 5.00. P. A. Rohrlack 6.00. P. C. M. Otto 2.00. P. C. F. Eberts Gem., Auroraville .46, Berlin 2.93. P. M. J. F. Albrecht 6.00.?. P. H. Dicke 2.00. P. E. Rollers Gem. at Stevens Point 4.25. P. H. W. Leßmann's Gem. 4.60. Coll. on M. Döbert's gold. Hochzeit 7.00. P. B. Sievers 4.00. (p.-108.69.)

Inner Mission of the District: Mrs. J. Pritzlaff 3.00. Aug. Dobberphul 1.00. E. Bollmann 15.00. From the congregations of the??: A. G. Döhler 1.60, Cl. Seuel, Lewiston 2.05, W. J. Friedrich 25.00, L. Schütz, Caledonia, 4.20, H. F. Pröhl, 8.00, W. Rehwnkel 4.82, F. Leyhe 3.75, W. Hudtloff, St. John 2.25, Martins 1.72, St. Pauls 1.83, Weber in and around New London 6.25, Erck, Wausau 12.00, H. Daib, East Merrill 6.50, West Merrill 2.26, W. Fuhrmann in and near Clintonville 10.00, Jul. Bittner, Grand Rapids 3.55. Rudolf .70, F. Ledebur, St. Joh. 3.22, Dreieinigk. 1.90, G. Barth 4.90, J. I. Oetjen, Ashippun 4.78, P. H. Dicke, Town Washington 2.50, H. Rathjen 8.00, E. Roller, Amherst 2.25, F. L. Karth 19.45, E. Grothe 7.28, H. Rohrs 2.20, W. Endeward, Muscoda 3.53, J. G. Nütze! 12.40, H. W. Leßmann 6.70, L. G. Dorpat, Wilson 13.00. Of 2 commoners in Boaz 1.00. teacher Grothmann 1.00. W. Meyer Jr.

Received from April 1 to June 30, 1889:

For emigrant mission:

By H. Schultze -1.00. Staff. C. Bahls 5.00. Kaff. E. F. W. Meier 74.60. Cass. C. Spilman 13.82. Gust. Taube 1.00. N.N. 1.00. J. Otto .25. J. M. Hertlein 4.00. Joh. Stuckert 1.00. Aug. Boldt .90. Maria Schwerdt 3.50. Sophie Martin 2.00. Herr. Brauer.25. A. Retnholdt.75. Kaff. D. W. Röscher 18.15. Chr. Pagel .76. N. N. .75. P. H. Lemke .15. Aug. Bräunig .50. Kaff. H. H. Meyer 5.10. W. Feditz 1.00. Bertha Jäger 1.00. Aug. Ketelhut .60. Kaff. C. Spilman 14.41. Chr. Stoldt 1.25. J. Himmelsbach 1.25. Joh. Schmidt 1.00. Karl Stahlhut .50. R. Blochberger 1.00. Jak. Eberhardt 1.00. A. E. Brauer 3.00. J. Votgt 1.50. Kass. Gust. Lauchstädt 1.00. (Summa -173.00.)

For the Pilgrim House:

Kassirer E. F. W. Meter 2.00. Kass. C. Spilman 4.00. Kaff. D. W. Röscher 14.60. Kass. H. H. Meyer 4.00. Mrs. Hesse 5.00. Kass. C. Spilman 1.10. (S. -30.70.)

In non-interest bearing loans find received -1090.00. Reclaimed were -225.00.

From the Women's Association in Fr. Biewend's parish 12 towels, 12 bed sheets and 12 weed covers. From the Virgins' Association in P. Busse's parish 30 weed covers. From the Virgins' Association in P. Stark's parish 12 bed sheets. S. Kaul

Received for the orphanage in Addison, Ill:

From congregations etc. in Illinois: by Prof. Simon in Springfield -30.05 and 8.80. From Fr. Great's congregation in Addison: by H. Bergmann 38.16, F. Gölner 21.05, F. Fedderke 30.63, Herm. Marquardt 32.25, Ed. Graue 12.30. P. H. Ramelow's congreg. in Elk Grove, Collecte at Himmelfabrtsfeste, 11.00 and by Schwake and Möhlting 1.00. By P. L. Hölter in Chicago from the Women's Association 10.00. Half of Pentecost coll. by P. M. Grosses Gem. in Harlem 16.33. Mrs. Schick in Chicago 5.00. P. C. Schmidt's Gem. in Crystal Lake 10.51. By teacher Bittner in Evanston, ges. on H. L. Witt's silb. Hochzeit. 8.00. By J. W. Diersen from P. Brauer's Gem. in Crete 47.90. From Watsen's tin tm orphanage 16.33. Pentecost coll. from P. Krebs' Gem. in Aurora 22.84. (S. -322.14.)

From congregations, etc., outside Illinois: by Cassirians: Chr. Schmalzriedt in Detroit, Mich., 8.77, T. H. Menk in St. Paul, Minn., 5.95., H. Tiarks in Monttcello, Iowa, 16.50, and by Prof. J. S. Simon in Springfield, Ill, a bequest from P. Jos. Stark in Buffalo, N. A., 222.44. (S. -262.66.)

From children: From Chicago, Ill: Christenlehr-Collecten by P. Wunder 11.78, P. H. H. Succop 34.00, P. Bartling 26.00; from teachers' pupils: Güttler 4.00, Tretde 3.40, Johnson 3.65. From P. Grosses Gem. in Harlem, Ill, Chrtstenlehr-Collecten, 7.85. By teacher H. C. Fiene in New Prague, Minn. of s. pupils 3.00. By teacher Garbtsch's pupils in Elk Grove, Ill. 6.00. (P. -99.68.)

To Kostgeld: From Chicago, Ill: from F. Wilke for s. Nichte Bertha Wille 15.00, A. Heuer for Anna Heuer 20.00, Joh. Steffens for s. children 20.00. By d. guardian Martin Westphal in Joliet, Ill, for F. u. W. Schlie 100.00. (S. -155.00.)

For poor students from Kansas

received: From Fr. G. Voit & his congregation -12.50. Fr. Purzu er .50. Mr. Krüger in der Invaltden-Heimath 1.00. Bertha Dietrich, Geo. and W. Kley 3.00. From the Leavenworth Women's Association 20.00. N. N., Leavenworth, .50. Through Mr. Kassirer A. Mangelsdorf 24.25. From the? P. of the Western Conference 6.00. By the? P. of the Eastern Conference 18.31. Collecte des Gem. des St. Matthias, während der Conferenz gesammelt, 16.25.

Leavenworth, Kans. July 1, 1889. C. Hafner.

For poor students the undersigned received with heartfelt thanks: from N. N., Webster City, Iowa, -2.00; through Mr. P. Pfaffe of the Women's Association at Pilot Knob 6.00; through Mr. P. M. Lücke of the Young Men's and Young Women's Association at Defiance, Ill 13.80 F. Piener



For the Martin Luther Orphanage in Wittenberg, WiS., the following gifts of love have been received: Through R. Kühle in Antigo, Wis. - .50 from Mother Böttcher. By R. Rathjen of Bonduel, Wis. sent on W. Nusch's wedding, 5.25. By Mr. Plischke in Milwaukee, 1.00. By R. Runge in Sioux City, Iowa, sent on Mrs. Bolz's birthday, 3.00, on Mrs. Runge's birthday, 3.50. From R. Dicke's parish in Town Richmond, Wis, By W. Barfknecht 4.00, A. Engel 2.00, F. Schulz 2.00. A. Büttner 1.00, H. Lindner .50. By R. Fuhrmann in Clintonville, Wis. by H. Marotz.50.; Th. Wisnewsky 1.00. By R. Schwan, sent to Ferd. Born's wedding in Iowa, Larabee, Wis., 5.00. By R. Dicke in Town Waskington, Wis. by J. Runge 1.50, W. Kosbab 1.00, R. N. N. 5.00. By R. Fuhrmann in Clintonville, sent to Mr. Korb's wedding, 13.00. R. Kollmorgen's Imm. parish 7.65, Joh. parish 3.20. R. Nickel's parish in Shawano, Wis. parish, 3.62. By Friedchen Otto in Chippewa Falls, Wts. parish, 1.00. By R. O. List, sent to Mayer-Thieme wedding, 6.50. By R. Barth, sent to Ferd. Haffe's wedding, 8.20. By teacher W. Wellensiek from Mrs. Hoffmann, 2.00. Teacher Rix's pupil in Milwaukee, 4.00. Miss Metz in Caroline, Wis., .50. Mr. Votgt same, 1.50.

Many thanks to all donors and God's blessing!

Merrill, Wis. July 2, 1889.

S. W. H. Dai b.

Received for St. Paul's Progymnasium in Eonrordia: From H. Röper 2 s. apples, 1 gal. Apple butter; A. Frekting 2 p. apples; M. Freking 1 shoulder, eggs; J. H. Brödehöfer 1 p. potatoes, 2 p. apples; Wittwe Freking 1 p. apples; Fr. Rabe butter; Habekost 2 bushels beets; Wittwe Ziegenbein butter; Wittwe Niermann 2 p. grain; H. Freking 1 p. flour; L. Freking j p. flour.

Concordia, Mo, June 26, 1889. E. Nörper, administrator.

New printed matter.

Dr. Johann Gerhard's Holy Reflections, for the Awakening of True Godliness and for the Promotion of the Growth of the Inner Man. Newly translated from the Latin. St. Louis, Mo. Concordia Lutheran Publishers. 1889.

These sacred meditations (Meditationes sacrae) were written by the equally learned and godly theologian Dr. Johann Gerhard. He was born in Quedlinburg in Saxony on Oct. 17, 1582, and died as a professor of theology in Jena on Aug. 17, 1637. He is the author of many valuable writings in which he interprets the Holy Scriptures, presents pure doctrine, refutes false doctrine, and earnestly and urgently exhorts to true godliness.

The Holy Prayers belong to the most widespread devotional writings of our Church. The editions in Latin, in which they first appeared, are almost uncountable. Soon they were translated into other languages, German, French, English, Dutch, Swedish, Polish, Russian, etc. The German translations were especially popular. Especially the German translations were very many, some of which experienced many editions; even in more recent times, German translations have found wide distribution.

This small but golden booklet is Gerhard's first work, but therefore not an unripe fruit. Gerhard had already been tried and tested in his youth. Already in the 15th year of his age, he got into heavy challenges. His will, written in 1603 after a serious illness, is a magnificent testimony to his life of faith. Before, during and after his illness he wrote the holy meditations.

In the preface, he writes about the reasons that led him to write it: "In order to kindle godliness, which is almost extinguished in this so cold old age of the world, and to give an incentive to those who are sluggish in the way of the Lord, and to remind myself and others of my duty, I have written this booklet of holy prayer in my spare time. (Preface).

It is a pleasing sign that this delicious edifying writing is still much sought after in our circles. Therefore, it has been considered good to have our own edition produced in a new, faithful translation.

May the new edition of these sacred reflections be richly blessed. Price: 75 Cts. Postage 5 Cts.

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The "Lutbrraurr" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought to the house by carriers, subscribers must pay an extra carrier's fee.

To Germany, the "Lutheran" is sent by mail, postage paid, for -I.SS "er.

Letters", which contain business, orders, cancellations, funds ", are available at the address: ttutk. OouvorLis-Verlsx (äl. 0. Lartkel, ^ven.t), Vorllvr ol Llinmi 8tr. L In Linus, ^ve., 8t. ttouis, Llo., to be sent here.

Letters containing information for the journal (articles, advertisements, receipts, adverts) should be sent to the editorial office at the address: "I,utder "n "r", OvncorLI" 8emlnsrr.

Luterecl st tde Ro8t OMee st 8t. I-ouls, Llo., "s secoucl-class wsttDr.



45th Ann.

**Call to all the congregations of our Synod and to
 all the individual members of the congregations.**

Grace and peace in Christ our Savior before!

Beloved brothers!

At the end of May of this year, as usual, the district presidents of our synod met in St. Louis in order to obtain candidates for the preaching ministry for the vocations that had come to them. Here the fact came to light that 114 candidates were desired, while we had only 57 candidates available from our two institutions in St. Louis and Springfield. In other words: there were just one times as many candidates desired as were available, or: while 114 congregations and districts asked for preachers, only 57 of them could be granted the request. This is the fact, which the editorial staff of the "Lutheraner" shall bring to your knowledge in the name and on behalf of the district presidents. For this matter is yours. The preachers are indeed desired by the synod. But the synod is you, the congregations. The presidents, to whom one has turned, are only your representatives, elected by you. From you, the congregations, which form the synod, 114 preachers were requested, and you could only give 57 preachers, because the institutions, in which preachers are trained, are also yours. Therefore, the fact in question also belongs to you. You have to consider it, and you have to act on the basis of it.

The fact that so many preachers are wanted by us is in many respects an extremely gratifying one. First of all, it clearly proves that not all the inhabitants of our country are merely running after money and goods, but that many are still asking for God's word and their salvation. This must fill the hearts of all Christians with joy. Then the circumstance must give us joy, comfort and strength in our faith.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., July 30, 1885. No. 16.

<p>It is a good thing that this large number of preachers is desired by us. Our synod does not belong to those who falsify God's word. For the love of the prevailing spirit of the age, it neither departs from God's Word nor adds to it, but testifies to both the Law and the Gospel of God in unabridged form. That is why it has been said not only repeatedly in the past, but also quite recently, that our synod in America cannot have a future. But what does God's grace allow us to experience? From year to year more and more preachers have been desired by our synod, until this year the number of desired ones exceeded 100. This must strengthen us mightily in our faith in the power of the Word of God and fill our hearts with praise and thanksgiving to God. We see from this that God wants to extend the church of His pure Word even further in this country and that, in order to accomplish this, He also wants to use us even further as His instruments.</p> <p>But the fact that this year more than a hundred preachers were desired by us, also gains an extremely painful side, if we take into consideration the other fact that we could only send out half of the desired number. Tell me, beloved brethren, should it be so that more than fifty congregations and church districts turn to us in vain with the request: "Send us preachers to preach the Word of God to us"? The Church of God has orders to preach the Gospel with all zeal even in places where the same is not yet desired. How much more should she immediately hurry with the preaching of the gospel to places where people already have a desire for it through the effect of the Holy Spirit! Do not turn away from the physically hungry who ask for earthly bread. Here thousands of spiritually hungry people make the request before us: "Let us not starve and perish spiritually; break us the bread of spiritual and eternal life by the preaching of the gospel." Now, should it be that we must answer these: We cannot fulfill your request? Although we have the</p>	<p>The truthful gospel and in it the unadulterated food of spiritual and eternal life. But we no longer have messengers to send to you with these treasures. Truly, beloved brethren, this is a most dreadful state of emergency, a state of emergency which, after it has become known to us, will not allow us to rest, and which, at least for the future, must be our most earnest endeavor to remedy.</p> <p>You ask: Can we help? I answer: Yes! By God's grace, we are definitely in a position to be able to help. We can easily double, even triple, the number of our students. In our communities are. Thanks to the Christian schools that God has given us, there are thousands of pious and talented boys and young men in addition to those who are already studying. Therefore, let us immediately - namely this fall - send a few hundred of them to our institutions. To bring this about by God's grace is the next purpose of this appeal.</p> <p>Therefore, as soon as this proclamation comes to your knowledge, beloved brethren, discuss the matter presented in it in your homes and then in the next congregational meeting. At the same time, look around in your families, in your relatives and in the whole community for boys and young men who are sent to study. And where you find such, whether in your own family or in the congregation, urge them to enter the institutions in question as early as this fall. It is true that we cannot immediately put an end to the spiritual emergency just described, for training for the preaching ministry requires several years of study. But we should try to put an end to the great need as soon as possible by sending a significantly larger number of boys and young men to our institutions without delay. First and foremost, our high schools (OolIeZeZ) and progymnasiums must be completely filled, i.e. the institutions in Fort Wayne, Milwaukee, Concordia and New Zjork. But do not forget our practical theological institution in Springfield. It is precisely this institution that can, by virtue of the</p>
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We hope that our study course will help to alleviate the need sooner than our other institutions. If there are young people in your congregation who do not have a scholarly education, but who are naturally gifted and above all of a proven Christian character, persuade them to enter Springfield.

But one more thing should be remembered. When looking for suitable boys and young men, your eyes will also remain fixed on those boys and young men who cannot study from their own resources. Shall we refrain from these? If that were to happen, we would not get the necessary number of new students. Therefore, we urge them to join the institutions in the new school year. Perhaps the communities or individuals in the communities will gladly seize this opportunity to make it possible for the impecunious to attend the schools by providing them with the necessary earthly means. If the individual communities are not in a position to do this, then register these poor students with the directors and presidents of our educational institutions. The necessary means will then be provided by the love of other congregations and individual Christians. So far, about 300 poor pupils and students have been received at our educational institutions. This happened although only a part of our congregations participated in the support of poor students. If all of our congregations would decide to regularly participate in this so necessary and God-pleasing work and to collect annually about one college for poor students, we could easily receive twice the number of poor pupils and students in our institutions.

Once again, beloved brothers! Take this matter into immediate serious consideration. Let us remember the example of the fathers of our Synod, who immigrated here fifty years ago, in 1839. In the very year of their immigration, when they lived in the greatest poverty and barely had the necessities to survive, they already established an educational institution for the training of future servants of the church. They were so grateful for the grace that God had led them to the knowledge of the truth, and so alive they recognized it as their duty to take care that the pure gospel would be spread further and also come to the descendants, by presenting the last of their earthly goods. We, the spiritual children of our fathers, are seated in the same spiritual goods. God has preserved the pure truth for us until this day, even though Satan has incessantly tried to lead us away from the truth. Thus, there should also be something of the love and gratitude towards God in us, which glowed through our fathers. We have a thousand times more earthly resources than they had. We also have much more call to work in the external circumstances. They began with the preparation of preachers of the gospel in the hope that God would later give them work to do. From us, preachers are desired in great numbers in advance. We are called from all parts of this great country: Send us - we ask you for the sake of Christ - preachers! We must not conceal from ourselves, beloved brethren, that at this time our God is evidently pointing us to the

test. As we have already remembered, he has given us the knowledge of the truth and preserved it. As thanks for this exuberant blessing, God is now looking for a fruit on the tree of our synod. What is this fruit? That is the training of preachers in great numbers, in double, in triple numbers, than before. Will our synod bear this fruit? Or will God seek this fruit from us in vain? Should it be in our synod that parents do not give their sons to the service of the church and Christians in general do not want to sacrifice more of their earthly goods to the Lord, although God calls to us through the circumstances: you must train and send out preachers in much greater numbers? That would be such gross ingratitude that God could not let go unpunished. Then God would soon have to cut down our synod as a barren tree and push its lampstand away from its place.

But we have no reason to assume that it is thus in the synod. In the "Lutheran" no urgent call for help has remained unanswered so far. So also by this present call the dear Christians will be reminded to do willingly and soon what they recognize as the will of the Lord. God, who has hitherto made all kinds of grace abound among us, will not let us be unfruitful even on this occasion and in this matter. To Him, the Triune God, God Father, Son and Holy Spirit, be praise and honor and glory from now on until eternity! Amen. F. Pieper.

Three jubilee celebrations.

(Conclusion.)

The third of the jubilee festivals celebrated in the month of June was of a kind to excite and encourage all the members of our whole Synod, and many Christians outside of it, to joyful thankfulness to God, in a still different sense from the two preceding ones; for the jubilee celebration, which brought together a large number of festive guests at Fort Wayne, Ind, was to celebrate the fiftieth anniversary of the existence, growth and prosperity of the oldest institution of higher learning in our Synod, an institution whose primary purpose was to prepare devout young men for the study of theology from its inception, and which has continued to this day, and under God's protection and blessing, has been abundantly accomplished. Fifty years have passed since, in the midst of those Saxon settlements in the virgin forest of Perry County, the founding of which was especially to be commemorated by the second of our jubilee festivals, some of the fathers of our synod, of whom only the seventy-nine year old Hon. Pastor Fuerbringer is still on earth, under many hardships and privations, in the sweat of their brow, out of love for God and his "Lutheran" Zion here in the distant and at that time still wild West of America, founded a "teaching and educational institution", which found its first shelter in a log cabin erected by the hands of its founders with the help of their brothers in Perry County and St. Louis. What a beginning! What good was to come from this Nazareth?

Where would the students come from, where would the means for their and their teachers' sustenance come from in this remote solitude, in the midst of all the poverty and distress and hardship around the cradle of this institution? Was the child even capable of living?

Yes, she lives, dear Concordia, has grown big and strong, has moved, as her founders moved from the place where her cradle stood, from Perry County to St. Louis, from St. Louis to Fort Wayne, and with her has moved He to whom pleas were made fifty years ago:

Come in, come in, Consecrate this house, O
JEsu!

He remained with her with his grace, his words, his protection and blessing, his unchanging faithfulness and made her a blessing for many thousands here and in distant lands. She has not lacked disciples, nor has she lacked the means to support herself. Where did the disciples come from? From where the firstlings of the stately group have come: from the congregations to which God has given and preserved this institution. And where did the means for its maintenance and development come from? Hence, where once the means came from, with which fifty years ago the poor built this school for the Lord: from the congregations, whose caretaker this institution was and has remained; the 45 volumes of the "Lutheran" with their many receipts are proof and testimony of this; our synodal reports speak of this; the King of honor will speak of this one day, when he will come in glory on his great day.

So we had good reason and great cause to celebrate the fiftieth anniversary of this dear institution of ours with a feast of thanksgiving and joy to the Lord, whom we are and whom we serve, also with this institution. How it went at this celebration, what was said there in God's honor and for mutual encouragement, will soon be reported in more detail in a special booklet than could be done here. But we should not stop at participating in the beautiful jubilee celebration and reading the reports about it. If, on the occasion of this celebration, we have remembered and rejoiced in what God has done for us and through this institution, we should also be mindful of how we may also show our gratitude for such gifts of grace; so we should be vividly reminded that God will one day demand an account of how we have managed the institutions he has entrusted to us. To whom much is given, much will be sought, and to whom much is commanded, much will be required. The great, wide harvest field still stretches out before us, and louder than ever before the call goes out to us: "Come down and help us!" We have the goods of the house of God in abundance, while still many near and far are spiritually starving, decaying in spiritual misery, falling into the hands of sects and enthusiasts, in the thousand dangers of our time, of the last days, being carried away by the whirlpool of seduction, hurrying toward the abyss of destruction. What can we do so that there will be more calling voices, more saving hands, more faithful stewards to distribute the goods of salvation to those who are starving and languishing? There, there, in Fort Wayne, in Milwaukee, in Concordia, in New York, in Addison,



in Springfield, in St. Louis our institutions beckon. They are not yet full, so that they would not be able to take in more students, students who have let their own set the goal and have set their sights on the goal, and who, with diligence and faithful effort of their strength, are hurrying toward the goal which our institutions are to help them achieve: that they may become laborers in the work of the Lord, faithful servants of his church, pious shepherds who gather the scattered, feed the gathered herds, and ward off the wolves. And so the Concordia jubilee, yes, all our church jubilee celebrations should contribute with God's help that the appeal, which our dear readers will find in another part of this issue of the "Lutheraner", will find open ears and willing hearts. God grant it! A. G.

Monument of honor of the blessed Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

Walther a great theologian - as a preacher - What made him a theologian - his high gifts.

Walther was a great theologian, not, as one understands it today, a theologian, who sets out on new, striking paths, imposes a new system of doctrine, founds a new school, as one says, but he was a great theologian in the true sense, as such a one should be before God and the church, a divinely taught divine scholar, who clearly expounded the old apostolic pure doctrine, brought back by Luther, thoroughly proved it and bravely defended it, and that for the glory of God and the salvation of the church. Walther did not, as some do, have a particular favorite doctrine, but rather all doctrines, and that from their center, the doctrine of justification. He was at home in all doctrines and paid attention to all of them, as his edition of Baier's doctrine of faith*) shows. However, prompted by attacks, he has especially expounded, substantiated and defended some doctrines and brought them to the fore again. We call the doctrine that the holy Scriptures, the entire Scriptures, even those that are inspired by words, are the only source of knowledge, rule and guide of faith and life, the doctrine of the inability of the natural man in spiritual matters and of the free grace of God, of justification, of conversion, of the means of grace as the means in which the salvation acquired through Christ lies and through which faith, which grasps this salvation, is granted, of the difference between the law and the gospel, of the church of Jesus Christ, the invisible assembly of all true believers, its rights, office and government, of the Lutheran church as the true visible church of God on earth, of the kingdom of grace of Christ on earth, which remains a kingdom of the cross until his return to judgment (against chiliasm).

His fight against error was an ent-

*Joli, Guilielmi Baieri Compendium Theologiae positivae. Denuo edendum curavit Carol. Ferd. Guil. Walther, SS. Theologiae Doctor et Professor. St. Louis 1879.

It flowed out of zeal for the honor of God and the sole dominion of His Word, out of love for the misguided souls. Dr. Delitzsch cites the following words from a letter addressed to him by Walther in "Zeitgeschichtliche Gedanken" in "Pilger aus Sachsen (*): "Believe me, in my polemics I often feel like Joseph, who spoke harshly to his brothers, but then went into his chamber to weep, and only after he had washed his face did he go out again among the people.

The first pages of the book are presented and used for the edification of the listeners. *) Walther's knowledge of Luther and other theologians who have written instructions for preachers, and his rich experience in the pastorate here, put him in a position to write such a splendid instruction for preachers as his "American Lutheran Pastoral Theology" in 1872.

Walther was great as a preacher. His sermons were thorough, doctrinal, and at the same time popular and edifying. He did not set out to tickle the ears, to flaunt his eloquence, but his lectures were nevertheless witty, eloquent, attractive, ravishing.

What made Walther such a theologian? Luther says that prayer, study and challenge make a theologian. These three pieces also made Walther one. His life was a life of prayer. He studied with iron diligence. In addition to the Holy Scriptures, he studied Luther, the greatest teacher after the apostles. He therefore knew Luther's writings exactly, but not only that, he was also a faithful son and disciple of Luther. In a synodal speech**) he says he: "A disciple of Luther, and as I hope to God, a faithful disciple of the same, I have only stammered after this prophet of the last world

When Walther was still pastor here, educated unchurched people visited his church, especially on high feast days, in order to hear a lively speech, not to enjoy the content of the sermon, but the beautiful form. Walther has also increased his sermons, but already from the beginning of his effectiveness, when he was still pastor in Saxony, he was concerned with winning souls with his sermons and therefore to do in his sermons what is necessary and also to apply all diligence to the form. Mr. C. E. Kühnert in Chemnitz in Saxony writes to us that Mr. Gustav Wild, who was Walther's confessor in Bräunsdorf in 1837 and 1838, still remembers what Walther preached and shared some things with him, including the following topics from 1837: On the characteristics of true humility - On the abundant riches of divine grace - What is the right visible church of God on earth? 1. which does nothing to it, 2. which does nothing shameful Turkish and Tartar faith was a good one. Moreover, all the from it, 3. which does not pervert. From the year 1838: Of the true conversion to God - The rebirth a work of the triune God - How on our synod, hit first and mostly the champion; therefore Dr. Sihler wonderfully God leads men to blessedness - Heaven and hell, 1. †) calls him "our General Cross Bearer" in his self-biography.

that there is certainly a heaven and a hell, 2. for whom these places are intended. One confessional speech dealt with the question: Why do most communicants feel no benefit and blessing? 1. because good judgment, he could easily distinguish the true from the false they do not believe that the true body and blood of Christ is present and weigh the reasons for and against a thing exactly. This gift in the Lord's Supper, 2. because they have not yet recognized their sins and done true repentance, 3. because they still live in knowing and ruling sins.

But God had also equipped our Walther with great glorious gifts, opinions on how to act Christianly in doubtful cases. He possessed a good ingenuity, he could grasp a matter quickly and easily, and he could imagine it vividly.

Dr. A. Brömel, in his "Homiletische Charakterbilder" (Homiletic Character Portraits), judges Walther's sermons thus: "Walther is as orthodox as Johann Gerhard, but also as intimate as a Pietist, as correct in form as a university or court preacher, and yet as popular as Luther himself. If the Lutheran Church wants to bring its teachings back to the people, it will have to be as faithful and certain in doctrine and as appealing and contemporary in form as is the case with Walther. Walther is a model preacher in the Lutheran Church. How different things would be in Germany for the Lutheran Church if many such sermons were preached! Dr. Walther works in his doctrinal sermons in such a way that each sermon forms a whole, through which finally the whole counsel of God is presented after all.

*) Walther's sermon collections appeared under the following titles: American Lutheran Gospel Postilla. Sermons on the Lutheran pericopes of the church year by C. F. W. Walther. St. Louis, Mo. 1871. - American Lutheran Epistle Postil. Sermons on most of the epistolary pericopes of the church year by C. F. W. Walther. St. Louis, Mo. 1882. - Lutheran Bros. Sermons and speeches, since 1847 partly in pamphlet form, partly already published in journals, presented in a new anthology by C. F. W. Walther. St. Louis, Mo. 1876 - Casual sermons and speeches by Dr. C. F. W. Walther. Collected from his written estate. St. Louis, Mo. 1889.

**Allg. syn. report 1869. p. 22.
†) Sihler's curriculum vitae, II, 94.

*) In the number of 12 Aug. 1877.

and find the puffing expressions for it. This gift was especially evident in his wonderful sermons and lectures. He also sometimes delighted his friends with a poetic outpouring. It is rare that both gifts are in such high degree with each other in one person. His good memory left him only in his last years. He possessed strong willpower, and God needed an energetic man for what he wanted to accomplish here in this country. He did not abuse his power, which was especially evident in the leadership of the congregation, the synod and the institution, to arrogate to himself a dominion, but to build God's kingdom. He was opposed to all church politics and went straight through according to what he had recognized as right from God's word, even if the synod would have gone to ruins over it. He defended the truth and testified against error and injustice and left the consequences to the Lord, who governs the church, and had the firm confidence that the Lord would do everything well. Once, when a friend was worried about the outcome of a trial, he said: "Be of good cheer! We begin with prayer, and what we ask of God, he gives us; for God is faithful, he has promised that he will give us mouth and wisdom; he keeps his word; we should only believe. When the synod was moved by the usury question, he repeatedly expressed that he could not depart from the right doctrine even if the synod fell to pieces. To a friend he wrote on March 22, 1869: "We will probably not be able to avoid discussing the usury question together on the occasion of the next General Synod. God help us! Satan obviously has evil in mind. But he who is in us is greater than he who is in the world. If God compels us to undertake this ticklish matter, He will also help us not to be divided over it."

(To be continued.)

(Submitted.)

Pastor Karl Engel,

Father Karl Engel, whom the Lord transferred from the contending to the triumphant Church on February 2 of this year, was born on March 31, 1858 in Rock Island, Jlls. He was the only son of the married couple Karl and Katharina Engel, née Baumgärtel, besides two still living sisters. After he had attended the parochial school at Rock Island and had been confirmed and had enjoyed private lessons from his pastor for some time, he was admitted to the Quinta at Fort Wayne in September 1872. In October 1877 he entered the seminary in St. Louis. In 1880, after passing his exams, he received a call as a traveling preacher, and on the 15th Sunday n. Trin. Father Engel was ordained and introduced by Father J. Krüger in the Lutheran congregation near Crookston, Polk Co., Minn. and given the large mission area of Northwest Minnesota, Northeast Dakota and the province of Manitoba. For four years he worked on this large mission field. In 1884 he was given the parish in and near Fergus Falls, Otter Tail Co, Minn.

Around this time he entered into holy matrimony with Miss Meta Cordes. This short but happy marriage was blessed with three children. In and near Fergus Falls the blessed departed served first three and later four congregations and ministered in blessing for about five years. He was gifted with good health and a contented heart. Three weeks before his end, the harbingers of death presented themselves. He became unwell, but in spite of his indisposition he still preached twice on the Sunday in question and also held school for a few days until his illness, which in the meantime had developed as inflammation of the abdomen, threw him onto his sick and deathbed. Once it seemed as if things would get better for him again, but the illness returned with renewed vehemence. Then he suffered many and severe pains for two days, and he endured them with patience and surrender to God's will and was prepared for his death. Yes, he asked his heavenly Father for a speedy salvation through a blessed end. He eagerly wished to have a brother minister at his deathbed to receive the sacrament to strengthen his faith and to refresh himself with the consolation of the divine word through the mouth of the brothers. But before the undersigned had hurried here in response to a telegraphic dispatch, and before the Norwegian neighbor who had been summoned could arrive, the dear brother had died to the joy of his Lord. His dear mother, whom he would have liked to see once more, and who hurried to her son's deathbed as quickly as possible, also found him no longer among the living. Father Engel passed away gently and blessedly in his Lord, after he had given his mourning wife glorious consolation, especially through the delicious words of Paul to the Romans (8, 38. 39.): "For I am certain that neither death nor life ... shall separate us from the love of God which is in Christ our Lord." In the best manhood, in the 31st year of his life, this worker stood when it pleased the Lord of the harvest to take him home to eternal rest. Unfortunately, Father T. Hinck could not attend the funeral at the right time due to the heavy snow storm and the cold, and so the undersigned based his funeral sermon in the church at Town Freiberg on the above-mentioned scriptural passage Rom. 8, 38. 39. and preached in Fergus Falls on John 11, 25. 26. 11, 25. 26. Thereupon the congregation escorted the dear body of their departed pastor to the railroad station, from where it was then led by rail to its final resting place, the cemetery at Rock Island. The congregation bid her farewell with a silent prayer.

The funeral took place in Rock Island on February 7 with many people in attendance. Mr. Mennicke preached on Ps. 23:1-4.

How wonderful are God's ways! - How much, in our opinion, this young, strong servant of the word, equipped with beautiful gifts, could have done in the church of Christ! But the Lord calls him home!

May God refresh with rich consolation the deeply saddened widow with her three little orphans, the mourning parents and sisters, and may the suffering congregations, also under their new pastor, experience the blessing of the pure word and the unadulterated sacraments in abundance.

H. Kretzschmar, P.



(Submitted.)

† Christ. Aug. Weisel. †

Christian August Weisel saw the light of day on March 4, 1838 in Strasbourg, Alsace. His parents were Pastor Joachim Christian and Marie Magdalena Weisel. With them he came to America in early youth, probably in his fifth year. Already at an advanced age he attended the Gymnasium, at that time in St. Louis. When it was moved to Fort Wayne because of the war and the practical school came to St. Louis, he entered it with several others and took his exams in 1863. On the tenth Sunday after Trinity of the same year he was ordained as his father's assistant preacher at Williamsburgh, N. Y. He served successively in West Senegal, N. Y., and in St. Louis. He stood successively at West Seneca, Rome, Cohocton, Haverstraw, New Rochelle, and then in 1876 followed a call to Jda, Monroe Co, Mich. Here he officiated eleven years with devoted fidelity. He also had a small branch Bedford to serve. Lastly he stood two years at Three Rivers, Fabius and Centreville in the southwestern part of Michigan. In the fall of 1888 he celebrated his 25th anniversary in office, unfortunately already in a very sickly condition. On New Year's Day 1889 he preached his last sermon. Since his illness, a kidney disease, became more and more hopeless and he was no longer able to fulfill his official duties, a student from the Springfield institution helped him out. This was a real comfort to him. In April he resigned from office. On the 10th of the same month he came to Monroe with his family. His intention was to settle there for a while, in order to follow another call when he would be healthy again. But the Lord had decided otherwise with him. On April 24 in the morning at 4 o'clock he passed away after a short death struggle in firm faith in his Lord and Savior Jesus Christ, in order to awake there in His image. The funeral took place on the 26th. A number of neighboring pastors had come to pay their last respects to the blessedly departed brother. In the house of mourning, Pastor Fackler von Adrian spoke words of comfort to the bowed widow. Then the funeral procession moved to the churchyard of the Monroe congregation. Mr. Pastor Kruger officiated at the graveside. The male quartet of the Monroe

The congregation and the singing society of the Ida congregation sang at the grave. After the burial, the funeral procession went to the church, where the undersigned gave the funeral sermon according to Revelation 14:13.

Mr. Pastor Ch. A. Weisel was married twice. On July 5, 1865, he was united in marriage to Johanna Bürger in Washington, D. C.. In this marriage he was blessed with four children. In 1872 his wife died in Cohocton, N. Y. He married again to Maid Wilhelmine Gram of Buffalo, N. Y. God blessed this marriage with ten children. - One child by the first marriage and five by the second preceded the father to eternity. - His age brought him to 51 years 1 month and 20 days. His wish to find his final resting place in the churchyard at Ida was complied with by the congregation there, who gave his disinterred body a Christian burial in the midst of his predeceased children.

A. Ch. Bauer.

(Submitted.)

This year's Minnesota and Dakota District synod meetings.

were held at the Rev. Ross' congregation at Willow Creek, Blue Earth Co, Minnesota, from June 20 to 26. - The opening sermon was preached by the General Presbyter, the Rev. H. C. Schwan. In the afternoon the Synod organized under the presidency of Mr. Sievers, President, of Minneapolis. In the synodal address, special reference was made to the jubilee celebration taking place in Fort Wayne to commemorate the fiftieth anniversary of the educational institution, and the request was made to supply our educational institutions with pious, gifted young men who would be willing to serve the Lord in the preaching or teaching ministry. Present were: 85 pastors, 24 teachers, 30 deputies. Absent were: 14 pastors, 1 teacher, 5 deputies. In addition, a number of guests were present, who were welcomed by the President on behalf of the Synod. -

The subject of the doctrinal discussions was the fourth commandment. The following theses were put forward and elaborated by the speaker, Pastor G. P. Schaaf: 1. The fourth commandment, the first of the second tablet, concerns parents and children and all persons who stand in the same or similar relationship to each other. - (2) Since, according to this commandment, children are to honor their parents, it follows from this same commandment that the parents show themselves worthy of this honor; and this happens when the parents and the persons who stand in their place accept them with fatherly love and benevolence. - The honor of parents commanded by God to children includes respect, humility, reverence, love, obedience and gratitude to them, and excludes the opposite. - For wise reasons, God has added a special promise to this commandment. -

As far as the inner mission in Minnesota, Dakota and Montana is concerned, the oral reports of the traveling preachers do not reveal a gratifying progress, in spite of all obstacles. The absolutely necessary expenses for this glorious work in the coming year will amount to - 4935.00. - In Minneapolis and several other places, a Bohemian mission has also been started, which is making blessed progress under the devoted work of Pastor Häuser. - The report on the negro mission showed that this work has not remained without rich blessings during the past year. - The annual accounts of the district treasurer, Mr. Menk, showed a total income of \$8650.50. In particular, the funds for the inner mission and the synodal treasury have been richly endowed. - The discussion of the school question, initiated by Mr. Sievers, ended with the adoption of the rates approved by the Wisconsin District. Five congregations and four pastors were admitted to the synod. - On Tuesday morning, at the request of the Synod, Pastor Rolf preached a jubilee sermon on Psalm 126:3, to mark our participation in the jubilee celebration to be held at Fort Wayne to commemorate the fiftieth anniversary of the institution. - May these days be days of blessing for time and eternity. H. S.

(Submitted.)

The Wisconsin District

of our Synod held its meetings this year from June 12-18 in the midst of our Sheboygan congregation. Serious, important matters were before us for discussion. The doctrinal discussions were based on Thesis 16 of the series of theses that have been discussed for years on the question: "What are the characteristics of a well-established, truly Lutheran congregation, to which Lutheran preachers must therefore strive with their congregations as their goal?" The answer is: "It (a well-established, truly Lutheran congregation) proves to be a careful spiritual mother of its growing youth." Mr. Pastor F. Lochner served as speaker to the Synod.

If a congregation wants to maintain its existence, if it wants to prosper, grow and increase, if it wants to preserve the pure doctrine also for its descendants, then it is necessary that it also devotes its motherly care to its growing, or confirmed youth. The young tender plants must be especially cared for and protected, otherwise the garden of God will soon present a barren and sad sight. The closer the last day, the more zealous are the enemies of Christ's kingdom. Thus, the congregation proves itself to be a careful spiritual mother in that it, together with the preacher, tries in a truly evangelical winning manner to maintain and promote the confirmands in the good works they have begun, and to protect them from all kinds of dangers to their souls. In the end, she will encourage the confirmed youth to attend the church services and the Sunday Christian teachings diligently, and to participate in the Holy Communion frequently. It will also see to it that the young people avoid seductive company and dangerous gatherings, as well as dishonorable or even lewd games, theaters, public balls and the like; that they do not join ungodly associations (e.g. gymnastics clubs) or associations that are otherwise dangerous to them in view of their inexperience and immaturity. This and many other things were explained in detail during the negotiations. It can certainly only be a blessing if the synodal report, which will soon be published, is widely distributed and diligently read in our communities.

In addition, the Synod dealt with the new school law of the State of Wisconsin. The enemies of our parochial schools are at work; if we do not keep our eyes open, we should not be surprised if our schools are soon subjected to the complete control of the state. The Synod took a firm stand against these attempts by the state to take the right of educating our youth out of the hands of parents and the community. The report on the Inner Mission in the state is always gratifying. May the faithful God continue to give our dear "traveling preachers" courage and joy in their difficult but richly blessed work! Of course, it is very important that our Christians diligently remember the mission and help to promote the work through earnest intercession and even more abundant gifts. Also the coffee for the support of our pastors' and teachers' widows and orphans,

as well as sick and needy pastors and teachers were remembered and the congregations were recommended to raise an annual Sunday collection for this purpose. May the Lord our God continue to be with us with his grace and blessing! J. Strn.

To the ecclesiastical chronicle.

I. America.

Our Norwegian brethren, although they still have a costly seminary building under their hands, are going about their work with cheerful courage, to prepare an accumulation for their Gymnasium again, after the stately institution building in Decorah has fallen prey to the flames. Thousands have been subscribed by those present at the meetings of the district synods, and in Decorah and the surrounding area -20,000 have been guaranteed in the event that the institution is left permanently in that city and the new buildings are erected there. This case, however, as we are told, will probably not occur. It is true that the upcoming school year will be opened in Decorah again, with the help of temporary rooms, as best as possible. However, the committee in whose hands the choice of the site for the new institution was placed, has decided in favor of moving "Luther College" from Decorah to St. Paul near St. Paul, Minn. When we consider the circumstances and conditions to be considered, so far as the same are known to us, this decision appears to us to be an excellent one even apart from the offers, in any case not small, which will have been made to the Synod at St. Paul and Minneapolis. A. G.

The Lutheran Synod of Wisconsin held its sessions in Milwaukee at the end of June. Mr. Bading, who had held the office of president for 26 years, declared that he would not be able to take it over again because of his advanced age, whereupon Pastor von Rohr was elected president. The main topics of discussion were: The doctrine of the benefits and blessings of Holy Baptism and the school question.

A new sect has arisen in South Carolina whose founder is a former Methodist from Lynchburg in Sumter County. His followers call themselves the True Light Baptists, but they are usually called Boyleiten after the name of their founder (Boyle). The sect has already found adherents in Sumter, Darlington, Kershaw and Chesterfield Counties; they consist of the most ignorant and uneducated part of the population of that area. They consider it a sin for a preacher to take money for his services. The Boyleites have no regular preachers, but believe that everyone among them is inspired by God and can interpret the holy scriptures, even the women. They imagine themselves to be the only true worshippers of God and consider all other Christians to be followers of the devil. They reject the Old Testament and keep only those passages of the New Testament which fit into their frame and are not directed against "inspiration".

Freemasons - Faith. As reported in "Herald and Magazine", a Grand Master of a Masonic Lodge in New York recently spoke the following words in a ceremonial address: "As Masons we are taught that the whole truth is not contained in one book, but that it is to be found, like pieces of a broken picture, in all parts of the earth and among all the different forms of religion. Unconsciously perhaps, but nevertheless incessantly, the researchers for truth gather these pieces together. When the millennial kingdom will have dawned, these pieces, which partly consist of the doctrines of the Brama-

The principles of Freemasonry, taken partly from the writings of Confucius, partly from the Jewish prophets, and partly from the successors of Him who was born in Bethlehem in the land of Judah, is the duty of Freemasonry to teach toleration and to proclaim the principle that no man is certain whether he possesses the truth! Accordingly, the Freemasons do not regard the Holy Scriptures as the only source of salutary knowledge; they place the Holy Scriptures on the same level with the sacred writings of the heathen Indians and Chinese and our highly praised Lord Jesus on the same level with the heroes of these heathens.

II. foreign countries.

From Saxony. The current year is a year of anniversaries. And these anniversaries are especially close to the Saxons. This newspaper has already reported on the anniversaries of the communities in St. Louis and Perry County, which were celebrated after Pentecost. It is fifty years since the Saxons who immigrated here founded the first Lutheran congregations in their new home. There has also been talk of the 800th anniversary of the Saxon princely house of Wettin, through which God bestowed so many blessings on the church during the Reformation. But in these months over in the old Saxony, in different parts of the country at different times, the memory of a much more important event of the past is renewed and celebrated. 350 years ago, the Reformation was introduced in what was then the Duchy, now the Kingdom of Saxony. - An "Appeal to the Evangelical Lutheran Christians of Saxony for the 350th anniversary of the Church Reformation in 1889" has recently been published in various church journals. In it, what happened 350 years ago in Saxony is described with the following words: "In the Electorate of Saxony, under the protection of the unforgettable Electors, Luther's Reformation had already gained solid ground and stability. In the Duchy of Saxony it was still excluded by Duke George the Bearded; the preaching of the Gospel was forbidden; those who professed it were expelled from the country or otherwise persecuted. After the death of George in 1539, his brother, Henry the Pious, who until then had been dependent on the offices of Freiberg and Wolkenstein, succeeded him as heir to the duchy. While he had already been devoted to Luther's teachings, it was now his first work to give them justice and space in his entire country. The beginning of the Reformation was made in Leipzig at Pentecost 1539. The church service, at which Luther himself preached, was held in German, and Holy Communion in the Protestant manner. The university also finally gave up its opposition to the Reformation and declared that it would not oppose the pure Christian doctrine at all, but would teach and debate as required by the pure Word of God. In Dresden, Father von Lindenau preached, and already in June 1539 the unevangelical ceremonies were removed. The worship of the Black Lord in the Church of the Holy Cross, the waxen image of the Virgin Mary in the Church of Our Lady, and the influx of the sole of Mary in the Church of the Three Kings came to an end. The Corpus Christi procession and the service of St. Benno in Meissen were abolished; in 1539 and 1540, by a general church visitation under Luther's counsel and assistance, the entire church system was ordered according to the Gospel, and now, as in the Churstaat, so also in the Duchy, God's Word and the Evangelical Lutheran Church came to victorious existence in all the lands of Saxony." - In the above-mentioned Pentecost sermon held in Leipzig, Luther showed, among other things, what the true Christian church was. "Christ

(Joh. 14, 23.)", it says there: "He that keepeth my word, there is my tabernacle." "My word must abide in it, or it shall not be my house." That "Call" goes on to say, "And it (the Evangelical Lutheran Church), notwithstanding great dangers which threatened it from within and without, notwithstanding the profound political changes to which Saxony has been subjected, has remained so, praise and thanks be to God! has remained so to this day. Secure in its confessional status and rights, well provided for its own needs and the fulfillment of its spiritual vocation, it can live in freedom of its faith, can build itself in peace, and is able to render service and help in brotherly love to fellow believers who are scattered, lonely, harassed from all sides, and have to fight with little means for the freedom of the Gospel and the continuance of the Church." Yes, if only it were so! But what is said here about the present state of the so-called Evangelical Lutheran Regional Church of Saxony must sound almost like smoke and mirrors to anyone who knows and can judge things correctly. "Secured in their confession and in their rights": this is how Saxon preachers boast of their regional church in front of all its members. The sad truth and reality is this: almost not a single pastor of the "Evangelical Lutheran" regional church of Saxony still preaches, certainly not a single professor of the regional university in Leipzig still teaches what Luther used to preach and teach. They have all more or less falsified Luther's teachings and God's Word or have even abandoned the Gospel of Christ. The right of the Lutheran confession was formally and solemnly laid to rest by the first Saxon state synod in 1871, which abolished the old well Lutheran religious oath. "She can live in freedom of her faith": so blather as if they were drunken, deluded leaders and vocal leaders of the Saxon church. The sober reality is this: whoever wants to officiate in the Saxon regional church as a pastor according to his faith, that is, according to God's Word and Luther's teachings, will be deposed, and whoever wants to listen to the pure, clean Gospel as a member of the congregation, will be forced to resign from the regional church. Luther preached and testified 350 years ago: "My word must remain in it, or it shall not be my house." And that did not happen. God's word did not remain, so there is no longer the right Christian church there. The Saxon people, the Saxon church, the teachers of the church in front, have despised and lost the treasure, the true word of God. Thus, the 350th anniversary of the introduction of the Reformation in Saxony is for the Saxon "Lutherans" a heavy indictment, of the content: Remember what you have fallen from! But no one recognizes it, no one takes it to heart! - However, a small group of Lutheran Christians in Saxony can celebrate this jubilee with an undivided heart and a joyful conscience. These are our fellow believers in the Lutheran Free Church of Saxony. They have, by God's grace, preserved the heritage of the Reformation, the pure Word and Sacrament, after it was lost, found it again, they can boast and rejoice this year: "God's Word and Luther's teaching now and never perish." And we with them. We, too, in the new home, praise the unspeakable, undeserved grace of God, that in this time of general apostasy, he still lets the bright, unclouded light of pure doctrine, which went out over Saxony 350 years ago, shine as clearly and brightly as it did then, and we ask him with all seriousness: "Let not your divine word, the bright light, be extinguished in our church."

G. St.

Miraculous conditions in Hermannsburg. In Hermannsburg there are three church parties, a regional church party, a so-called Hanoverian free church party and a Harmsian free church party. The three parties are



They do not keep communion with one another. Now a not insignificant trouble has arisen. The Hermannsburg Mission needs money, money from all three parties. But none of the parties is inclined to give the money collected at mission festivals and through other collections to the other party, because the parties, as I said, are not united in doctrine, have no communion, and have erected counter-altars against each other. In the face of this difficulty, the church rulers there have come up with a speculative idea, namely, according to the "Hannoversche PastoralCorrespondenz," they have founded a "mission house congregation" in which all three parties are represented. The "Correspondenz" says: "So there is a union of different Lutheran Free Churches in the one Mission House Community". And thus the church rulers have found a way in which the necessary money can be made liquid and won by all three parties. - However, it is not stated whether the instruction in the mission house of this mission house congregation will be given unirt, or whether every month or every year each of the three parties is to present and imprint its special teachings on the missionary children. It is also not communicated whether the heathen to whom the pupils are sent are to be worked on by them unionistically or according to the special teachings of the three parties, so that in the heathen congregations either the image of the Hermannsburg united mission house congregation or the image of the threefold formed and divided Hermannsburg rural congregation is to be reflected. - Probably the church rulers themselves are not yet in agreement on this point and leave it to the pupils, depending on their view, opinion and inclination, to missionize in the heathen world. - Disciples from this mission house congregation will also come here to America to the Ohio Synod and will naturally pasture the congregations as they have learned, namely Hermannsburgisch, one way or the other, unirt or separirt. Probably, however, the Ohio Synod will see to it that the disciples here will also get an Ohioan touch and coloring. - The poor congregations in Africa and America! X.

Gvdirrlrtiorron and Ginfül-rungen.

By order of Praeses Niemann, Candidate Otto Lülkc was ordained and inducted on the 3rd Sunday after Trinity at the Second Lutheran Church in Louisville, Ky. by

F. W. Pohlm ann.

Address: Rov. O. Iviisdkc,
8 117 corner of 18th & 6th Sts. Louisville

On the 4th Sunday after Trin. Mr. Candidate T h. Steege was ordained and installed in office by the undersigned at Council Bluffs, Iowa, on behalf of the Honorable Presidency of the Iowa District.

I. F. S. Her.

Address: licv. 1d.

<>27 7tü ^vc., Oouncil LlnSs, Iorva.

By order of the Honorable President Studt, Cand. Paul v. Törne was ordained on the 4th Sunday after Trin. and introduced into his parishes Lei Htnton and in Kingsley by

E. A. Bruges man.

Address: Ucv. Uaul v. Nocrnc,

I^cpttrmc, kl^moutU Oo., Iorvu.

On behalf of the Honorable Mr. Praeses Niemann, Mr.? F. R. Tramm was introduced to his congregation in Mishawaka, Ind. on the 3rd Sunday after Trinity by Tr. Thème.

Address: Rcv. I'. R. Nruwin, Box 505, Llisünvvalrn, loü.

By order of the Honorable President Wunder, Mr.? H. Castens was introduced by me on the 3rd Sunday after Trinity in St. Matthew's parish in Ruffels Grove.

H. W. Wehrs.

Address: Rev. U. Ou8tcn8, Luke Xurick, Lake Oo., Ill.

On behalf of the Honorable President Pennekamp, on the 3rd



On the 3rd Sunday after Trinity, Father Friedrich Cämmerer was introduced into his parishes of Harvard and Alden by the undersigned with the assistance of Mr. U. C. Schmidt.

W. v. Schenck.

Address: Rsv. l'r. Ouemmkrkr,

Kivrtioirrrveihnrrgorr.

On the 1st Sunday after Trinity, the Lutheran congregation of St. Peter's in Easton, FariLault Co., Minn. dedicated its newly built church (30X20) to the service of God. Preaching were the UU. Rubel and Sieger in German and Father Nickels in English.

I. Grabarkewitz.

On the 5th Sunday after Trinity, St. Paul's Lutheran congregation in Rockford, Ill, dedicated its new church (70X36) to the service of God. Festive preachers: Messrs. l?U. A. Wagner and Th. Kohn. L. W. Dorn.

Conference - Displays.

The East-Michtgan Specialconference will assemble, w. G., on August 6 and 7, at the church of Mr. U. Link at Mount Clemens. I. Zuberbicr.

The La Port.e Specialconference will meet August 7 and 8 at the home of Mr. P. F. W. Herzberger in Hammond, Ind.

I. F. Niethammer.

The Springfield Specialconference will gather Aug. 13 and 14 in Btshop, Ill

Alb. Brewer.

The Manitowoc and Sheboygan County mixed pastoral conference will meet s. G. w. August 6-8 at the home of Mr. I I

Election display.

Since Prof. W. Diederich has tendered his resignation as high school teacher at the local institution, and the Board of Supervisors has accepted the same, a new professor is to be chosen for Fort Wayne.

The undersigned, therefore, on behalf of the Electoral College, requests all concerned to send to him within the next four weeks the names of those whom they wish to see nominated as candidates for the vacant professorship.

According to the synodal constitution, all synodal congregations, as well as the teachers' college and the supervisory authority of the institution concerned, have the right to nominate candidates, in addition to the members of the electoral college.

Fort Wayne, Ind, July 12, 1889, C. Gross,

Secretary of the Electoral College.

The Iowa District

Assembles, s. G. w., this year from August 21 to 27, at the parish of Mr. P. E. F. Welcher, in Warren Township, Bremer Co. Iowa. - Timely application to the Uusior looi is requested. Br. Brust, Secr.

Progymnasium in Milwaukee.

On September 4, God willing, the new school year will begin. On the day before, each student is to report to the institution. Registrations should be sent immediately to the undersigned. The school comprises the four lowest grades of a Gymnasium: Sexta, Quinta, Quarta and Tertia. A good written report and the knowledge of a good community school are required for admission.

For food - including firing - K15.00 per quarter, i.e. P60.00 per year is paid. To this sum must be added: G2.00 for doctor and pharmacy, K1.00 for school library and \$1.00 for light, making a total of \$64.00 per year, or \$16.00 per quarter. This amount should be sent directly to the undersigned at the beginning of each quarter. The same should be done with the rest of the students' money, at any rate in the two lower clasps.

Those students who want to enter the service of the church have the lessons for free; those who do not want to, have to pay H20.00 per year for the same. The same amount must be paid by those who abandon their first decision to serve the church and choose another profession. - Each student has to bring a suitcase, personal and bed linen. Table, chair, mattress, lamp, as well as the necessary school books are best purchased here and the amount for them will not exceed the sum of P14.00.

Milwaukee, Concordta College, July 22, 1889.

Ch. H. Löber, Director.

St. Paul's Progymnasium at Concordia, Lafayette Co, Mo.

This institution of the Western District of the Missouri Synod comprises to date the three lower grades of a high school, Sexta, Quinta, and Quarta.

The new school year begins, IX v., Wednesday, August 29.

Regarding the recording, please note the following:

1. For admission, the previous education of a community school and a good certificate about the character of the person to be admitted are necessary.

Each student must be provided with the necessary body and bed linen, blankets, towels, brushes and a suitcase.

The boarding fee for the school year is -50.00, including light and stove. Charitable donations to the household are credited to the students who wish to devote themselves to the service of the church. They made it possible that the food could be supplied for -42.50 during the past school year.

4. students who do not devote themselves to the service of the church pay -20.00 tuition annually.

5. boarding fees, school fees, as well as the private funds of the students are to be sent directly to the undersigned and are administered by him.

6. applications and inquiries should be addressed to the undersigned

Progymnasium in New York.

The school year of the above institution begins Tuesday, September 2, 1889, in the morning at 9 o'clock. Registrations of new students, especially those who are to be brought to New Dort in room and board, are requested by the undersigned by August 15 at the latest.

On behalf of the supervisory authority

E. Bohm, Director,

Income to the California and Oregon District coffers:

Synod Fund: From the congregation in St. Helena -10.00. Pentecost Collecte d. Gem. Hrn. IX G. Runkels tn Los Angeles 19.15. (S. -29.15.)

Inner Mission: St. Paul's Parish in San Francisco 38.20. From etl. members of St. Paul's Women's Association in San Francisco 3.75. From Young Men's Association of St. Paul's Parish in San Francisco 10.00. (p. -51.95.)

Poor students: From Mr. N. G. Seibel in San Francisco 5.00. From St. Paul's Women's Association 20.00. From St. Paul's Parish Young Men's Association in San Francisco 10.00. (S. -35.00.)

San Francisco, July 8, 1889. J. H. Hargens, Cassirer.
400 8ix4ü 8tr.

Revenue into the Illinois District's coffers:

Synod treasury: Psingst-Abendmahls-Collecte from IX C. Schröder's Gem. -9.30. From the Gem. in Pratrietown by IX Goehringer 10.25. Whose Gem. tn Staunton 14.20. Pentecostal Coll. from the Gem. tn Evanston 7.00. Pentecostal Coll. from Fr. Schieferdecker's Gem. in Hamel 13.83. Fr. Weber's Gem, Bonsteld, 8.68. Pentecost coll. from Fr. Ramelow's comm. tn Elk Grove 12.30. U. Krause's comm, Sadorus, 7.25. IX Engel's Gem. tn Covington 2.78. Pentecostal coll. from U. Lewerenz's Gem. 8.16. U. Mary's Gem. tn Danville 9.40. I P. Meyer's Gem. in Lincoln 13.85. U. Miller's Gem. in Ehester 5.15. ItX Kirchner's Gem. in Richten 10.92. IX Heumann's Gem, Farina, 3.90. P. H. Sieving's Gem. 20.00. U. Döderlein's Gem. in Homewood 7.52. Pentecostal Coll. from IX G. Blanken's Gem. 15.00. Friedr. Otto by IX Reinke.50. (p. -179.99.)

Inner Mission: Coll. from IX Weber's congregation 8.00. Mission Festival Coll. from U. Lewerenz' congregation 21.00. Mrs. Kirchhoff from IX Wunders congregation 5.00, Mrs. Fleischer's congregation 1.50. I". A. Wagner's Gem. 19.00. 9 tenths of the Uebersch. from the Mission Festival of South and Southwest Chicago Gemm. 665.96. from P. W. Bartling's Gem. 17.25. from P. Leeb's Gem. subsequent to the mission coll. 7.50. C. Haatr through IX Succop 2.00. IX Engelbrecht's Gem. 25.65. IX Kohn's Gem, Chicago, 2.82. I P. Heerboth's Gem. 5.25. IX Mueller's Gem. in Schaumburg 14.00. Mrs. C. Otto from I P. Wunder's Gem. 5.00. Coll. at mission feast of Gemm. of H Fr. Döderlein and Th. Bünge 40.00. ä of mission feast coll. from IX Great Gem. tn Addison 116.06. From the piggy bank of Prof. Homann's children 1.00. From the mission festival of the Gemm. in North and Northwest Chicago, Des Platnes and surrounding area 947.00. IX Sieving's congregation 10.00. From Fr. Bensemann 10.00, Joh. Sickmann 5.00 by IX F. Döderlein. IX Hülter's Gem. 20.00. Mrs. N. N. by dens. 1.00. IX W. Dorn's Gem. 8.75. Gem. in Squaw Grove 6.50. Wittwe Bode by IX Reinke 1.00. 2 of the Mission Coll. d. Gem. Crete 124.30. (S. -2090.54.)

Heathen Mission: Bro. Bensemann through IX Bro. Döderlein 10.00.

Negro Mission: Benj. Raufft for Bethl. station, New Orleans, 1.00. For same Pentecost coll. of Evanstott Gem. 6.00. F. Wienke through IX Johanning 1.00. Mission coll. from U. Lewerenz' Gem. 7.33. I tenth of Uebersch. from mission feast of South and Southwest Chicago Gemm. 74.00. From teacher Merckenschlager's

Mission Festival of the Uk. Fr. Döderlein and Th. Bünge 15.00. K. Habentcht from U. Th. Bünge's Gem. 2.00. Part of the Mission Festival Coll. from IX Great Gem. in Addison 38.69. Women's Association Gem. IX Heumanns 6.60. From the Mission Festival of the Gem. in North and Northwest Chicago, Des Platnes and vicinity 67.66. By U. Fr. Döderlein of N. N. 2.00, H. Elbers 1.00, C. Hellberg 1.00. j d. Missioncoll. d. Gem. Crete 41.43. (S. -285.31.)

Widow's Fund: Hochzettscoll. by Mr. G. Meyer and Miss L. S. Busse tn Elk Grove 18.00. IX Mary's Gem-, Danville, 18.80. IX W. Kohn 5.00. By Teacher Weder of Addison Teachers' Conference 8.47. Thank offering of Mrs. Wilhelmine Freist by IX Rabe 3.00. H. Oehlerktng from IX Great Gem. in Addison 20.00. Klingelbeutelgeld from IX Heumann's Gem. 6.00. By Teacher C. Köbel of Chicago Teachers' Conference 18.25. Thank offering of Mrs. Elis. Frike by Fr. Delete 4.00. Women's Association in Fr. Steege's congregation, Dundee, 8.50. (p. -110.02.)

Jewish Mission: From the estate of the deceased Bro. Fr. Henningsmeyer from Elk Grove 12.25. N. N. from IX Wunders Gemeinde 1.50. Part of the mission festival coll. from IX Großes Gem. in Addison 38.68. (p. -52.43.)

Church building in Springfield: Mr. H. Sievers sen. in New Brunswick by IX Rösch 5.00. By Kajs. Schmalzriedt 18.00. Dürch Kass. Spilman from the Oestl. Distr. 60.23. From the Gem. Golden: by G. Post 2.00, E. Weerts 2.00, A. Eggen .50. by IX Engelbrecht from W. Wolf 5.00, N. N. 1.00. U. Kohn's Gem., Chicago, 4.05. IX Engel's Gem. in Covington 5.00. IX A. Grimm's Gem. in Buckley 4.50. by Kass. Mangelsdorf of Kansas District 11.13. P. Th. Piffels Gem. 5.00. (p. -120.41.)

Studirende Waisenknaben: Collecte at HogreveSchönbeck's wedding by IX Roeder 24.00. I P. Stephen's Gem. in Austin 8.45. Bell-bag money of Gem. IX Heumann's 6.00. (S. -38.45.)

English Mission: Pentecost coll. from P. W. v. Schenck's parish 10.00. Mission feast coll. from IX Lewerenz' parish 7.50 and for I P. Dallmann's parish 2.00. For this: N. N. through IX Engel 1.00, IX A. Wagner's parish 20.00, communion coll. in IX I. Drögemüller's parish 2.10, IX Schröder's parish tn Squaw Grove 6.50. I". A. Wagner's Gem. 5.14. (p. -54.24.)

Emigrant Mission: Mission Fest. from P. Lewerenz' Gem. for New York 2.00, Baltimore 2.00. P. Grupe's Gem. at Rodenberg for New Dort 5.44. Pentecostal Coll. from IX Schwartz' Gem. for Baltimore 6.40. Part of Mission Fest. coll. from IX Grosses Gem. at Addison 38.69. (p. -54.53.)

Orphanage near St. Louis: Of the school children k. I. Drögemüllers 1.60.

Hospital in St. Louis: Thank offering of Mrs. N. N. by IX W. Heinemann 1.25.

Building Fund tn Addison: From the Gem. Golden by I. Meints, Sr. 5.00. By Teacher Ballmann from the Gem. Dundee 24.55. (S. -29.55.)

Poor students in Springfield: From Hrn.H. Sievers Sr. of New Brunswick 5.00. By Kass. Schmalzriedt 10.00. Wedding roll at Großmann-Bosseker from Cowling 3.00. IX Oetting's Gem. tn Golden 6.76, J. Flesner 1.00, W. O. das. 1.00. By Kass. Eißfeldt 25.00. Wedding coll. at Mr. Steege's in Dundee 6.25. By Alwine Hollmann from IX Wunders Gem. for Krusche 5.00. IX Schröders Gem. in Squaw Grove for G. H. Koch 6.50. By dens. from Mrs. Frterike Letfhett 2.00. (p. -71.51.)

For those damaged by the water floods in the Conemaughtale: IX H. Schmidts Gem. in Cowling 7.60. By IX Oetting tn Golden: By Ch. Meints 1.00, W. O. 1.00, Wittwe Flesner 3.00, H. Franzen 5.00, H. H. Flesner 1.50, I. Flesner 5.00. (S. -24.10.)

Gem. tn Htllsboro: IX Feddersens Gem. in New Berlin 4.00.

Orphanage in Addison: IX Webers Gem., Bonfield, 7.00. Coll. on 2nd Sunday n. Trin. in Lynnvllle 6.42. Remainder v. d. for a Taufbecker best. Gelde from his. Gem. 1.00. Pentecost coll. from IX Graupner's Gem. Mt. Carroll 9.00. bell-bag money from IX Heumann's Gem. 6.78. (p. -30.20.)

German Free Church: From the Mission Festival of the Congregation in North and Northwest Chicago, Des Plaines & Surroundings 67.65. Congregation U. H. Sievings 5.00. (p. -72.65.)

St. Louis Household Fund: Gem. IX C. Schröders

Springfield Household Fund: Comm. P. C. Schroeder's 6.60. Building Fund in Milwaukee: IX Great Comm. in Addison 50.00. By Teacher Bollmann of Dundee Comm. 24.55. (S. -74.55.)

Poor Students tn Fort Wayne: N. N. by IX Weber for Matuschka 5.00. High Zettscoll. bet Wendltng-Ziegler for G. Ziegler 4.30 and for dens. from sick Lydia, by IX Gräf .70. Maiden Veretrn tn U. Wagners Gem. for H. Preckel4.00. (S.-9.00.)

Poor students in St. Louis: Mr. H. Sievers Sr. from Neu-Braunschweig through U. Rösch 5.00. IX Large Gem. in Addison for W. Bäder 30.00. Virgins' Association of Gem. IX A. Wagners for A. Grambauer 23.00 and for Fr. Eickstädt 15.00. For dens. by A. Beduhn 2.00, F. Rix 1.00, N. N. 2.00. Young Men's Society of Gem. IX Succops for Abel 15.00. By the Young Men's and Young Women's Society of Gem. Addison for Bäder 10.00. Hrch. Gtesecke by Fr. Reinke 5.00. (p. -108.00.)

Poor students in Addison: C. Seehausen for A. Reuter 1.00. Gem. Addison for Maudanz 5.00. Hochzettscoll. at Großmann-Bossecker from Gem. Cowling 2.25. VirginsVerein in IX A.

Income to Vie Cashier of the Middle District:

New construction in Milwaukee: IX Bethke's Gem. in Reynolds -4.00. Dess. Gem. at Goodland 10.00. (S. -14.00.)

Synod treasury: P. Schlesselmann's Gem. in Friedheim -16.12. IX Berg's Gem. tn Adams Co. 5.50. I". Dröge's St. John's Gem. in Frvburh 12.40. Fr. Sauer's Gem. tn Fort



The present collection of sermons and speeches by Walther does not. It is sufficient to inform the reader of what is offered to him in this volume of 616 octavo pages. There are 2 Advent week sermons, 2 Metten sermons, 8 Reformation festival sermons, 2 sermons on the third secular celebration of Luther's death, 8 penitential day sermons, 8 church consecration sermons, 1 church building sermon, 1 sermon on the day of the consecration of the bells, 2 Jünglingsvereinsstiftungsfestpredigten, 1 sermon on the occasion of the conversion of a Roman priest to the Lutheran Church, 1 guest sermon, 1 sermon at the laying of the foundation stone for the second wing of the Concordia Seminary, 1 synodal sermon, 27 confessional sermons, 22 wedding sermons, 7 funeral sermons and 2 funeral prayers. For each sermon and speech, where it could be determined, the number of the year in which it was delivered is given.

May the Lord of the Church bless these testimonies also. Price: \$2.25. Postage: 20 Cts.

History of the First Lutheran Trinity Parish in St. Louis, Mo.

Written by C. J. Otto Hanser at the direction of the congregation in celebration of its fiftieth anniversary on June 16 and 17, 1889. St. Louis, Mo. Printers of the Lutheran Concordia Publishing House. 1889.

Among the congregations that have recently celebrated their fiftieth anniversary is the local Trinity congregation. As a constant reminder of the goodness of its God, it has rightly presented its history to the public through its pastor. And with pleasure the dear readers will want to take a look at the history of the congregation, which enjoyed the services of the blessed Dr. Walther for 46 years. Enclosed are the following well-founded portraits: The same Dr. C. F. W. Walther, the same Pastor Otto Hermann Walther (in the coffin), the first faithful pastor of the congregation, who was granted only a short time, the same Pastor F. Wyneken, the same Pastor, later Professor Schaller, Pastor E. A. Brauer and Pastor Otto Hanser. A valuable appendix brings a poem of the same pastor Otto Hermann Walther: "Heaven on Earth" and the speech held at the grave of the same by pastor F. Büniger and the memorial sermon held to the same by pastor Schieferdecker.

The booklet contains 101 pages and can be obtained from the Concordia publishing house against payment of 35 Cts.

Proceedings of the Twenty-ninth Annual Meeting of the Middle District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1889.

In this synodal report, the reader will find the continuation of the interesting lecture begun last year on the doctrine "of the presence of the body and blood of Christ in Holy Communion". First of all, with regard to the first thesis, which has already been partially discussed, "Christ's body and blood are truly and essentially present in Holy Communion," proof is given that the words of institution are not contrary to the doctrine of Christ's person; then the following theses are discussed: 2. "They (Christ's body and blood) are present in, with, and under the bread and wine. 3. The sacramental union of Christ's body and blood with the bread and wine takes place wherever Holy Communion is administered in accordance with the endowment. 4. Christ's Body and Blood are therefore received orally by all communicants, worthy and unworthy, in, with, and under the blessed bread and wine."

The report should be widely distributed because of its important content. The honorable District Praeses rightly says in his presidential address: "How necessary it is to remain faithful to the old teaching of the Word of God is shown to us especially by the doctrine of the presence of the Body and Blood of Christ in Holy Communion. As soon as one departs in this doctrine from the simple understanding of the words as they read, one falls either into papist superstition or into reformed unbelief and deprives Christians of an important means for the promotion and preservation of a true, living and active Christianity. How important it is, therefore, that we also repeatedly become certain of this teaching from God's Word."

The 119-page report can be obtained from Concordia Publishing House by sending in 25 cts.

The article on "Bohemian Mission," mission festival reports, and the receipt of Dir. Käppel had to be put on hold.

Changed addresses

Rev. B. liV. Iler^der^er, Box 278, Ilammouä, Duke Oo., lock Rev. -I. Born, minder, Bremer Oo., Iowa.

Rev. B. O. Think,

Well-8tr. 11, Zwickau, 8aelisen, Oerman^, Rev. il. Bist, Besinn, De 8nenr Oo., Llinn.

Bev. Dir. lAaesse, Bulcla, Llurra^ Oo., Llinn.

Rev. O. U. Llatin,

Box 57, BiAll korest, Olmsteck Oo., Mim.

Bev. B. BolUmann, Duckle^town, llaelrson Oo., 1ml.

Rev. Br. 8ekn6icler, VV^attenber^, 8kawano Oo., iVis.

Xarl ^x, Oarlancl, Dallas Oo., Dex.

iV. O. Brink, Doreliester, Olark Oo., ^7is.

Berti. Brok, 945 24tö 8tr., Detroit, Llieü.

I P. B. O. Boecl, 820 21 st 8tr, Lililwaukee, W4s.

B. I P. .InenZel, 8turAi8, 8t. ^osepli Oo., Llieli.

O. Vonckerau, 363 dock 8tr, Olevelancl, O. ^Vieckmann, 933 20tö 8tr, Oüioago, Ill.

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45th Ann.

Go out from them and separate yourselves.

It is of the greatest importance that a Christian congregation should always be aware that the wicked, the unbelievers, do not inwardly belong to it, are in truth not members of the church, and that it must therefore have no fellowship with those who are manifestly wicked and unbelieving. We have recently recalled the duty of a Christian congregation to exclude from itself manifest unrepentant sinners, and have considered more closely the apostle's word: "Put out from among yourselves them that are evil".

But how? When the wicked, unbelievers gain the upper hand in a congregation and resist exclusion and banishment, or even take over the reins and impose their evil, perverse will? When Christians become aware that they are in a godless mob, which calls itself a church, but despises God's word and all the discipline of the divine word? This is the situation over there in the German national churches. There, believers and openly unbelievers are merged into one group, which gives itself the title congregation, church, yes, unbelieving, godless people, who mock Christ and Christ's teachings, who live in sin and disgrace, still have a right in the church or even set the tone, and order and regulate the church things according to their godless principles. And also here in the country, in the various sects, the same mixture of faith and unbelief is often found. But even in the realm of the orthodox, Lutheran church it can happen, if pastor and congregation do not watch and look right, that unbelief and godlessness spread and a godless mob becomes so strong and powerful that the true Christians can no longer control it. Or it can happen, and has happened many times, that a congregation, which first pretends to be a Christian, a Lutheran congregation, appoints a Christian, a Lutheran preacher, and simple-minded Christians join them, but when God's Word is preached clearly and sharply, it becomes clear what children of the spirit the people are, and they rise up.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Monday, August 13, 1889. No. 17.

<p>Opposition to the word and the opposition asserts itself and the opponents are the greater part and tip the scales in ecclesiastical matters. What should be done in these and similar cases? What is the duty of the Christians? They cannot expel those who are evil. They will not leave if they are told to leave. And yet Christians should not tolerate the wicked.</p> <p>God has clearly marked out for His children in His Word the way they are to walk here also. St. Paul writes in the Second Epistle to the Corinthians, "Come out from among them, and separate yourselves." If those who are unbelievers do not go, Christians are to go. If those, the unbelievers, do not leave the field, the believers are to depart from them and separate themselves.</p> <p>We can see how the apostolic command given here is to be understood if we consider the entire scriptural passage from which it is taken. Thus the words 2 Cor. 6, 14-18 read: "Do not pull on a strange yoke with the unbelievers. For what enjoyment has righteousness with unrighteousness? What fellowship has light with darkness? How does Christ agree with Belial? Or what part has the believer with the unbeliever? What kind of equality does the temple of God have with idols? But ye are the temple of the living God, as God saith, I will dwell in them, and walk in them, and will be their God, and they shall be my people. Therefore come out from among them, and separate yourselves, saith the LORD, and touch no unclean thing: and I will receive you, and be your Father, and ye shall be my sons and daughters, saith the LORD Almighty."</p> <p>From this we see first of all which people the Christians should avoid and flee. These are the unbelievers, the unrighteous, the children of darkness, the children of Belial, who serve sin and Satan. The apostle has in mind such unbelievers and unrighteous people, whom every Christian can recognize as unbelievers and unrighteous people, whose unbelief and unrighteousness is obvious to everyone. For if one be</p>	<p>If you want to avoid certain people, you have to know exactly who they are.</p> <p>In the Lutheran Confession, in the Schmalkaldic Articles, Christians are inculcated that they "should depart from the pope and his members or followers as from the kingdom of the Antichrist and curse it, as Christ commanded. And as proof of this, besides Matth. 7, "Beware of false prophets", the apostolic word 2 Cor. 6 is cited: "Do not pull on a strange yoke with the unbelievers" and so on. There this saying is referred to the false believers, to those "who lead unrighteous doctrine". And rightly so. For false teaching is also of the devil, is darkness. And the children of light should flee all that is darkness. But how Christians should behave against false teachers and false believers in particular is not what we are dealing with now, but we want to answer the question of how they should behave against unbelievers and unrighteous people in general.</p> <p>That Christians, the children of God, should keep themselves separate and apart from the children of the world, from those who are outside, completely outside the church, is clearly taught in 2 Cor. 6. But we will speak of this another time. Now we will not look at the unchurched, godless people who turn their backs completely on the church and the Word of God, but at the evil ones who sit closest to the Christians' necks and cause them the most trouble, who, even though they are obviously evil and enemies of God and His Word, nevertheless impose themselves on the Christians as brothers, have a place, a seat and a voice in the church, want to speak, advise, decide and act in church matters. The apostle's command also applies to the unbelievers and unrighteous of this latter kind: "Come out from among them and separate yourselves." For the apostle commands Christians absolutely to depart from all unbelievers, unrighteous people, from all children of darkness, children of Belial, wherever they may be found, whatever name or title they may bear, even if they adorn themselves with the name "Christian," "congregation," "church," if they otherwise clearly identify themselves as children of wickedness.</p>
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And what does it mean to "go out from the unbelievers, the unrighteous, to separate oneself"? It means: to have no fellowship with such people, to break off fellowship with them. The apostle says, "What fellowship hath light with darkness?" "What part has the believer with the unbeliever?" "Therefore come out from among them," and so on. This is the opinion of St. Paul: The light has no fellowship with darkness, the believer no part, has nothing inwardly in common with the unbeliever. And therefore the children of light, the believers, should also keep no fellowship outwardly with those who are evident to them as children of darkness, as unbelievers, and should not meddle with them. They should separate themselves from them and keep themselves separate and apart.

The closest fellowship there is among people is ecclesiastical fellowship, fellowship of worship, that people sing with each other, pray, hear the sermon, go to the sacrament. So it is the will of the apostle, so it is the will of God, that Christians, believers refuse to pray and worship together with unbelievers, unbelievers, to come to one and the same altar. And if the unbelievers do not want to separate, to separate, to leave, it is the sacred duty of the Christians to leave, to separate and to separate from them. If the unbelievers in a so-called Christian local congregation have the administration of the congregation, the ordering of church things, the worship service in their hands, it is the duty of the Christians to leave this congregation and form a congregation for themselves, a congregation that is in truth a Christian congregation, in which one can serve God as one should.

"Come out from among them, and separate yourselves!" This apostolic command is further explained by the other word which stands at the head of the whole exhortation: "Pull not on the strange yoke with unbelievers." The apostle forbids believers to go together with unbelievers, apparently unbelievers, to work together, as pulling under one yoke at the same plow, plowing the same field. When Christians do church work together with unbelievers, build churches and schools, do missions, collect for church purposes, this also contradicts the will of the Lord. This is also a piece of church fellowship that is displeasing to God. If the unbelievers put their hands to the plow and do not want to let go of the plow, the believers should withdraw their hand, go for themselves and do their work for themselves alone.

What is true of a local congregation is also true of a larger church body. A national church, a synod, in which obvious enemies of the Christian faith have house and citizenship rights, is not the place where Christians may live and dwell. They should go out of such a dwelling of unclean spirits and avoid everything that could make them appear as comrades and companions of the children of Belial. Let all the world know that there is a difference between the church of Christ and the church of Belial, that two hostile armies are standing and fighting against each other. Many say here and also some simple-minded people think that it is enough if the Christians against the

Christians must speak out against the unbelief, injustice and godlessness that surrounds them, and they must courageously testify and protest. And of course it is also the duty and calling of Christians to punish with God's word all ungodly beings that are found in their surroundings, in their circles. But such testimony, such punishment is just the beginning of the fight ordered by God against the enemies of God and Christ. The unbelievers and unrighteous, who do not allow themselves to be punished, who despise all private and public punishment, who mock all discipline of the divine word, we are to consider as heathens and tax collectors, declare them as such, treat them as such, and we do this by renouncing them, either excluding them from the Christian community or, if this is not possible, separating ourselves from such a crowd, in which the will of the wicked is more valid than God's word.

"It is hard to want to part with so much land and people." So says our confession. "But here is God's command." It is difficult for a Christian, when the case described here occurs, when it comes to the meeting, to bring himself through, to separate cleanly from those who are against Christ and to separate. Then one has almost everything against him. It is also difficult, and often sours us, to maintain this ecclesiastical separation and divorce. "But here is God's command." "Come out from among them and separate yourselves, says the Lord."

(Conclusion follows.)

Meriden.

Any news of negotiations aimed at bringing about a union in truth, in one faith and confession between ecclesiastical communities appears to us as a glimmer of hope of a welcome kind, and what would we love to see and welcome more joyfully than a godly union with those who bear the Lutheran name but are fully separated from us by various partitions that make such a union impossible. Thus we have by no means been indifferent spectators at the negotiations which have been conducted for some time by members of our synod with members of other synods in New York. However, it is all the more painful to our hearts when again and again things occur that are likely to depress our hopes, even to knock them to the ground. And so, just now, the events that we will have to discuss below have filled us with all the more deep pain.

In Meriden, Conn., there is a congregation that has been in contact with our synod for years. In this congregation there have been serious struggles in recent times, which have also involved the secular life, especially the lodge life, which has troubled the congregation. Furthermore, a part of those who belonged to the outer association of the congregation were finally declared by the congregation as those who could no longer be recognized as brothers. What were the individual processes and negotiations that led to this?



Since we have a detailed report on this from only one side, we will leave it undiscussed here. If the people who received the aforementioned declaration of the congregation were not satisfied with it, if they believed that they had been treated unjustly, not in accordance with the word of God and Christian love and order, the way was wide open for them to turn to the visitor, to all the presidents, finally to the synod, and to have their case examined and the congregation reproached for its actions and omissions, and they did not lack a counselor who knew these ways quite well. But they sought and found other ways. They entered into negotiations with the president of a conference of the New York Ministry, Pastor Petersen, and presented him with a statement of claim, which was directed against their previous pastor and contained 21 points of complaint.

What should Pastor Petersen have done? Pastor Petersen must have known that if he recognized these people as a Christian congregation, he was passing judgment on the pastor and the congregation who had withdrawn their brotherly recognition, that he was condemning that pastor and that congregation before the whole church as people who had been guilty of raping their brothers. And if one is to pass judgment on someone, then worldly justice and equity already demand that he be heard, that he be given the opportunity to answer for himself. At least this is how the pagan judges, with whom Paul had to deal, saw it, and even the unjust judge Pilate at least heard Jesus and asked him: "What have you done? But so much justice was not done by Pastor Petersen to your pastor in Meriden and his congregation. We do not say this on the report of those condemned by him, but on his own public statement.

When the editor of "Herold und Zeitschrift", or the man who writes for him, read reports in church papers about the events in question, "he did not doubt for a moment that this account was a distortion of the matter", and when questioned, Pastor Petersen wrote to him: "The report is of course false. The persons in question, who have left, had filed a statement of claim against Pastor K. (the pastor of the Missouri congregation) of 21 points, which I myself read and which contained quite a few serious points. I asked the following questions: (1) the main points of the complaints? (2) whether they had been brought and tried under the Constitution? (3) whether they were founded or unfounded? (4) whether admonished to reconcile? (5) whether the ban was pronounced publicly and in what form? (6) whether the ban was imposed by the whole community? It turned out that the complaint had been submitted in the regular community meeting, but not read out; the complaints were not heard; the accusers were not allowed to speak; in the vote their votes were rejected before even an attempt had been made to convict the plaintiffs of their wrongdoing or to reconcile them. Therefore, the ban could not be imposed on them. The question of the lodge was not mentioned at all. According to the above facts, I considered it not only justified but obligatory to take care of these people."

This is indeed a miraculous justification. Pastor Petersen takes up the trade and asks questions. To whom? To both parts? Does he ask to see the minutes of the negotiations? Does he perhaps hear the accused pastor? No, none of that. He addresses his questions to the plaintiffs, inquires about the "main points of the complaints" and what has happened or not happened with regard to them, and after hearing the plaintiffs, he concludes and passes his judgment, recognizes the plaintiffs as a rightfully existing Christian congregation and "provides" for them, procures them a pastor. This is such an outrageous injustice that even outwardly righteous pagans, who have not yet lost their natural sense of justice, would unhesitatingly break the baton over it.

That a president in the New York ministry can act in such a way is bad enough; and that is how Pastor Petersen acted according to his own statement. But not only in his official actions lay such an unjust condemnation of the accused, but in his public responsibility he also seeks to justify his actions publicly by a detailed condemnation of the Missouri pastor in Meriden and his congregation. He writes: "The complaints were not heard; the accusers were not allowed to speak; their votes were rejected before even an attempt had been made to convict the accusers of their injustice, or to reconcile them. Therefore, the ban could not be imposed." Pastor and congregation are again supposed to stand there as people who had brutally raped their brothers, who had no right to deprive them of their brotherly recognition, who either did not understand the rule of the Savior, Matth. 18, or who had wantonly trampled it underfoot. And how does Pastor Petersen know all this? "It turned out," he writes. How did it turn out? Perhaps through an interrogation, in which both parts would have been questioned? Oh no, but by the statements of the accusers of the Missourian pastor and his congregation. So again the same practice, the same mockery of all human, let alone Christian justice. Where would this lead if such action were taken in secular courts? Who would still be safe from the gallows if it could be said: "You are accused of murder; I have asked your accusers questions, and it turned out: you are a murderer; basta, you must hang! And where shall it come to, if such action is taken in the church? The result of such practice is that consciences are shattered, the door is opened to ungodliness, the congregations are damaged, and the enemies of Christ and His church are given reason to lust.

What will the New York ministry say to this action of one of its pastors and officials? Will it: let him go, what he has done? Time will bring the answer to these questions, and this will then be one of the things by which we will have to judge the New York Ministry. A. G.

Memorial to Blessed Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

Walther's blessed effectiveness - has extended far - judgement on that.

Oh, how God has honored Walther to work in his kingdom with such blessings, more blessings than many others. What a great building of God is our synod, on which he worked before others! How many disciples bless his memory, whom he so faithfully instructed, to whom he gave so much good advice, *) to whom he always remained affectionately attached, when they faithfully worked for God's glory and kingdom. How many pastors, who did not sit at his feet, consider and respect him as their dear teacher, who taught and advised them through his excellent lectures at synods, through his writings, especially through his pastoral theology, through letters they received from him! How far Walther's blessed effectiveness has extended, - far beyond the borders of our synod! How he is remembered with love in the Wisconsin and Minnesota Synods, as well as in the faithful part of the Norwegian Synod! How many members of the Synods here, who do not agree with us, who are probably opposed to us, gratefully acknowledge that Walther was a great theologian and that the American Church owes much to him! Wherever his writings reached, wherever his correspondence reached, - in Europe, Australia, Asia and Africa - where would they not have left traces of blessing! Thus Walther received a letter from a princess from Russia, who thanked him warmly for his gospel postilla.

How the members of the Free Church of Saxony and other states honor his memory! **The circle from which it was built had come to the knowledge of the pure doctrine and to the knowledge of the corrupt state of the national church through his writings and letters. They cannot forget how Walther was and remained their faithful friend and advisor until the end, how he strengthened them in their actions, encouraged them, defended them, so warmly advocated their support.

In the Lutheran Synod of Australia, too, Walther is spoken of with high esteem and the blessing that his writings and letters have also brought them is not overlooked.

We now let follow some judgments of others about Walther's personality and blessed activity, - first of all from like-minded circles:

The "Ev.-Luth. Gemeindeblatt", organ of the Wisconsin Synod, expresses itself as follows: "Very versatile was the activity which Walther developed from his appointment as professor of theology until shortly before his death. Large is the group of those who have matured under his leadership into preachers of the gospel. Walther was not only their teacher as long as they sat at his feet as students, but also in many ways later they were able to experience from him stimulation, support in knowledge, and advice in difficult cases. Thus, at numerous synodal meetings, which he had to attend, he gave out of his rich treasure with full hands, and when he drew from God's word and the confessions of our church and from the writings of the doctrinal fathers and from his rich experience, he did so sometimes fundamentally, When he spoke from God's word and the confessions of our church and the writings of the doctrinal fathers and from his rich experience, sometimes fundamentally, sometimes illustrating, sometimes rejecting error, he knew how to treat things so clearly and comprehensibly, at the same time so profoundly, so freshly and grippingly, that the simple as well as the learned listened to him with rapt attention and never tired of hearing. One may well say that whoever did not hear Walther in such public lectures did not get to know him precisely from the side where his gifts and his theological achievements showed themselves in the brightest light. In addition, year after year he was often called upon by pastors and laymen alike, who sought clarification and advice on individual doctrinal points, on difficult cases of conscience, difficulties in congregational life, and so on. The expert opinions, which he has given on such occasions, would certainly, if their collection, which had once been initiated, were to be carried out, make a respectable book, a practical continuation of his "Pastoral Theology".

"With the mention of this writing, another area is already mentioned in which Walther has been fruitfully active and has exercised a far-reaching influence. There will be few theological subjects and questions about which Walther as a writer would not have let himself be heard. Not only has he written a number of valuable books, such as the aforementioned pastoral theology, his book 'von Kirche und Amt', the book 'die rechte Gestalt einer vom Staate unabhängig ev.-luth.Lutheran local congregation' and numerous writings on the smaller scale of 'Lehre und Wehre', but he also presented the pure doctrine in numerous treatises in the journals he started, the 'Lutheraner' and the 'Lehre und Wehre', fought against false doctrines, and evaluated various phenomena in church life. In doing so, he always had the interest to really serve the church with his work; he did not write just to write, or to show off his gifts and his erudition, or for the pleasure of arguing and criticizing, but the respective needs of the church, especially of the Lutheran church of our country, were what determined his choice of the subjects he dealt with. In this way, he has become a role model worthy of imitation for all those who are to be active as preachers and teachers in our church, a role model, as Luther was in the same respect in his time.

"Great then was the blessing that God placed on Walther's faithful and diligent work. It is true that the gifts and the work of those

*A pastor writes to us that when he was appointed as a candidate to a difficult post and took leave of Walther, the latter gave him courage and excellent advice and concluded with the words: "Always remember: You don't catch pigeons with clubs!"

**In the 1960s, "Lutheran Associations" were founded in Dresden and Planitz in Saxony, which had come to know the pure doctrine, especially through Walther's writings, and were now concerned with spreading it. When the Saxon church regiment disregarded their testimony against the non-Lutheran nature of the state church, they left in 1872 and formed their own congregations, which appointed Pastor F. Ruhland at the suggestion of their faithful friend and advisor, Prof. Walther. Soon Pastor Lenk also resigned from the regional church. The Saxons, whose testimony God blessed, then entered into contact with Fr. Brunn in Steeden, who had faithfully served our synod and who had already left the unionist state church of Nassau some time before.

The men who assisted him as co-workers should not be misjudged and underestimated, for that would mean being ungrateful to God and his faithful servants, who also devoted their energies to the service of the Lord and his church. But they were and are certainly the very first in the ranks of those who recognized and acknowledged with heart and mouth that Walther's gifts and his versatile and continuous work were primarily the means by which God so wonderfully promoted the work of the Synod, of which he was first a member, founded teachers and listeners in sound Lutheran doctrine, kept them from going astray, spurred them on to diligent, common activity, kept them in harmony, and increased them from year to year. Primarily through his writings, Walther has exercised an influence far beyond the borders of his synod here in America, also in Germany, even as far as Australia, which is by no means to be underestimated, although it cannot be traced as clearly in the wider circles as where Walther had his ecclesiastical home and was a spiritual father in a special sense, in the Missouri Synod."

The "Ev.-Luth. Synodalbote", the paper of the Minnesota Synod, says: "Without doubt the whole Lutheran Church has lost one of its greatest theologians in the deceased, Dr. Walther has brought the pure teaching of the Word of God back to the lampstand here in this Occident by the grace of God and has always held this banner high until his end. God grant that we may now faithfully preserve the jewel of pure doctrine, which the Lord has given us anew through the faithful service of His servant who was called home, that we may remain firm in the Word of God, give Him alone all glory, and one day depart blessed in faith. But as long as we are still here, let us let the apostle call out to us: 'Remember your teachers who have told you the word of God, whose end look on and follow their faith.' Heb. 13:7."

(To be continued.)

(Submitted.)

The Addison School Teachers' Seminar

saw a joyfully moved crowd of 130 teachers within its walls from July 23 to 25. The Northwest Teachers' Conference had asked last year to be able to meet in Addison in 1889, because it would be 25 years since the school teachers' seminary had found its home there. The Addison community was happy to accommodate the conference and at the same time to let them sample the lunch of our seminary students in the dining room of the new restaurant building, which was served in the same quality as usual, only supplemented by a side dish of preserved fruit, which our students do not get every day. The right tone for this year's conference was immediately set by the excellent jubilant sermon of the Honorable Pastor F. Lochner of Milwaukee, with which the conference was opened. This was followed by an address in which the senior member of our College of Teachers, Prof. C. A. T. Selle, was commissioned to welcome the conference. For as long as the seminary has been here, he has worked faithfully as a teacher, having previously trained students for the school board in Fort Wayne.

helped. After a stroke had made him incapacitated for a while during the last school year, he was given back to us, as it were, and could now tell us with a moved heart and with moving words what God had done for our dear synod out of great grace and mercy, without all our merit and worthiness, during these 25 years at our institution and through the 551 teachers who had left it; he could thank all benefactors near and far, invoke God's blessing on them and God's mercy on our institution also for the future.

But I do not want to anticipate here. In September, God willing, a detailed report will appear in the "Schulblatt", in which Mr. Lochner's wonderful sermon, Prof. Selle's address and many other things relating to our seminary can be read. I hope Mr. Barthel will also sell it separately for a few cents for those who do not read the "Schulblatt" but would like to hear something about the school teachers' seminar in Addison. By the way, Mr. Bartling, the faithful friend of our institution, will also tell us what we have received and spent from the dear synod in the 25 years.*) It was a beautiful piece of money. Our Lord God has provided it; may he also provide us with what we need!

What do we need?

All kinds of things; but first and foremost, and this is the only thing we will talk about today, we first need disciples.

We did get a school bill in Illinois, also in Wisconsin, that we just didn't need. The state has given it, and we will talk about this present some other time. Only one thing should be said here: Don't believe that Lutheran parochial school teachers will no longer be needed and can no longer be needed. They will be needed, not only in Missouri, Iowa and Indiana, no, also in Illinois and Wisconsin and wherever else the people-pleasing compulsory school law may penetrate. Here in the seminary at Addison, we have always insisted that our students must learn something proficient in English before we let them into office, so we will do it all the more now. That goes without saying and is quite in order.

But now, dear readers, send us pupils, too! It is true: the emergency in the school office is not as great as that in the parish office. Many more parish positions have remained unfilled than school positions, but even the latter have not all been filled.**) And every year, through the faithful service of our traveling preachers, enough new places arise where teachers are needed. In how many places, where there are many children, the traveling preacher would like to hold school! but he cannot, he has to go on, has to do missionary work in other places; and so he cannot draw the youth to the church. This is a great loss, not of money and goods, but, what is more, of souls. Furthermore, a number of teachers die every year; others grow old and weak and can never help. In short, there is no lack of use for the people who have passed their exams here in Addison, praise God.

*) Will follow in next number.
**)Here I have to add a notubeve for our students in the second grade: Whoever among you receives permission from his parents to help out in the school service for a year, please let me know by August 25; enough applications for help have already been submitted.

Therefore, confidently send us also further disciples, many disciples! But what kind of people?

They should not be too old. Anyone who has always handled a pitchfork and hoe from the age of 13 to 23 will make a sad piano player and organist; the fingers will never go along; the head often won't either.

They should not be too stupid. If one has not been able to get anything into him in school, one should not, just because he is now confirmed and has the necessary stature, suddenly consider him to be a small piece of wood from which a proper schoolmaster can surely be carved.

They should not be too bad. Those who can never be restrained by their father, who make a fool of themselves against their mother, and who really belong in a reform school as a master lottery ticket, should not be sent to us! Not even the college stroller who has already been to two or three of our institutions and has shown everywhere that he does not like to conform to discipline and order and that he does not like to be a thick board. He should rather become a reindeer.

On the other hand, send us God-fearing boys, that is, boys who love God's Word, accept it, and also allow themselves to be chastised by it when they need it; willing and able boys with open minds and hearts, healthy boys who can walk two miles to church and back without being sick from Sunday to Tuesday evening. - Send us many such boys, for we need many!

That reminds me of something else that I don't want to leave unmentioned.

Many a father thinks: My son should become a teacher; he wants to do that; but I'll send him for a year or two to a progymnasium that's closer. That way I save 20 dollars a year in travel expenses alone, and the boy gets through so much sooner in Addison.

However, this calculation is by far not always correct; I will give the reason. It does not harm your Hans or August if he can translate the sentence: "The girls decorate the poet's statue with roses" into Latin without mistakes; on the contrary. But it is to his detriment if he is not approached and taught from the outset with the specific goal of "becoming a teacher, nothing else"; and it is to his detriment if he is not taught music thoroughly from the outset. At the grammar schools and progymnasias there is also singing, and one can certainly take piano lessons there; but music there is more of a rest from learning languages and from other work, but for the pupil at the school teachers' seminary music is a large and important part of the work itself. After all, Luther already said that he does not regard the schoolmaster who does not achieve anything in music. - This is not a reproach for the progymnasias; they are not supposed to be and do not want to be seminaries for school teachers. Therefore, whoever wants his son to become a teacher will be safer if he sends him straight to Addison. Many a boy who spent one or two years at a progymnasium, but wanted to become a teacher, did not study music there at all or only as a sideline, threw himself into Latin because it was still completely new and foreign to him, and then fell behind in German, so that



he finally spent five years in Addison, and his father had to pay more than if he had sent him straight to the seminary. - Now, this is not to keep any previous student of a progymnasium from coming to us if he wants to become a teacher; it is only said to those who think it is all the same where they send the boys who want to become teachers in the first two years. - If your son wants to be a pastor, don't send him to Addison, because he won't learn Latin there; if he wants to be a teacher, send him right away! -

Well, I have now said my little saying. You father, who have a talented son, who you know wants to become a teacher, you pastor and teacher, who know that Paul A. and Peter B. would have gifts and desire, but their fathers would rather let them earn something right away - go to their parents and say your saying now, too, but with emphasis!

Freistadt, Wis. on Aug. 3, 1889.

E. A. W. Krauss.

Walther Lutheran - College in St. Louis.

"You are the salt of the earth," the Savior once said to his disciples, and his disciples eighteen hundred years ago understood this word and also proved themselves to be the salt of the earth at that time, when Judaism, like paganism, had arrived around them in a state of ghastly decomposition, a materialistic being dominated all strata of society, the principle: "Let us eat and drink, for tomorrow we shall be dead," determined the life of the multitude as the highest wisdom of life, and mire and rot from the emperor's palaces to the dens of vice and misery filled everything with abomination and filth. In that time of decline in the Roman Empire, Christianity was the reviving and life-sustaining power that proved its strength in the vast swamp of decaying paganism.

Our time, too, is a time of decay, since materialism dominates the poles of the peoples to a large extent, so that we Christians have a special opportunity to be the salt of the earth and to counteract the increasing corruption not only in the church but also in civil life. And this can be done especially by having men working in the various fields of human professional activity who, equipped with gifts and knowledge, can seek the best for the city and the country, who as businessmen, as physicians, as legal experts, as civil servants, etc., conscientiously attend to their profession and serve their neighbor therein as for the sake of God. To educate such people is, however, primarily the purpose of the Realgymnasium, to which the higher citizen school that has existed here for years is now to develop. The students who now enter the school no longer have a two-year but a four-year course of studies ahead of them, and the fact that board and lodging are now also provided in the institution makes it possible to supervise and educate the pupils outside of class hours, and the parents are relieved of the worry of finding accommodation for their sons in private homes. In general, however, with the expansion of this institution, the appearance of a

The reason for the lack of a school of this kind in our midst has been overcome for all those who are able to attend this school, and the opportunity has been given to many who have the means to do so, to give their sons a higher education without exposing them to the danger of spiritual seduction and the ruin of their souls. May many make use of this precious opportunity, and may God's protection and blessing also rest on this institution, its teachers and students. O.

The Canada District

of our Synod held its sessions this year from July 25 to 30 in the midst of the congregation of Father Borth in the city of Ottawa, located on the river of the same name, in the province of Ontario. The opening sermon was preached by the Honorable General Praeses, Father H. C. Schwan. Seven sessions were held, four in the morning and three in the afternoon. The morning sessions were mainly devoted to doctrinal discussions, the afternoon sessions to business. The subject of the doctrinal sessions was: "The Office of the Keys, with Special Reference to the Doctrine of Absolution." This is certainly an exceedingly important doctrinal subject. The pure Lutheran doctrine of this, however, is fought against, denied and rejected by all false teachers, namely by the papists and the Romanizing name Lutherans on the one hand, in that the former regard the office of the keys as a privilege of the pope and his creatures, the latter regard it as a prerogative of the preachers, and on the other hand by the many reformed sects, which reject the doctrine of absolution as a remnant of papist leaven. But we want to hold on to this precious doctrine, in spite of all the raging and blustering of false spirits, as a precious jewel that our dear Synod possesses in apostolic purity and integrity and as a precious piece of the bond of pure doctrine that binds the hearts of all Synod members in unity of faith. The speaker, Father Weinbach, emphasized the following: 1. that there is a power on earth by which heaven is opened and closed, which happens through the forgiveness and retention of sins; 2. that Christ possesses this power and has given it to his church on earth; 3. that this church appoints pastors and through such an appointment entrusts them with the public administration of such an office; 4. that the pastor, through the absolution of the church, does not have the power to open and close heaven. That the pastor, through absolution, not only announces the forgiveness of sins and instructs Christians how to attain forgiveness of sins through repentance and faith, but actually offers and communicates forgiveness of sins to them; 5. That those who receive absolution should now also believe with certainty and confidence that "sins are thereby forgiven before God in heaven."

For the holding of the next synod the invitation of the congregation of the Rev. Landsky in Mitchell was accepted.

But may the Lord our God be kind to us and promote the work of our hands with us, yes, may He promote the work of our hands. Amen.

... tzm...

To the ecclesiastical chronicle.

I. America.

Overview of the English mission field. An English Lutheran congregation has been established in Baltimore, which is presently served by Mr. 1'. Dallmann. This congregation is growing steadily in number, without the slightest detriment to the German Lutheran congregations. In Pendleton County, West Virginia, Mr. P. F. Kroger is stationed. That here in West Virginia is not a meager, but a rich mission field, and that the missionary works eagerly and in blessing, testifies the following facts: Father Kruger preaches in 6 different places: in 2 churches, 3 school houses and a private home. Since November of last year, since the missionary has been at his post, 5 persons have been confirmed, 25 are receiving Confirmation instruction, 2 are receiving Baptism instruction, and 20 more want to prepare for Confirmation as soon as the missionary can begin instruction. The English Lutheran congregation in New Orleans, served by Father Th. Hügli and now numbering 15 voting members, has built a small church. The service is attended by an average of 200 persons. This year 50 have been confirmed by 1'. Hügli have been confirmed. Up to now he has held the weekly school himself, but since his strength and time are otherwise so much in demand, a teacher must be hired if the work is not to go backwards. For this purpose, however, the small, eager congregation needs the support of the English missionary treasury. It is also true of New Orleans that the German congregations are not harmed in the least by the emergence and growth of the English ones. In St. Louis a small English congregation has been formed, which has appointed Mr. Candidate F. Adams as its pastor. In southeast Missouri missionirt I'. L. M. Wagner of Gravelton in the surrounding counties. I'. C. F. W. Meyer serves two churches in Webster County, Mo. while supplying several missionary places and holding weekly school. A congregation in Barton County, Mo. is vacant, and Springfield, Mo. is to be started. At Wichita, Kansas, Father C. Spannuth has been ministering since last November. Winfield, Kansas, is supplied by P. A. Meyer, who has also opened an English weekly school. Most of these places are still in need of strong support from the English missionary treasury. The dear congregations therefore do not want to forget the English mission during the mission celebrations.

C. L. J.

The Evangelical Lutheran Minnesota Synod met in New Ulm at the end of June. The subject of the doctrinal discussions was church discipline according to Matt. 18:15-17. The synod's institution numbered 72 students in the past year. Seven pastors and two congregations were admitted.

From the proceedings of the New York Ministry, which met in Brooklyn, it is interesting to note 1. that a firm stand was taken against the maladministration of the pulpit fellowship in the "Pennsylvanian" Synod; 2. that the delegates to the General Council meeting were instructed to inquire about this and about the treatment of the Michigan Synod, and if no satisfactory answer was received, to withdraw from the proceedings; 3. that some time was spent on doctrinal discussion. - It should also be mentioned that the New York Ministry has about 50 parochial schools in its district. In the care of the school it differs very laudably from the Pennsylvania Ministry. (Z. d. W.)

"Lutheran" General Synod. From a report of the "Witness" on the last meeting of this un-Lutheran, but Lutheran calling body, we learn the following: "The Lutheran General Synod, which meets every two years, was this year in

Allegheny, Pa. assembled from June 12. This is the part of the church that bears the name "Lutheran" with great injustice. It bears the Augsburg Confession as a confession on its banner, but this is only an empty word for the majority. In doctrine and practice, the English in particular try to hold themselves in such a way that all sects are very satisfied with them. It is therefore not uncommon for one of their preachers to be called to a Presbyterian or a Congregationalist congregation. The German part has, in addition to this laxity in doctrine, a sad indifference in regard to the life of the pastors. If - as it seems - things should get a little better in this respect, let us praise God about it. As far as the teaching ministry is concerned, there is no hope for improvement for the time being. - It would be a truthful decision if the General Synod would honestly declare: We renounce the name 'Lutheran', and since we want to be good friends with all sects that master God's word, we place ourselves on the market of the world and see who canvasses for us best and who offers the most for us. - The Office of Outer Mission has raised \$82,404.71 in two years and is working in India and Africa. In India, it also maintains a so-called college. There are 2 Christians, 2 Muhammadans and 9 Hindus working as teachers. What kind of confession of faith they demand from the teachers can be easily deduced from this, namely none at all. The local Christians are simply induced to contribute money so that pagans can acquire worldly knowledge, and for this purpose pagan teachers are paid from the money of the Christians. This is how other denominations in India operate. - The Department of Inner Mission has collected \$67,175.63 in the last two years. Of this, 114 churches, primarily in the West, have been supported. For several years it has been immensely industrious in establishing mission posts in all the western states. It has its own agent, who acquires property for later congregations in all newly established cities. Mostly he gets it as a gift, or for a very cheap price. It also has its own mission secretary, a kind of mission visitor, who visits the workplaces, advises and helps as needed. For the next two years 70,000 dollars are to be collected for inner mission. The Church Building Authority is charged with lending or donating money to poor, burgeoning communities for church building. It has raised H83,098.40 to help build 66 churches. - The 'Deutsche Werk' is successfully striving for a German seminary for preachers, which is in progress in Chicago. What kind of pastors are educated there is unfortunately not in doubt. Several months, at the most a year, are enough to saddle the students as pastors with poor, deceived congregations. Some of them soon change their jobs, as is sometimes indicated in the "Hausfreund."

General Synod. A pastor in Gettysburg who belongs to this body makes the claim in a sectarian paper that a large majority in the Lutheran Church - he means his General Synod - does not believe in the real presence of the body and blood of Christ in the Lord's Supper and that - precisely according to the delusion of these deluded people - this doctrine is not an essential part of the Lutheran doctrinal system. - Why does the majority not go one step further and delete the Lutheran name? That would at least be honest.

General Synod. The president of the Frankean Synod reports that one congregation has appointed a Methodist preacher and is satisfied with his work. Apart from the enthusiasm that is especially prevalent in this synod, the situation in the synod is sad: a vacant congregation does not want to call and maintain a preacher and some congregations have to close down. Nothing else is to be expected.

General Synod. The "Hausfreund" tries to invalidate the testimony given against this body in No. 13 of this paper by saying that the pastor who gave the mentioned certificate of dismissal no longer belongs to the General Synod. In vain, the "Hausfreund" tries to clear his General Synod. The certificate of dismissal in question was issued according to a form used in a district synod belonging to the general synod.

II. abroad.

How to elect preachers over in Germany. The Saxon "Kirchen- und Schulblatt" (Church and School Gazette) reports: "In a village in Saxony, the position of pastor was vacant, which is under private patronage. According to the law, three applicants were proposed to the church council by the patron, and among them a clergyman from the vicinity, who, still in his prime, is generally popular not only in his congregation, but also in the entire region because of his 'good output' and his affability, in which he also, but in all honor, drinks a glass of beer with his people in the local inn! He had also been very well received during his guest sermon and it was generally thought that he and no one else would get the job, because he was not far away, that is, not far away, and that is a very important reason for recommending efficiency, even in many a well-situated congregation. - The day of the election came, but the result was, contrary to expectations, quite different; he was not elected, but rather one who was far away. But why did he fail and was not elected by the church council, which had initially wanted to elect him according to the general local opinion, but found him unfit? Yes, everyone had done the math without the local landlord! What suited many quite well, indeed, what would have been a special reason for recommendation in many a congregation, namely that the pastor also drinks his glass of beer with his people in the inn, what many, if it does not happen, deplore and declare as a reason for incompetence, that did not suit that Mr. Ortswirth. He may have calculated, but he did not tell the speaker, that if the pastor comes more often and drinks his glass of beer in the inn, he will scare away many other guests, who will then have to be genial in drinking as well as in talking and in their whole attitude. And so he reckons that the pastor, who does not forgive himself anything even in the inn and does not mince his words with unsound guests, would bring in less than certain others, and that is why the church council, which is probably dependent in the usual way, was determined to elect another one."

Death notice.

It has pleased the Lord over life and death to receive into eternal rest, on the evening of July 28, Pastor Ernst Kretzschmar, after six weeks of sickness, by a gentle and blessed death. God comfort the afflicted widow with his rich consolation.

Mountville, Minn, July 31, 1889.

Rob. Charcoal burner.

Ordinations and introductions.

By order of the Honorable President Sievers, Cand. Wilhelm Becker ordained and installed in his congregations at Town Kimball and Jackson, Jackson Co, Minn, on the 3rd Sunday after Trin. I. F. Nubel.

Address: R "v. Lecker, ckaekson, ckackson 60th, Llinn.

Candidate H. A. C. Paul was ordained on the 5th Sunday after Trin. by order of the honorable Mr. President Bühler with the assistance of Mr. L. Theiß and introduced by Ed. Döring.

Address: liev. LI. 6. laul.



On behalf of Praeses Wunders, on the 5th Sunday after Trinity in Cairo, Ill, Candidate J. F. W. Mönkemöller was ordained and inducted by the undersigned with the assistance of P. C. F. W. Scholz. J. A. F. W. Müller.

Address: Rov. 4. p. 1iV. Mooolcemovller,

415 I3tk 8tr, Eairo, Ill.

On the 5th Sunday after Tritt, the candidate Wilhelm Moll was ordained by order of the Reverend Mr. President Btlitz with the assistance of Mr. kk. Chr. Schatz and F. Tresselt by the undersigned.

Detroit, Mich. July 24, 1889.

K. L. Minor.

His future address will be from October:

Rev. minor, clrlrrvoocl, 8t. ck-ouls Oo., Mo.

By order of Praeses Niemann, on July 25, with the assistance of Father J. H. Stelter, I ordained Candidate Johann Molthan at North Judson, Ind. and inducted him into the Winamac branch. I" H. lo x.

Address: Rov. ckoü. MoMian, lüortkckuclson, 8tarlrre Oo., Incl.

By order of the Honorable President Brand, Cand. Ed. Fischer was ordained on the 6th Sunday after Trinity as assistant pastor of the St. Matthäusgemcinde in New York under the assistance of? W. Fischer, E. Bohm, F. König and G. König.

I. H. Sieker.

Address: Rev. ktl. Insul,
146 kliradotk 8tr., 8orväöor! 6ltzs.

By order of the honorable Mr. Praeses Sievers was on 6. Sunday n. Trin. Mr. Cand. M. Gugel was ordained by the undersigned with the assistance of P. Ad. Bartling and introduced into his congregation at Helena, Montana.

Joh. H. W. Meyer.

On behalf of the Honorable Presidium Western District, on the 8th Sunday after Trin. Mr. Cand. H. Lobeck of St. Louts was ordained and installed by the undersigned in his congregation at Sedalia, Mo.

W. Heyne.

Address: Uvv. 8. I.odook, o. o. Mr. ck. 8t6tk6Q8, 724 8. 4tlI 8tr., 8<r<laUa, Mo.

By order of the honorable Mr. Praeses Birkmann, Mr. k.. J. Kaspar on the 5th Sunday after Trin. in the congregations of Cypress and Neudorf introduced by G. J. Müller.

Address: Uov. ck. Kaspar, Express 1?op, Harris Oo.,

By order of the Honorable Mr. Praeses Sievers, on the 5th Sunday after Trin. Mr. P. J. C. H. Martin was installed in his parish bet Htgh Forest, Minn. by the undersigned.

G. Rumsch.

Address: Rov. ck. 6. 8. martin,

8iZü korest, Olmsteck Oo., Minn.

Father B. H. Succop, Jr. was installed in Havana, Ill, on the 6th Sunday after Trinity, by order of the Honorable President Wunder. Father Albert Brauer preached and assisted.

Ms. Behrens.

Address: Uev. 8. 8neoop jnn.,

Lox 103, 8avana, Mason Oo., Ill.

On behalf of the honorable Mr. President Hilgendorf, on the 6th Sunday after Trin. G. F. Lübker in the Immanuel parish near Miüerton, Nebr.

G. Weller.

Address: Rev. 6l. P. ck-nedker, Millerton, Lntler Oo., Hedr.

By order of the honorable Mr. Präses Sievers, Mr.? I. List was inducted by the undersigned into his congregation, Lei Elysian, Minn. on the 6th Sunday after Trin. Th. Krumsieg.

On behalf of the Honorable Mr. President Niemann, Mr.? F. W. Herzberger on the 6th Sunday after Trin. at Hammond, Lake Co, Ind, with the assistance of Mr. P. Heintz, introduced byE H. Scheips.

By order of the honorable Mr. Praeses Schmidt was on 6. Sunday n. Trin. Mr. P. H. Jüngel was introduced to his congregations at Sturgis and Sherman, Mich. by the undersigned.

F. Cook.

Address: Rov. 8. ckuonZol, 8tur<;i8, 8t. ckosopk Oo., Miela.



On the 1st Sunday after Trin. the congregation at Effingham, Ill, celebrated Mission Feast. Collecte: K42.00. Festival preachers: k. L. Schwartz andW . Lewerenz.

(Delayed by misunderstanding!).

On Sunday Cantate, the German Lutheran Immanuel's Gemeindegemeinde in Chattanooga, Tenn. celebrated Missionfest at Blowing Springs, Ga. Collecte for Inner Mission: \$15.17. Festival preacher: Herrk. Dau. I. A. Friedrtch.

On the 2nd Sunday after Trinity, the Lutheran parish of St. Paul's in Chocton, N.A., celebrated a mission feast. Guests from the branch of Father Buch were present. Festival preacher: Herrk. I. Mühlhäuser and undersigned. Collecte: K21.97 for inner mission. Heinrich Nauss.

On the 2nd Sunday after Trin. the two congregations of Batavia and Cascade, Sheboygan Co, Wis. celebrated mission feast in the former congregation. Festival preachers: ck. Bros. Lochner and Herzer. Collecte: K65.00. C. G. Hähnel.

On the 3rd Sunday after Trin. the parishes in and around Crete, Ill, celebrated Mission Feast. Preached the ck. M. Stephan, Th.Bürger, C.Brauer. Collecte: K171.35. E.A. Brauer.

On the 3rd Sunday after Trin. the congregations of k. Lange, Vomhof and Mäurer mission feast in the congregation of the undersigned at Belvidere, Minn. Festival preachers: P. G. Schaaf and P. W. Lange. Collecte: H70.00. Chr. Mäurer.

On the 3rd Sunday after Trin. my congregation in Atwater, Minn. celebrated Mission Feast. Festive preachers were Fr. Rolf, k. Strolin and undersigned. Collecte: K31.00.

C. Koll tomorrow.

On the 3rd Sunday after Trinity, our congregation in Elmore, Minn.

On the 4th Sunday after Trin. my congregations at Fairfield and Shible, Minn. celebrated Mission Feast. Celebrant: Father C. Kollmorgen. Collecte: K30.40. E. Strölin.

On the 4th Sunday after Trin, my congregation celebrated the mission feast in Fontanelle, Nebr. Festival preacher: I*. von Gemmingen andk. Nobody. Collecte: K55.25. A. Hoftus.

Eortsetzung folgt.)

Conference - Displays.

The Southern Illinois Pastoral Conference will meet, w. G., from August 29 to September 2 in the parish of Mr. k. Schaller at Red Bud, Ill -An early registration is requested.

I. Bergen.

The Manitowoc and Sheboygan County mixed pastoral conference will meet August 20-22 in Centerville at the home of Mr. Fr. Sprengling. I. Herzer.

NB. The conference had to be postponed.

The Minnesota General Northern Pastoral Conference will meet Aug. 30-Sept. 3 at Zion Parish Church in St. Paul. Anyone wishing to have free quarters must have registered by August 20 with the local pastorE . Rolf.

772 Oourtlanä 8tr., 8t. kraul, IAluu.

The next general pastoral conference of South Dakota and Southern Minnesota will be held, s. G. w., August 29 to September 4, at the church of the Lord k Horst, Courtland, Minn. - Those intending to come are requested to register at once. Bro. H.

Change.

Due to the long distance travel of the Reverend General Praeses, the Iowa District Synod cannot open until Friday, August 23.

By order of the Reverend President Ph. Studt

Fr. chest, Seer.

The Nebraska District

our synod will meet, s. G. w., from September 4 to 10 at the congregation of Mr. Praeses Hilgendorf at Arlntngton, Washington Co., Nebr. Anyone desiring quarters should notify us two weeks before the synod begins.

The subject of the doctrinal discussions will be theses on the topic: How do we faithful Lutheran Christians of this country prove ourselves to be good stewards of God's manifold grace?

Kiowa, Nebr. July 20, 1889, Joh. Meyer, Secr.

The Kansas District

of the Lutheran synod of Missouri, Ohio, & other states will meet, v. v., September 12-18, at the congregation of Mr. P. C. Vetter at Atchison. - People should report three weeks in advance to the custor loei. F. Drögemüller, Secr.

Concordia College to Fort Wayne, Ind.

In accordance with the decision of the Synod, the new school year begins on September 4. Applications should be sent to the undersigned.

Regarding the recording, please note the following:

1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.

For admission to Sexta, the elementary knowledge of a good parochial school is necessary; for Quinta, certainty in reading and spelling the most common words in German and English, certain knowledge of the regular declensions and conjugations in Latin, as well as some practice in translating simple sentences into German.

3. each student must be provided with a suitcase, the necessary body and bed linen, quilt and woolen blanket and towels. Mattresses (-2.00), chair (75 cents) and lamp are best purchased here at the institution.

4. boarding fees for pupils who wish to devote themselves to church service are -15.00 per quarter. At the beginning of the school year, each student is required to pay -10.00 for light and stove, and -2.00 for doctor and pharmacy. It should be noted, however, that the treatment of chronic illnesses and illnesses requiring the assistance of a specialist must be paid for out of the private funds of the student concerned. The average expenditure for books is -7.00 to -10.00. Students who will not devote themselves to church service pay -40.00 annual tuition.

The fees are to be paid at the beginning of each quarter and are best sent directly to Dr. Dümpling or to the undersigned. The funds of those students whose parents so desire are administered by one of the professors and should be sent directly to the same.

A. Bähler.

School Teachers Seminary in Addison.

Applications for admission are requested as soon as possible and should be addressed to the undersigned, who will provide all necessary information. The school year begins Wednesday, September 4. Pupils of the first class and new entrants must arrive as early as September 3; the others on the 4th. Due to special circumstances, it is desirable that the first 12 students in the upper class arrive on the evening of September 2. E.A.W. Krauß.

Walther College at St. Louis.

With fervent praise and thanksgiving to God for His gracious help, we bring the friends and patrons of Walther College the joyful news that this institution is to be opened this fall and that, God willing, instruction in it will begin on September 11.

The purpose and aim of the institution is to train or prepare young people for higher civil professions. It therefore offers its students the opportunity to acquire a good general education based on Christianity, to train for business life or to prepare for entry into the higher classes of a Gymnasium or for specialized studies. The full course is calculated to last four years. However, due to circumstances, the school building, which will contain five classrooms, cannot be completed until late fall, so for the time being only the two lower classes will be opened on September 11.

Students who wish to enter the lower class must be able to read and write German and English and be proficient in arithmetic with the four species.

Tuition in the two lower claves is -50.00 for the school year. Foreign students are accommodated in the boarding house connected with the college. These pupils are under the personal supervision of the president of the institution, who lives in the house with them, eat at his table and are treated as members of his family. The costs for these pupils are -200.00 per year for tuition, board, lodging, bed, bath, stove, light and service; the pupils have to take care of their own laundry. Both, tuition and board, are to be paid quarterly in advance.

For early registrations asks

Milwaukee Progymnasium.

On September 4, God willing, the new school year will begin. On the day before, each student is to report to the institution. Registrations should be sent immediately to the undersigned. Weather regulations see in previous number.

Ch. H. Löber, Director.

St. Paul's Progymnasium at Concordia, Lafayette Co, Mo.

This institution of the Western District of the Missouri Synod comprises to date the three lower grades of a high school, Sexta, Quinta, and Quarta.

The new school year begins, v. v., Wednesday, August 29.

Registrations and inquiries should be addressed to the undersigned. - For weather regulations, see previous issue.

H. Käppel.

Progymnasium in New Pork.

The school year of the above institution begins Tuesday, September 2, 1889, at 9 o'clock in the morning. Applications for new students, especially those who are to be placed in board and lodging in New York, are requested by the undersigned by August 15 at the latest.

On behalf of the Board of Supervisors E. Bohm, Director,

Address changes for the 1890 calendar.

Those pastors and teachers whose addresses are no longer as given in the 1889 calendar are hereby requested to send us by ?o8tu! 6ur<1 according to the following scheme to send us their new address for correction in the calendar.

The same applies to the candidates who are now entering office.

Advance and increase:

Pastor or Teacher:

Place of residence (if necessary also street):

Poststaton:

County:

State:

To which synod belongs:

Finally, we urgently request that only the answers to the above questions be placed on the named l?o8tLI, and that no orders, notifications, etc. be placed there.

Those who fail to send in their new or changed address by the end of August will themselves bear the consequences.

I luth. Concordia Publishing House

Incoming Michigan District Coffee:

Synod treasury: congreg. in Port Hope -4.00. congreg. tn Good Harbor 3.00. congreg. in Hadley 5.30. Du^ch 1*. Rooster, sent to Bro. Beck's wedding, 7.25. congreg. in Merritt 4.00. congreg. in Monitor 8.26. congreg. in Saginaw City 25.55. by?. Jos. Schmidt from Andr. Mittelberger 3.00. (p. -60.36.)

Negro mission: Through P. H. O. Schmidt by Wittwe Klenk 5.00. By teacher Waschilewsky by s. pupils .60. By k- E. G. Frank by Fr. Byberneit .50. by Fr. E. L. Arndt, s. at Mäwiß' infant baptism, 1.35. mission festival coll. in Leland and Good Harbor 8.50. (S. -t 5.95.)

Deaf and Dumb Institution: Gem. in Jda 3.88. By k.. H. W. Schröder by Mrs. Feldmcier 1.00. By P. Jos. Schmidt by Andr. Mittelsberger 2.00. (p. -6.88.)

Poor Michigan students: By P. H. O. Schmidt by Wittwe Klenk 5.00.

Inner Mission: By Fr. H. O. Schmidt by Wittwe Klenk 5.00. comm. in Leland 5.00. comm. tn Good Harbor 3.00. P. E. G. Franks branch .58. comm. tn Lenox 6.25. comm. in Lansing 5.00. comm. in Hadley 2.10. comm. in Millers 11.62. comm. tn Merritt 4.25. comm. in Big Ravtds 4.00. comm. in Riley 3.18. comm. in Fowler 1.00. mission festival coll. of eastern comm. in Detroit 25.00. comm. in Saginaw City 15.80. (p. -91.78.)

Districts support fund: comm. in Frankenmuth 24.20.

Stud. Walther in St. Louis: By P. Fürbringer, ges. on E. J. Keinath's wedding, 12.05, J. G. Fischer's wedding 3.00. ' (S. -15.05.)

Student in Addison: By P. Dreyer, on Ahrens'wedding ges., 5.75.

Orphanage in Addison: By teacher Garbisch of s. School children 8.00.

Orphanage in Wittenberg: By P. H. W. Schröder, Legacy of Mich. Stein, 10.00.

Jewish Mission: Gem. in New Haven 2.00.

German Free Church: Missionsfestcoll. in Leland and Good Harbor 8.50.

English Mission: By P. Fürbringer, on A. Block's wedding, 4.50.

Heathen Mission: By P. H. O. Schmidt by Wittwe Klenk 5.00.

Gem. in Omaha: Gem. in Jda 2.00.

Gem. in Springfield: Gem. in Bay City 13.11. Gem. in Mt. Clemens 7.50. (S.-20.61.) Total-285.58.

Detroit, July 31, 1889. Chr. Schmalzriedt, Cassirer.

Revenue to the Eastern District's coffers:

Synod treasury: from congreg. p. Kochs-8.47. congreg. in College Point 15.00. congreg. p. Dubpernell's 2.50. congreg. p. Ahners 34.72. (p. -60.69.)

Seminar in Springfield: Gem. P. Renz' 6.00.

Pilgrim House: Kassirer Schmalzriedt in the Michigan District Aug. 19 By Fr. Senne of C. Retnsch 3 p.m. (S. - Aug. 34).

Progyrnasium tn New York: Gem. P. F. Königs 12.00. By P. Sieker from O. Hesse 5.00. By P. Busse from Fr. M. Baumann 5.00. Fr. A. Müller 5.00. Gem. Stechholz' 10.90. Gem. Fr. Grams 8.56. Women's Mission Veretn of the congregation Fr. Stutz' 20.00. Sunday School and etl. Glleder of the congregation Fr. Germann's 2.50. Gem. Fr. Renz' 10.00. Gem. Fr. Bröckers, Fredonia, 1.58. (p. -80.54.)

Emigr.-Mtssion in Baltimore: Kassirer Renfer in Canada-District 5.00. By P. Sttemke from J. Ebert 1.00. (S. -6.00.)

Inner mission in the East: Through Fr. Sander by A. Retnholdt .50. Through Fr. Frincke by Mrs. Schaberg 2.60. Through Fr. Stutz by Mrs. Hofmeyer 3.00. Congregation in Bayonne 6.30. Missionsfestcoëcter der Gemeinden tn Boston 68.51 für d. Neu-England Staaten. (S. -80.81.)

Jewish Mission: Kassirer Schmalzriedt in Mtchigan-Dtstr. 1.00. By Fr. Körner from an unknown 10.00. By Fr. Senne from Fr. Scheuermann .55. Comm. Fr. Dubpernell's 2.00. (S. -13.55.)

Negermission: Gem. Fr. Dubpernell's 2.50. For Betlehem Station: Through Fr. Senne from Minna Nick 1.00. Hein. u. Fr. L. Domhoff 1.00. D. M. 5.00. By P. Stiemke from Mrs. Sahlmann .26. N. N. 1.00. (S. -10.76.)

English Gem. in Baltimore: Kassirer Schmalzriedt in the Michigan District 20.87. Gem. in Haverstraw 3.00. Gem. in Bayonne 4.74. Kassirer Renfer in the Canada District 2.00. Gem. P. Glasers in Lockport 6.50. Kassirer Röscher in the Middle District 24.60. (S. -61.61.)

Gem. in Röche st er: Gem. P. Nauß' 5.20.

Springfield comm. P. Siekers Matth. comm. 250.00. Bayonne comm. 6.00. Bayonne comm. P. Sennes 33.41. (S. -289.41.)

Health insurance: By P. Hein from Wittwe Ortmann 2.00.

Luth. FreiktrchtnDeutschland: Through Fr. Senne by L. Reinsch 10.00.

Students in Springfield: Gem. P. Nauss' 16.00 for O. Maas. By P. Ahner v. Mrs. Boßler .50. (p. -16.50.)

Orphanage in West Roxbury: comm. in Bayonne 3.81.

Orphanage at College Point: Sunday School, etl. members of the congregation Fr. Germann's 2.50. By Fr. Sttemke of Mrs. Treide's 1.76. (p. -4.25.)

Widow's Fund: Gem. P. Weidmanns, Olean 8.00, Allegany 6.12. Gem. P. Sennes 33.68. P. Gram 5.00. D. M. 5.00. Women's Mission Veretn of Gem. P. Stutz' 17.00. Parish in Bayonne 6.37. Gem. P.

in Indianapolis 23.59. P. Trautmann's Gem. in Columbus 18.50. P. Mohr's Gem. in Inglefield 7.25. P. Diemer's Gem. tn Peru 6.48. P. Berg's Gem. in Adams Co. 15.00. P. Gross' Gem. in Fort Wayne 63.50. (P. -210.80.)

Mission's comm. at North-Omaha, Nebr^: Fr. Michael's Gem. at Goegletn -20.00. Fr. Evers' Gem. at Convoy 4.86. (S. -24.86.)

Gem. in Sprngf. ird III: P. List's Gem. at Preble 7.60. P. Franke's Gem. at Fort Wayne 12.00. P. Henkel's Gem. at Aurora 3.00. P. Rupprecht's Gem. at North Dover 14.50. (S. -37.10.)

PoorStudentsinSt. Louis: Women'sv. P. Niemann's Gem. tn Cleveland -10.00. D. Teacher Lutz tn Bedford, coll. on W. Herbkersmann's Hochz. 7.00. By P. Werfelmann of I. Sch. tn Neudettelsau for F. Markworth 5.00. (S. -22.00.)

Poor students tn Springfield: P. Jox' Gem. in Logansport for Fr. Sell -27.25. Nie. Ploss from dess. Gem. in Hadley f. Br. Sell 1.00. (S. -28.25.)

Poor students in Fort Wayne: 1'. Querl's Gem. in Toledo -12.00. Women's v. Fr. Mtchael's Gem. tn Gögletn for W. Georgi 12.00. By Fr. Jüngel ges. on Grenzenbach-Hambrock's Hochz. in Fort Wayne for Schürdel 8.00. Wittwe H. from 1 Fr. Niemann's Gem. in Cleveland 5.00. (S. -37.00.)

Springfield household: Fr. Henkel's church in Aurora -4.00. Household inFortWayne: D. P. Querl of G. M. at Stony Ridge -2.00. P. Henkel's Gem. in Aurora 8.47. (S. -10.47.)

Household inAddison: P. Henkel's Gem. in Aurora -3.00.

Orphanage in Indianapolis: Teacher Kampe'sSchoolk. in Fort Wayne -1.85. P. Schmidt's Schoolk. near Decatur 1.35. D. dens. ges. on W. Bischoff's Hochz. 6.10. Teacher Piel's Schulk. at Cleveland 1.00. Teacher Setbel's Schulk. that. 1.85. By dens. of Paul Schulz .25. Durck dens. of Martin and Carl Niemeier .25. Teacher Hormel's Schulk. at Fort Wavne 2.08. P. Horst's Gem. at Ashland 21.76. From d. Gottesk. Teacher Fedder's school tn Valparaiso 1.00. (p. -37.48.)

Orphanage inAddison: k.Kunschik'sGem.inMadisonville -3.30. Thanksgiving Offering of Mrs. Joh. Hahn by Fr. Huxhold in Tracy 1.00. (S. -4.30.)

Orphanage near Pittsburgh: P. Gross' Landschuldtsr. near Fort Wayne -1.62.

Deaf and Dumb Institution: By Fr. Rupprecht tn North Dover of L. -1.00

Districts support class: P. Schmidt's Gem. at Monroeville -2.00. By P. Querl of G. M. at Stony Ridge 2.00. By P. Gößwett's children at Vincennes 3.00. P. Hiller's Gem. tn Minden 11.75. P. Seuel at Indianapolis 4.00. Dess. Gem. that. 24.63. Unnamed from tn. Gem. 3.00. P. Lothmann's Gem. in Akron 7.50. P. Dankworth's Gem. bet Mt. Hope 8.76. From dess. Gem. at Winesberg 1.00. Wittwe H. from P. Niemann's Gem. Cleveland 5.00. Wittwe W. from his. Gem. 1.00. (p.-73.63.) Total: -917. 29.

Revenue to the Middle District's coffers:

Synod treasury: P. Sitzmann's parish in Van Wert -3.46. P. Inner discord: By Fr. E. Flach, Collecte sr. Dreietnigk. Engelder's parish in Logan 3.25. P. Schmidt's parish near Decatur congregation, -13.25. By Fr. S. Meeske, communion collecte, 3.25. 6.00. P. Schäfer's parish in Waymansvttle 6.20. P. Querl's parish tn By Fr. G. Grüber and congregation 12.90. By Fr. Th. Möllering, Toledo 13.20. P. Koch's Gem. tn Purcells 8.95. P. Gößwett's Gemmission feast collecte sr. Gem. bet Plainview 36.26.?. H. Frincke, in Vincennes 13.20. P. Seuel's Gem. in Indianapolis 16.23. From communion box 1.86, ges. at DistrictsConference, 20.25. Fr. A. Pohlmann's Gem. in Louisville 8.00. P. Wambsganß' Gem. tBergt Sr. from sr. Petri-Gem. 12.00. P. A. Honus, mission festival Indianapolis 53.83.?. Jox's Gem. at Logansport 7.05. P. Evers' Gemcoll. sr. Gem., 46.25. Fr. J. M. Maisch of sr. Gem. 6.00. (p. -160.00.) at Convoy 3.84. P. Werfelmann's Gem. tn Neudettelsau 23.80. P. Negro Mission: Fr. A. Hofius, Mission Festcoll. sr. Gem., 10.00. Gross' Gem. tn Fort Wayne 61.24. P. Mtchael's Gem. at Gögletn Negro MissionnNewOrleans: Fr. W. J. Gans, Thank Offering by 8.56. P. Hassold's Gem. at Huntntgon 6.50. Wittwe H. from FrMrs. Sackschewsky, 5.00.

Niemann" Gem. at Cleveland 6.00. (p. -245.31.) New station in New Orleans: P. Joh. Meyer by G. Harms .50. P. FF. König by Mrs. Schmückte 1.00, Mrs. Imig .50, N. N. 5.00. (S. -

Engelder's both Gem. bet Sugar Grove 7.00. Fr. Mobr's Gem. be7.00.) Inglefield 6.60. Fr. Querl's Gem. in Toledo 6.00. A. d. Missionb. Ft. North OmahaMissionsGem.: Kassirer D.W. Roescher from the Gößwein's Gem. in Vincennes 8.50. I Twietmeier from thes. GemMiddle District 11.00. Kassirer Chr. Schmalzriedt from the Michigan 1.00. Fr. Gotsch's Gem. at Hoagland2.60. Fr. Kaumeyer's Gem. adistrict 37.43. Kassirer Chas. Spilman from the Eastern District Lancaster 7.29. Fr. Weseloh's Gem. tn Cleveland 14.00. F62.00. (p. -80.43)

Pohlmann's Gem. at Dudleytown 19.78. Fr. Niemann's Gem. at South-Omaha Mission: Teacher F. W. Hackstedde of s. pupils Cleveland 24.10. By Fr. Rupprecht at North Dover from F. H. 3.00Thomas and Magd. Trülson 3.00. Fr. E. J. Frese > 10.00. (S. -13.00.) from dess. Wife 1.00, by T. 2.00. From d. Missionb. P. Kunschik's Synodal treasury: P. W. J. Gans, Pentecostal coll., 7.00.?. S. Gem. in j Madisonville 7.35. (S. -111.02.) Meeske from sr. Gem. 7.80. P. A. Hofius desgl. 6.76. I". A. Bergt sen.

Jewish Mission: Through Fr. Werfelmann in Neudettelsau from Ffrom sr. Petri-Gem. 16.00. (p. -37.55.) Sch. -2.00, from Mrs. B. 1.00. Fr. Weseloh's Gem. in Cleveland 3.25. Widows and orphans: Father G. Weller 10.00. Father G. Jung !

(S. -6.25.) 2.00, from the collection bag of sr. C. Schneider, Coll. of the 2.40. D. dens. köü. in Sunday school of St. PaulsGem. das. 2.25. DF. G. J. Bürger 3.00. Fr. L. Bendin v. sr. Joh.-Gem. 6.00. (p. -52.30.)

P. Werfelmann tn Neudettelsau from Fr. Bl. 1.00. D. P. Werfelmann tn Neudettelsau from Fr. Sch. 1.00. Fr. Horst's Gem. at Ashland 2.35. Poor students tn Springfield: P. L. Bendin of N. N. 1.00.

from Fr. Jox's Gem. tn Logansport 1.00. Fr. Wambsganß's Gem. atr. Comm. 10.00. Church building in Springfield: Fr. J. G. Lang a. d. Klingelbeutel

Newburgh 7.50. teacher Zitzlaff's Schulk. at Evansville 4.10. D. dens. Saxon Free Church: P. G. Storm, Communion Coll. 5.16. from Louise Beyer .50. D. dens. from Louise and Lene Jde 25 cts. Deaf and Dumb Institution: P. J. M. Maisch von sr. Gem. 6.00.

each .50.?. Weseloh's Gem. in Cleveland 10.00. By Fr. Rupprecht in total-376.43. Lincoln, August 1, 1889. J. C. Bahls, Cassirer.

North Dover from L. 2.00. For New Orleans: N. N. by Fr. Bischofs bet Btngen 1.40. Unnamed (Vincennes postmark) 1.00. Oe. from Fr. Jüngel's Gem. in Fort Wayne .20. For Springfield: By Fr. Henkel in Aurora .50. (S.-37.70.)

English Mission: N. N. by Fr. Bishops at Bingen (for Baltimore) -2.00. Incoming into the coffers of the WiSroviv-DistrirtS:

Emigr. -Mission in New York: Through Fr. Werfelmann in Milwaukee -37.63, in Sheboygan 11.33. (S. -48.96.)

Emigr.mtssion tn Baltimore: Mrs. Blumenschein by Fr. Werfelmann tn Neudettelsau -2.00. Pilgrim House in NewYork: part of the Mission Festival Coll. in Reedsburg 6.50.

Brothers in Faith in Germany: Fr. Ernst's Gem. in South Eucltd -8.00. Deaf and Dumb InstitutionnNorris: From P. J. G. Gruber's Two Parishes 2.10.

2nd comm. tn Loutsville Ky.: P. Btschoff's comm. at Bingen - Jewish Mission: C. H. Lindenschmidt, Milwaukee, 2.00. Part of Mission Festival Collect at Reedsburg 10.00, Cascade and Batavia 10.00, P. Rehwinkel's Gem. 3.00, Sheboygan 10.57, Bonduel 4.00, Gem. P. Ph. Wambsaanß' 10.00. (S. -49.57.)

Emigrant Mission in Baltimore: Theil of the Mission Festcollect in Milwaukee 18.81, Sheboygan 5.67. (p. -24.48.)

Bauin Milwaukee: Mrs. Rohn, Milwaukee, 2.00. Emanuelsgem. in Milwaukee 128.25. (p. -130.25.)

Orphanage in Wittenberg: wedding collection at Karl Schulz, Reedsburg, 6.50. P. H. Daib's Young Men's Association in Merrill, 16.38. N. N., Sheboygan, 5.00. Gem. cl. from k. H. Sprengeler's Gem., Milwaukee, 25.00. From teacher Ehmann's school box 2.18. (S. -55.06.)

Districts support fund: P. G. Löber 4.00. k. W. Hudtloff 8.00. k. J. Karrers Gem., Logansville, 5.00. P. C. Baumann's Gem. 5.75. (S. -22.75.)

Inner Mission of the District: part of Mtssionsfestcoüecten in Milwaukee 338.63, Reedsburg 100.00, Cascade and Batavia 25.00, Sheboygan 150.00, I P. Rehwinkels Gem. 9.52, Lebanon 40.00, Bonduel 50.00, P. F. Levhes Gem. 15.00, k. Ph. Wambsganß' Gem. 32.00, Town Wilson 30.00, Plymouth 25.72, 1'. E. Huebner's Gem., Hancock, 10.06, P. G. Barth's Gem. 3.05, Filial 1.45. N. N. .50 by P. G. Loeber. Mrs. N. N. 2.00. By P. J. Strasen of N. N. 1.00. Miss Storm .50. (p. -834.43.)

Synod treasury: part of the missionary feast coll. in Cascade and Batavia 20.00. I>. E. Huebner's congregation in Hancock 12.00. Fr. I. M. Hieber's congregation in Sheboygan Falls 5.90. Fr. J. G. Gruber's two congregations 3.28. (p. -41.18.)

Church building in Springfield: P. W. Endeward's Gem. in Boaz 1.75, Ash Creek.55. (S. -2.30.)

Kirchbauin Phillips: By P. G. Löber v. N. N. 3.00. k. Otto's Gem. in Town Scott 4.65. (p. -7.65.)

k. Dallmann's eng l. Gem. in Baltimore: By k. I. Strasen of N. N. 2.00. I P. Otto's Gem. in Town Scott 4.64. (p. -6.64.)

Negro Mission: part of Mission Festival Collect at Milwaukee 56.44, Reedsburg 25.00, Cascade and Batavia 10.00, x. Rehwinkel's comm. 5.00, Sheboygan 30.00, Lebanon 8.11, Bonduel 10.00, P. F. Levhe's comm. 2.50, P. Ph. Wambsganß' comm. 15.00, Town Wilson 7.57, Plymouth 12.86. From Grethchen u. Gotthelf Barth's piggy bank .50. C. H. Lindenschmidt for New Orleans 2 00 (P. -184 98.)

Progymnasium in Concordia.

Received last quarter: From Mr. P. Frese for the piano -1.65; from P. Fischer, Drake, Mo., for Th. Bundenthal 3.25; from P. Gräbner, St. Charles, Mo., for P. Stöppelwerth 5.00; by Kassirer H. H. Meyer for the piano 20; from Mr. Gottl. Scholz for Th. Meyer 12.50; by P. A. G. Grimm for P. Stöppelwerth 5.00; by P. E. T. Richter's Women's Association, Washington, Mo, for the same 5.00; by Cassirer H. H. Meyer for poor pupils 6.70; by Mr. Th. Pennekamp of the Young Men's and Young Women's Association of the congregation in Topeka, for Klein and Roglitz 15.00; by Father F. Gräbner, Topeka, Kansas, from his congregation for Roglitz and Klein 5.30.

With sincere thanksH . Käppel.

The undersigned received the following gifts for the children of our institution in Fort Wayne: For Ohldag: by Fr. Frese -5.00, from Fr. Catenhusen's congregation 13.40, from A. Prochnow 7.00. For Schlacht: by Fr. Elbert -1.00, from Fr. Grabarkewitz' congregation 16.00, 16.00, 2.00. For Chr. Meyer: at OttoHeicke's wedding by Fr. Heiner ges. 4.07. For Bützow: at M. Riemer's wedding ges. 4.50. For Stünkel: by G. A. Frerking 1.00. For W. Ruhland: by P. Maischs' Gem. 15.00. For Siebelitz: by St. Johannis-Gem. in New Orleans 30.00. For Förster: by P. Buchschacher 6.00. For Biermann: by the Gem. in Wellsville, N. A., 10.00. For Stöppelwerth: through k. Richter 11.00. For Schurdel: from Fr. Nöhres' Gem. 3.40. For poor students: at the Liese-Bennhoff wedding ges. 13.00.

New printed matter.

Dr. Johann Gerhard's Holy Reflections, for the Awakening of True Godliness and for the Promotion of the Growth of the Inner Man. Newly translated from the Latin. St. Louis, Mo. Concordia Lutheran Publishers. 1889.

The price of this delicious devotional book in gilt edges and gilt decoration is 75 cents. Postage 5 cents.

To corrigir.

In the "Memorial of Honor" in previous number, page 119, column 2 below, the quotation mark (") should be placed after the words: "would be held!"

In the last number (16th), the page numbers should be 121 to 128 instead of 117 to 124.

The reports about the church consecrations will follow in the next issue.

Changed addresses:

liov. 8. L. ^bner, vu^ton, IVodster Oo., lorva.

Rov. ck. Dear, Rioliton, Ooolr Oo., III.

Rev. O. Xolin, 3650 Honoio 8tr, OliioÜAO, III.

Ilov. ck. LI^sinn, 8u6ur Oo., IAinn.

The Lutheran is published fortnightly at the annual subscription rate of one dollar for out-of-town subscribers, who must pay the same in advance. Where the same is brought by carriers in" Lau, the subscribers have to pay WLentS carrier wages extra. To Germany, the "Lutheran" is sent by mail, postage paid, for -1.25.

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45th Ann.

Go out from them and separate yourselves.

(Conclusion.)

Christians are not to go together with unbelievers, obvious unbelievers, not to work together, not to have fellowship, especially church fellowship, but to go out from them and separate themselves. This is a command of the apostle. This is God's command. But where the apostle expresses this command of God, he also gives a reason for his admonition. He wants to convince the Christians that it is good and beneficial and salutary if they avoid the wicked and make them willing to obey this command. The reasons given by the apostle contain at the same time a refutation of the bogus reasons that are commonly used against ecclesiastical separation and divorce.

The main reason with which St. Paul supports and affirms his demand to the believers to start from the unbelievers in 2 Cor. 6 is that the believer has no part, nothing in common with the unbeliever. "What part has the believer with the unbeliever?" He points out the deep, sharp contrast that exists between faith and unbelief. Believers are children of light, unbelievers children of darkness. And light and darkness do not get along with each other at all, they exclude each other. "What fellowship hath light with darkness?" The apostle himself interprets this image. Believers are closely united with Christ, are attached to Christ, their Lord and Savior, their Head, and are inwardly united with Him as branches are with the vine. The unbelievers have no part in Christ. Rather, the devil has his work in the children of unbelief, has possessed their hearts and rules their minds and thoughts, words and works. And "how does Christ agree with Belial?" Believers are God's people, the temple of the living God, God wants to dwell and walk in them. The unbelievers do not know God, their heart is far from God. They are idolaters, and even if they are



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Monday, August 27, 1889. No. 18.

do not worship the idols of the Gentiles, yet they serve the idols of serve unrighteousness, serve Satan, the god of this world. Prayer, this world, mammon, or the belly, or the lust of the world. "And what sacrifice, worship of the unbelievers is vain hypocrisy and therefore likeness hath the temple of God unto idols?" Believers walk in an abomination before God. To the wicked God says: "Why do you righteousness and holiness that is pleasing to God. And though sin proclaim my rights and take my covenant into your mouth, when you still clings to them and makes them sluggish, though they still sin hate discipline and throw my words behind you?" Ps. 50:16, 17; and and stumble daily, yet sin is inwardly repugnant to them, they ape again, "What is the multitude of your sacrifices unto me?" "The evil and always overcome evil with good. The unbelievers love unrighteousness, are devoted to sin, live in sins, serve the lusts and various desires, perform the works of the flesh, the works of darkness, the works of the devil. And "what enjoys righteousness with unrighteousness?"

That is how things are. That is the state of the believers. This is how it is with the unbelievers. And now the apostle concludes, "Therefore come out from among them and separate yourselves." Because faith and unbelief have nothing in common, do not get along with each other at all, are opposed to each other, are directly against each other, therefore the believers should also separate themselves outwardly from the unbelievers and even not make common cause with them in church matters, in prayer, sacrifice, worship. It is unnatural, a hybrid, a contradiction in terms, a falsehood, if believers and unbelievers, who are separated from each other inwardly and are separated from each other before God, pray together, worship together and keep the sanctuary together. And Christians should not offer their hand to such mendacious showmanship. Christians have to pretend when they do the work of the Lord together with unbelievers, unbelievers; they then act as if they were one with them, and yet they are not one. This does not befit Christians. Christians should give honor to the truth and therefore speak to the unbelievers: You go and serve your gods; we want to serve our God, in whom you have no part. The unbelievers lie and deceive in God's name when they call upon the name of the Christian God, the name of Christ. For they adhere to another; they

incense is an abomination unto me." "My soul is at your new moons and your seasons." "Though ye pray much, yet will I not hear you." Isa. 1, 11. 13. 14. 15. And what therefore is abominable to God, let the children of God also hasten, flee, and shun, saying therefore, "I will not offer their libation of blood, nor take their name in my mouth." Ps. 16, 4. This is a service pleasing to God, that Christians from Jews and Gentiles "with one accord, with one mouth, praise God and the Father of our Lord JEsu Christ." Rom. 15, 6. Therefore, believing Christians should keep to themselves, cultivate unity in the spirit among themselves and thus call with one another, in one mind, spirit and faith, with one mouth to the One God and the One Lord Jesus Christ.

Although the matter is clear from God's Word and is self-evident from the nature of Christianity, from the nature of faith, as well as from the nature of unbelief, objections are nevertheless raised against it, even on the part of those who still mean well. From the mouths of many a Christian, who considers it an art and virtue to get along with apparently unbelievers and to get along with them in ecclesiastical matters, one hears the following speech: If one stays together with those, the unbelievers, one can still influence them. If one leaves them, then they would completely overburden themselves and would have to perish. Separation and divorce are evil. In this way, the salt is taken out of the dough. If the great multitude is first kept to the church only by external ceremonies, ecclesiastical customs and traditions, then some can still be saved from the corrupt dough and won for the faith.

But the reverse is true. The apostle says, "Do not pull on a strange yoke with unbelievers." So when believers pull on the same yoke with unbelievers, walk together, work together, they pull on the strange yoke, the yoke of unbelievers, and help plow and till the strange field. By such going together and working together, not the good cause, not Christ's kingdom, not God's kingdom, but the evil cause, the devil's kingdom, is promoted. The wicked are strengthened in their wickedness and unrighteousness, in their unbelief, when the faithful, the pious, reach out their brotherly hand to them, go peacefully with them to church, to the sacrament, and thus confess: We may not be in complete agreement, but the difference is not so great. In this way, Christians blur the contrast between light and darkness, between righteousness and unrighteousness, between Christ and Belial, between God and idols. And many a simple, inexperienced person is thus deceived and misled. He sees what is black as not so black, considers what is evil as not so evil, is not afraid of sin, is not afraid of the devil, the prince of darkness. And so he remains caught in the devil's ropes.

If, on the other hand, the believers separate themselves from the unbelievers, they publicly testify that they do not want to have anything to do with them, and warn others against the children of Belial and urge them: Let these naughty people help you. If the Christians rather give away all possible advantages, even earthly goods, than to unite and fraternize with the unbelievers, if they do not look at father, mother, brother, sister, they prove before all the world that they are completely serious about their faith, their God and Christ, and incite and entice others to seek their salvation in this Christ, to give glory to this God. Just then, when Christians keep their faith, their sanctity, their worship pure and undefiled, they are and remain a salt, a light in the Lord, then they provide entrance to the truth and promote Christ's kingdom. They get further and accomplish more when they pull on their yoke alone than when they let strangers pull along.

It is said that it does not hurt so much if Christians, forced by circumstances, share church rights and duties with unbelievers, as long as they are not forced to leave and deny their faith, their convictions, as long as they are still free to confess their faith. Many a one who has been caught in such a mixed crowd has already thought and said to himself: What do I care about the others who walk and sit next to me? I am sincere about my Christianity. I remain faithful to my God and my Christ, even if others mock and blaspheme. The false brothers next to me cannot harm my soul. Nevertheless, I am God's child and safe and secure under God's grace, protection and protection.

But we are not to judge from ourselves what is harmful or beneficial to our soul, but according to God's word. And God's word says: "Therefore come out from among them and separate yourselves, says the Lord, and do not touch anything unclean, and I will accept you and be your father.

and you shall be my sons and daughters, says the Almighty LORD."

The apostle, the Lord Himself, makes it the duty of the believers to avoid the community of the unbelievers, the unrighteous, to flee these persons themselves, and not to touch their unclean, evil works, not to deal with them and defile themselves. This double is closely related. The evil person and the evil thing cannot be separated from each other. He who remains close to the unbelievers, the unrighteous, the impure, who makes concessions to them, who still recognizes them as church members and puts up with them, does not remain untouched by the impure, evil spirit that animates them, who somehow becomes interwoven with the unrighteous, ungodly being, who defiles, who harms his soul. Unrighteousness, unrighteousness is indeed nothing small, it is a devilish, hellish poison. And this poisonous breath is contagious. Whoever wants to keep his soul, his conscience, unsullied, must avoid people who carry and spread the poison of the soul.

And precisely to those who go out from the unbelievers, the unrighteous, and separate themselves and do not touch anything unclean, the almighty Lord has given the promise that he will take care of them, that he will be their father, that they will be his sons and daughters. Those who are and want to remain united with the ungodly, the enemies of God and Christ, do not have this promise, they cannot justifiably insist and defy that God is and remains their Father and will take care of them and know how to preserve and save them. Our God is a holy, zealous God and hates all ungodly beings. He is a light, darkness is abhorrent to him. Our Savior, Jesus Christ, now and never gets along with Belial. So those who make common cause with godless people, with children of Belial, and especially in church matters, may well see to it that they do not lose their God and their Christ, that they do not fall from grace and sonship. But those who forsake all things for Christ's sake, and honor and fear God more than men, can and should take comfort in the fact that the Almighty Lord has sworn to them that they shall be and remain God's children for all eternity.

G. St.

(Submitted.)

An obituary to the previous exclamation.

Dear "Lutheran" readers!

The "Appeal" of the penultimate number still forces an obituary from me, with which I would like to help a little in my small part, so that this "Appeal" is not overheard and also not forgotten again so soon. It concerns the most necessary fruit of our recently celebrated 50th anniversary of the institution, which cannot be held up often and seriously enough to the dear Christians, especially in the present great need of the church. Our institutions are there to prepare young people for church service, and we must look for pious and talented young people with renewed seriousness and zeal.

That this is our sacred Christian duty should not require any laborious proof among us.

need. It requires the first table of the holy commandments, the love of God, whose service and honor, whose name, word and will are to be proclaimed in the world. It also requires the second table of God's commandments, the love of our neighbor, whose salvation and blessedness are to be promoted. So both, the love of God and of our neighbor, require the maintenance of the holy ministry of preaching. For this, however, men of God must be prepared and equipped; hence the first schools of the world, of which we know, the schools of the prophets, were actually seminaries for preachers, e.g. those in Gibeah, in Najoth near Ramah, in Jericho, Gilgal and Bethel, in which disciples practiced the law of the Lord under the guidance of a prophet. But no sooner had Christ taken up his prophetic office in the New Testament than he ensured its continuation in the world by electing and educating Andrew, Peter, James, John, Philip, etc. to the apostleship. After the arch-shepherd of the sheep himself had prepared his twelve disciples in three years of instruction to be his sub-shepherds, St. Paul also had one or more disciples almost continuously. In addition, he had to describe the right spiritual shepherding wisdom for all future shepherds of souls in three special letters, through the enlightenment of the Holy Spirit, and thereby inculcate Timothy: "What you have heard from me through many witnesses, command faithful men who are able to teach others also. (2 Tim. 2, 2.) "They that are able" is said. But how can they be made capable and sent to all good works, if they are not given to be instructed and guided for the divine guidance of souls?

And now there are still very many congregations in our synod from which not a single pastor or teacher has yet come forth, and which even now do not have a single disciple in any of our teaching institutions. And among these many congregations that have not yet had a laborer left for God's vineyard in the number of their growing disciples are not merely young and small, but also large and old congregations.

I readily admit that some congregations have already shown commendable zeal in preparing and sending out servants of the church, and that they have increased in this practice of godliness from year to year. But it does not follow from this that the other congregations and their members are now relieved of their duties, or that there are not still families in the congregations that have already sent out young men who would have to give a son for the service of the church.

Or has the profession of a Christian pastor and teacher become so unworthy in the eyes of the Lutheran-educated youth, or in the eyes of Lutheran parents, that they do not want to allow their sons to study, or that they do not have the breath to do so? Is not the prophetic exclamation still true: "How beautiful on the mountains are the feet of the messengers who proclaim peace, preach good, proclaim salvation, who say to Zion: Your God is King"? (Isa. 52:7.) Does not the apostle Paul testify through the Holy Spirit for all time: "This is ever certainly true, if any man desire the episcopate, he desireth a goodly work"? (1 Tim. 3, 1.) Does not the Holy Spirit shine even today into all dark hours and into all gloomy sorrows that the



The word of the great divine promise, that in spite of all the cunning and malice of all the wicked, the souls of all pious and faithful servants shall remain bound up in the bundle of the living, which are green in heaven; yea, that the teachers shall shine as the brightness of heaven, and the many shall point to righteousness, as the stars for ever and ever?

Help whoever can help, and have mercy on the spiritual need of so many people who are going about in such great blindness; - the need of our fellow believers who live scattered far and wide, and of whom thousands live and die in the world without hope, without God, like the heathen; - the need of our dear traveling preachers who, for lack of time and strength, cannot serve their many preaching places often enough, and have to leave so many other places, where they are called, unprovided for; - the distress which the many deceitful workers, the enthusiasts and false Lutherans cause us, in that they are unscrupulous enough to break into our mission fields by surreptitious means and reap recklessly where we have laboriously sown; - the distress which God Himself, according to His inscrutable wisdom, imposes upon us, in that He hastens so much with His servants, young and old, out of this evil life, and rustles them home to rest and thins out the ranks of His contending heroes in the kingdom of the cross on earth! Oh, help who can help!

It is true that God alone sends and sets righteous shepherds and teachers. But we should also ask him for them. Yes, he wants to be asked, if he is to give something. Our Lord Christ himself says: "Ask the Lord of the harvest to send laborers into his harvest. Such a request is certainly pleasing to Him and heard. The heartfelt petition for laborers in God's harvest, however, does not exclude but includes the diligent effort to obtain and prepare such laborers. With our petition we also pledge to our God that if he wants to use us as his helpers for the recruitment and preparation of shepherds and teachers, we will also be willing to do so with joy. Indeed, if we ask ever more diligently and earnestly for a blessed increase in the number of workers in God's kingdom, then we will certainly also use ever greater diligence to find pious and gifted boys, and we will make every effort to promote such boys to study and serve in God's kingdom. In these efforts, we will not only occasionally speak a good word for the good cause, but also earnestly and persistently try to remove any obstacles that may stand in the way of the study of godly and gifted young men. And in doing so, we will certainly often have the pleasant experience that God, who directs the hearts of men like streams of water, will not fail to bring about the desired results.

I sincerely ask you, dear readers of this paper, to take these words of brotherly remembrance, spoken in weakness, which necessity has forced from me, and which are meant for me as well as for you.

May the rich God from heaven bless all who devote themselves to the blessed service of helping him to fill the house of his glory with guests! May He bless all parents who sacrifice their dear children to the Lord by making them preachers or teachers on earth out of love for Christ's kingdom.

let him! May he bless all cheerful givers who help with their gold and silver, and may their reward be great in heaven! Bless our dear professors and all the faithful work they do for our students, on whom so many hopes of the church are directed! Bless all our dear congregations and help that on the last day it may be said of each of them:

How many have gone out
And has through impetuosity and waves
Many a ship has been brought to the heavenly port, As many a ship
has sailed home
And found in heaven great multitudes, Who with him and through him
God made blessed!
This wishes and requests with you
Your friend and brother in Christo
N. N.

Mr. Pastor A. Brauer's resignation from the Mecklenburg Regional Church.

In an earlier issue of this newspaper, we announced that Pastor A. Brauer in Dargun, Mecklenburg-Schwerin, had left the regional church and promised to provide more details later. In No. 13 and 14 of the "Freikirche", Pastor Brauer himself gives an account of the events that led to his resignation. From this report, we would like to share the most important information with our readers.

"I confess," writes Pastor Brauer, "with joy and with thanksgiving to God, that for decades I have always found representatives of the Christian Lutheran faith in the so-called Missourians and that I have to thank them the longer for the truly mind and heart refreshing theological stimulation and support." "The study of Luther's writings together with the Lutheran Confessions ... first opened my eyes, with as much joy as astonishment, to the gaping difference between Lutheran theology, which imparts divine peace to the heart, and the theology of progress and mediation, which is for the most part merely scientific speculation. And in the recognition of these paths of spiritual knowledge, which are far from each other, indeed, which move against each other, I have been led further and further, and have turned away with sadness, and, I must say, also with anger and disgust, from a theology which loudly raises the hopeful claim to want to and to be able to 'solve scientific problems,' which, however, should and can only be believed in a childlike, humble way." - I thank God's undeserved goodness, who, in the midst of the unspeakable doctrinal confusion and ever more widespread religious warfare that inevitably results from such theology, has kept me in Lutheran truth and led my congregations to Lutheran pasture, as it does under the protective umbrella of the state-bound national church, and has now, in my old age, led me into the orthodox, unanimous, Lutheran Free Church.

Pastor Brauer then points out that the time of the newly awakened life of faith in the first half of this century did not pass Mecklenburg without leaving a trace, but that pernicious influences have asserted themselves for the further wholesome development. As a cause of the decline, it is also rightly stated that the congregations were not involved in the work. "In particular," writes Pastor Brauer, "it should be mentioned that out of fear of the

The congregations as such have been kept completely dead and muzzled by the liberalism of the church. They, who are called according to God's Word to be essential co-factors of saving pastoral care as well as good and vigilant, purifying discipline and order, have remained as congregations a completely unorganized, absolutely inactive bunch, with which the clergy is not able to enter into any connection and leadership apart from the church service. From the beginning of my work in the Mecklenburg state church, I have suffered from this and have not been able to achieve true joy in my ministry, because I have not achieved the right position in the congregation. - "There were only a very few dear fellow ministers who complained with me in a troubled heart about lack of discipline in doctrine and life." - Philippi had to complain at the end of his life that he was isolated, isolated in the faculty, isolated in the consistory, isolated from the church regime and the entire clergy. As long as the younger theologians were still taking their exams, he said, his work did not seem to be in vain, but then it was mostly over. More and more the corrupting spirit of the Hoffmann school, continued by Luthardt and Frank, among others, has penetrated the Mecklenburg church." - Unfortunately, it is only too true that under the label of the Lutheran confession on paper, Mecklenburg, like all German regional churches, has long since made actual union with all, even the very worst heresies, with Pelagianism, Synergism, Arianism, Rationalism, etc., which are freely taught and preached in public by professors and pastors. At the General Lutheran Conference in Schwerin, when a man like Philippi was already on his deathbed and made way for him, Professor Dieckhoff, without experiencing any opposition, dared to openly declare the freedom of 'science' and the non-binding nature of the Lutheran confessional writings for the church teachers, especially the professors. In the national churches, under the strongest state protection, one can teach whatever one wants in the lecterns and pulpits, as long as the external institution, which has become historical, remains untouched. Why, after I had publicly accused the theological faculty of apostasy from the Lutheran faith, was either I or my opponents not protested in the election by grace? On one side there is fundamental heresy, which God commands us to expel from the church. Why not? Well, because in the national churches that have sunk into indifferentism and syncretism (religious mongering), no one makes the trial for the sake of doctrine anymore, does not want to make it, cannot make it."

(Conclusion follows.)

(Submitted.)

Report on the Bohemian Mission.*)

"Praise be to God and the Father of our Lord JEsu Christ, who has blessed us with every spiritual blessing in heavenly goods through Christ."

With this praise, praise and thanksgiving against the gracious God, the undersigned takes the liberty of a

*This report has been submitted to the Minnesota and Dakota Dtsrtrct of our Synod and, after the "Lutheran" of its time has reported on the beginning of this missionary work, is printed here as news of the gratifying progress of the same. The ed.

The Synod will present its report on this newly started missionary work. As is well known to all members of the Synod, the spiritual need of our Bohemian co-religionists has required us to serve them with God's Word and Sacraments in their mother tongue; and the undersigned was appointed to do so because he speaks the Bohemian language. It is hardly necessary to give more details about the origin, since the "Lutheraner" of its time published an article written by Mr. Sievers. Therefore, this report shall only briefly inform about what has happened so far among the Bohemians by God's grace, so that the honorable synod may see from it that the merciful God also confesses to this work of His.

My main work is here in Minneapolis, where we already planted a church last fall. At the time of its founding, 36 people signed the congregation's charter. The congregation also duly called me to be their pastor. The parish now consists of 68 members and a few single women whose husbands are Catholic. They are mostly younger married couples and partly single young men. The people are all very poor and live close to the river. For the place where they have their small wooden houses, they have to pay the city 16-20 dollars rent annually. Most of them work in the sawmills; several sweep the streets. Spiritually, the poor people were quite degenerate; they were like sheep wandering without a shepherd. If now and then a Bohemian preacher came to them, it was usually one of those who sought only the money of the poor people and not their salvation. Therefore, their joy was and is great that they now have God's Word so abundantly. They often express their gratitude to me that the German Lutherans support them so that they have God's Word and Sacraments among them. There is service every Sunday morning and most afternoons, morning in the German Lutheran Church and afternoon in the chapel of the Swedish Augustana Church, which is down on the Flat. During the winter months I also held teaching and singing sessions on weekday evenings, as well as Lenten sermons. The services are well attended by those who have joined the congregation. The outer order of the services is arranged as the people in the old fatherland were accustomed to; otherwise, they are glad to accept instruction if it is proven with God's Word. Before I was here, they celebrated Sunday, at least a great many of them, with a full barrel of beer. Last summer, on a Monday morning, I counted 68 barrels, all of which had been emptied on Sunday; it is easy to see that there is seldom a Sunday without a brawl, since Swedes, Irish and Germans also live there. But to God's honor I can and must testify that things have changed here as well. As long as I have been here, there have been no brawls, and since New Year's Day I have not seen a drunk. Of course, here it is called to teach the poor people in the right love and in the right way, but the faithful God also gives one the right love and the right wisdom. All those who come into contact with us testify to the fact that they have improved morally. A

A policeman who has been at the Flat for years said to me the other day: "You have done more in a few months with your book than I have done in many years with my club; it is a wonderful book, this Bible. Another official said that now they did not need to take the drunks to the police station in the black wagon, which used to happen almost every Sunday. A doctor, who usually bandaged and sewed up people's wounds after the brawls, said that I had taken all the credit away from him with the people. Of course, all this does not prove that the people are now all true Christians. But they had themselves to God's word, they hear God's word and let themselves be admonished, punished, instructed and comforted from God's word. We may therefore have the certain, firm confidence that God's Word will also renew them and make them living building blocks of His church. It should also be noted, however, that there are several quite dear, faithful, discerning Christians among my Bohemians. God's Word, which is living and powerful, will also prove to be a smell of life to the Bohemians. They also strive, as much as is in them, to maintain themselves independently as a congregation as soon as possible, so as not to always be a burden to the synod. Last month they raised \$40 toward the preacher's salary. This may be said in brief of the congregation here.

I also sought to preach in various places abroad and to establish preaching stations. At the request of Father Dreyer I preached in Glencoe, but unfortunately no preaching station could be founded there until now. I also preached twice in Jordan to the Bohemians there on the advice of Father G. Albrecht; the people asked me to come back, so that it is to be hoped that I will be able to organize a small congregation there. Finally I also preached in Town Tabor, Polk Co. at the request of several Bohemians who used to live here in Minneapolis. Already last winter I was in correspondence with these people. At their urgent request I traveled there last May to provide them with Word and Sacrament. There are over 20 Bohemian families living there, but only three families wanted me to be there. Therefore, the joy of these few Christians was great when I came to their settlement, which is 330 miles away from here, on the Saturday before Exaudi. After everything had been discussed for the coming Sunday, they also tried to get the other families to come to the service. They succeeded to some extent, so that I had close to 70 listeners and 21 communicants; after the service I baptized three more children and finally a Bohemian couple was married. The people there offered everything to make the large room similar to a house of God on the outside as well. In one corner there was a small altar, around it low stools to kneel on and benches enough for listeners who were to come. But the room could not hold all the listeners for a long time; many women had to sit in the kitchen with their children. During the sermon and also when leaving, one could see many tears of joy rolling, and many assured me that this had been the most beautiful day of joy they had experienced so far here in America. They then discussed to meet regularly on Sundays in the houses for the reading service.



come. I had to promise them that I would possibly spend a day with them every 3-4 months in order to administer the means of mercy there; I gladly promised this. The travel expenses were paid for the most part by the three families alone.

May the faithful God, who commanded us to carry out his work and also gave us his promise that he would give us the right love, humility, power and strength, also continue to confess this work of his and bless it, so that his name may be glorified, his kingdom built and many souls won. Amen. Carl Hauser,

Bohemian missionary.

Addendum. Our District Synod has decided to continue the Bohemian Mission in community with the Honorable Minnesota Synod. The latter has already agreed to our decision, and has also decided with joy to help the Bohemian co-religionists to buy a church by collecting small amounts of money in the congregations. While in the past other church communities did not care in the least about the poor Bohemians, now, after our Bohemian mission has come into its own, a swarm spirit made its appearance last week, offering the Bohemians its services at a convenient time and in a place that is most convenient for them. It would certainly be a good thing if the Bohemians could call a small church their own, which would be in their own midst and which they could use at any time. Such a small church is offered to them for 200 dollars, but they are too poor to buy it. So, in all modesty, I ask for a few small, mild gifts for these dear fellow believers. Certainly, among the dear Lutheran readers there are some who would gladly help the poor Bohemians with a few cents, so that they can buy that little church quite soon. Among them, too, the Savior has such people, whom he himself calls his brothers and sisters, and therefore he wants to regard everything that is done to them as if it were done to him himself.

Minneapolis, Minn, June 30, 1889.

Ms. Sievers.

Memorial to ^{Blessed} Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

Judgment of the "Free Church" about Walther's personality and blessed effectiveness.

The "Evang.-Luth. Freikirche", sheet of the synod of the ev.-luth. Free Church of Saxony u. a. States, writes: "We wholeheartedly grant the faithful worker and brave fighter, who has literally used up all his strength in the service of the Kingdom of God, the rest to which he has now entered after fifty years in office, we rejoice and praise God, that He has now called this much-hated and reviled servant to enter into the joy of the Lord, we imagine how this humble servant of the Lord, who rejected all honors here on earth, will be adorned with an imperishable crown and how he will shine.

But in spite of all this, we are filled with a deep sorrow for this dear man, whose face most of us have never seen, and who nevertheless stood close to us as a spiritual father, friend and advisor, as hardly any other, whose writings have become signposts for us into the Scriptures, so that we have come to understand them as the word of our God for salvation and have learned to appreciate them ever more highly and to use them more faithfully, whose letters - they became rarer in the last years - have given us rich refreshment with their heartfelt sympathy, faithful concern, selfless love and joyful courage of faith, and whose best intercession - the deceased, according to repeated statements in his letters, especially remembered our little Free Church in his daily prayers - has certainly often, without our knowing it, strengthened us when we became weary and wanted to go back.

"His personal life was that of a sincere Christian, distinguished by intimate, unfeigned piety, deep humility, great unselfishness, strictest self-restraint, great mildness towards others. Many poor students in particular know about his mercy, his unselfishness shines out from the fact that he gave all the profits of his writings to the synod and repeatedly refused salary increases, literally being content with having food and clothing. Thus he set a shining example of true Christian conduct, and for this reason alone his memory should be honored.

"But we must praise God's grace in him even more when we consider what he did for the Kingdom of God. Already at the beginning of his pastoral activity in his fatherland Saxony, which was at that time in the sleep of rationalism, he bore witness for the truth with such earnestness and zeal that he soon enough incurred contradiction and enmity! It was he, after all, through whom God again gave comfort to the seduced and disturbed Saxon emigrants who thought they had been abandoned by God and man over there in the forests of America under physical hardship and spiritual temptations! He did so, however, primarily through the doctrine - not invented by the deceased or formed according to the republican principles of the Americans - but rediscovered in great distress of conscience from Luther's writings and then from the Holy Scriptures themselves, that the church is essentially nothing other than the small group of those who believe in Christ, and that therefore every congregation, no matter how small, despised, rejected, which only has and wants to keep the Word of God pure and true and to use the holy sacraments according to the institution of Christ, has the right and duty to establish the holy ministry of preaching among itself, and for this it does not need a higher church regiment, no affiliation to a larger organism. It was he, together with many witnesses of Christ who preceded him into eternity and some who are still living, who founded the Missouri Synod 40 years ago, which under God's blessing has become a tree whose branches overshadow all of North America. But he laid the foundation primarily by setting forth the right principles according to which a right Lutheran synodal edifice could be built.

The synod must be built on the principle that it is founded on unity of doctrine, supported by brotherly love, and not a place where some have to rule alone and others only have to obey. After all, it was he before others who, with the rich gifts of a penetrating intellect, a comprehensive knowledge and quick-witted speech bestowed upon him by God, countered the manifold errors arising outside and inside the Synod and preserved the purity of the doctrine! He was not driven to these battles by any desire to quarrel or to be dogmatic, but he was concerned to protect every word of his God, over which he was not master, from any falsification and distortion; he was concerned to protect the freedom of the children of God, bought with the blood of Christ, against any rape, It was his duty to oppose with certain truth the pilatus sense that comes out in coarser and finer forms and thereby to warn the souls commanded to him from the abyss into which indifferentism, this cancer of our time, must finally lead. He has introduced hundreds of young men and women to holy theology and trained them to be faithful and capable workers in the vineyard of the Lord. Has he by constant zeal against ungodliness and impudent security uncovered and fought many sins and by preaching the sweet gospel of free grace in Christ comforted many poor sinners, brought them on the right path and spurred them on to true godliness? At a time when the Lutheran Church of America and Germany had almost disappeared in the mire of rationalism and unionism, this man showed by the testimony which he first raised in the "Lutheran", published in 1844 and now distributed in 18,000 copies, that the Church of the Reformation is nevertheless the City of God, and brought its true treasures to light again! His writings have gone out as a stream of blessings to all parts of the earth, and his sermons in particular have found lovers far beyond the circles that were his first. And these writings of his are testimonies of an extraordinary knowledge of the history of the church and dogma, especially of the writings of Luther, whom he recognized and honored as the only reformer of the church sent by God, and proofs of humble recognition of the search for grace granted to the church by the Reformation. At the same time, they are testimonies of a heart filled with ardent love that beats for the salvation of all fellow human beings.

"And we should not honor such a man's memory? We should not refrain from doing so, even if we owe him nothing personally. But we owe him much. For it is precisely through his writings that we have been torn out of the confusion and lack of clarity that is the hallmark of modern Lutheran theology, his testimony has freed the founders of our Free Church from the fetters of the state church, his encouragement has encouraged us, his help has strengthened us. Therefore, may his memory remain a blessing among us until we may follow him out of the misery of this time into blessed eternity

(Sent in by resolution of the "Northwest Teachers' Conference.")

A brief account of the "God's Box" of the School Teachers' Seminary at Addison, Ill, from 1864 to 1889.

The honored conference will allow me to make a few remarks on this jubilee day about how gracious our Lord God has been to our institution in the past quarter century with regard to earthly things. - If the Lord Jesus today put to us the question: "Have you ever had any lack?", we must humbly confess to the praise of His grace: "Lord, never none." - We have not had a large "fund," as is probably the case with other such institutions; only the gracious and faithful God has provided us abundantly and daily with what we needed. I have made a short compilation from the account books, from which it appears that in these twenty-five years of the existence of the seminary in Addison something more than tz265,300.00 was necessary, namely: for buildings, land, pianos, organs and internal furnishings \$143,200.00, for salary of the professors and the house father \$122,100.00. - In these sums is not yet included what the Lord has given for the many students who were educated here for service in the church. It is also still quite an astonishing sum. If we also consider that these large sums, which this institution has needed in the past twenty-five years, have flowed here from time to time in small drops as free gifts of faith and love from our Lutheran Christians, we cannot help but exclaim today: "The Lord has done great things for us, and we are glad of it," and confidently implore him to continue to take this institution under his gracious and almighty protection and umbrella, and to maintain and increase the zeal for it among the friends of this orthodox educational institution.

Here and there there are also some among those who do not belong to us who are amazed at what God has done and is doing here on the prairie. I will tell you only one example. Some years ago, after the old seminary building and the two wings had been built, when our synod bought the last fifteen acres of land from the Orphanage Society, the County Surveyor came to inspect the land.

measured. This was an American, named Jaynes. I had to pull the chain. When he had finished his calculation and report, he put down his pen and said to me, "You German Lutherans build and buy so much here, you must surely have large funds at hand." I said to him: "We have almost no money in our hands now, but we have a rich heavenly King, that is Jesus Christ, who has always given us what we needed, and I believe he will continue to do so. Then he answered quite moved: "Well, that is the right way; I tell you, that is the right way," etc. - And I ask now today: Has the Lord let us become ashamed? -- -- It often looked like, when payment The first time, when the deadlines were approaching and the treasury was empty, it was as if the dear Lord God wanted to leave us in the lurch; but He always put my worries and my small faith to shame. I will mention only one case from the first time for God's glory.

When the old main building was built, the many workers were to be paid every Saturday evening, according to the decision of the building committee. One week it happened that no money came into the cash box at all. I waited from day to day, but not a cent came. On Friday evening I began to worry about where to get the money for the next day. I wanted to wait until the post office arrived and then see where I could get the necessary money. The mail arrived and brought a few hours before the payment time a few dollars more than I needed for that day. - Now, one more thing about the seminar in particular. I was quite pleased that the Northwest Teachers' Conference decided last year, without invitation from our congregation, to hold its meetings here at the seminary this jubilee year. This is a proof that our teachers have a warm heart for our dear school teachers' seminary. A further proof of this is the beautiful, large organ in the auditorium of the new seminary building; for the teachers of our synod are next to God to be thanked that the seminarians have this organ. And I believe it is quite proper that a brief report on it be presented to the Conference assembled here. For this purpose, I have asked the president of the local supervisory authority, Mr. T. J. Große, to give me a summary of income and expenditure for the new organ, which has been done willingly. It reads as follows

follows:

1st intake.	
Half of the Collecte at the inauguration of the seminaryH	146.84
Collecte at the inauguration of the organ	85.81
From Chicago	1279.50
Otherwise from Illinois	129.55
From Milwaukee	61.99
Otherwise from Wisconsin-	52.36
From Minnesota	45.15
From Michigan	138.05
From Indiana	64.10
From New York	36.00
From Maryland	25.10
From Pennsylvania	15.90
From Ohio	10.00
From Missouri	77.25
From Kansas	7.00
From Nebraska	5.00
From Iowa	14.50
From Louisiana - -	32.00
From California	1.00
	-2227.10
2nd edition.	
The price of the organ was-4100.....	.00
The transport costs amounted to	94 54
	Summa -4194.54
Mr. Barkhoff gave-120000
and bore transportation costs	94.54
	----- 1294.54
Thus, the real cost price-2900.....	.00
For this have been received so far	2227.10
	Remains debt - 672.90

This is still the only debt that our seminary has now, and I have no doubt that the love of the brothers will see to it that this debt can soon be paid. But before I close my report, I would like to express my heartfelt wish: May God, the Lord, always give us teachers a warm heart for our synodal institutions, especially for our school teachers' seminary! We should always carry our parochial schools and our institutions on a praying heart and in the present time to

God especially sighs: May He break and graciously avert the evil attempts and cunning attempts of Satan, as well as of the godless and so-called pious world, against our parochial schools and our school teachers' seminary. We know it from God's word: "The Lord hears the desire of the wretched. His ear heeds them. He hears their pleas and accepts their prayers. He does what the godly desire, and hears their cry and helps them." H. Bartling.

To the ecclesiastical chronicle.

I. America.

Prof. H. W. Diederich, for many years a teacher in our high school at Fort Wayne, has resigned his position at that institution and accepted the office of American Consul, thus leaving the service of the church for government service. To those who are far away, this step may seem conspicuous at first glance; it is the first time that such a thing has happened in our circles. And it would indeed be deeply regrettable if it had happened among us that a teacher or preacher of our church had given up his incomparably more important office in the church for the sake of a political office. But, praise God, it is not like that among us, not even in this case. Prof. Diederich had to resign due to illness. Only after he had tried in vain to cure a persistent throat disease in a health resort, and after several important physicians of our country had declared that he could not possibly obtain a cure while performing his previous professional duties, and since he could not possibly perform his official work in his present state of health, did he resign from his office as a teacher at our institution with a heavy heart. H. G. S.

From the General Synod. The Rev. J. C. Helwig, belonging to this body calling itself Lutheran, has been nominated by the Prohibitionists in Ohio as a candidate for governor!!!

The notorious revival preacher Sam. Jones was recently offered a salary of -6000 a year and a nice church. He replied that they must think he was a fool, that he was now earning \$25,000 traveling around.

II. foreign countries.

Evangelical Federation. In Germany, a new ecclesiastical association has come into being in recent years, which has taken the name "Evangelical Federation". The purpose of this alliance is to gather the Protestants and to fight the Roman Church with united forces and to defend the precious heritage of the Reformation, the Gospel. Especially in recent times, the Evangelical Federation has grown rapidly and spread over all Protestant countries in Germany. It already counts many thousands of members. The most respected theologians, professors and pastors, belong to it, but also a large number of laymen from all classes, educated and uneducated. But also all kinds of ecclesiastical directions are represented in it. Lutherans and Reformed, believers and unbelievers have joined hands here. Next to the so-called orthodox, so-called Protestants, who deny all Christian truths, march against "the common enemy". Christ and Belial have made a covenant with each other in order to beat the Antichrist out of the field in Rome. What spiritual children these people are can be seen from the speeches and lectures given by members of the covenant. Recently, a spokesman, Prof. Kaftan, stated at length that "the



old dogma", the old faith had to be abolished and replaced by "a new dogma". The new covenant started a new magazine, titled: "The Christian World." In the last numbers of the same, several articles have appeared on the deity of Christ, and there it says, among other things: "May we dare to call Jesus by the name which is above all names, by the name of Him who will not give His glory to any other? This cannot be enough for us, when the Holy Scriptures so often refer to Him as the One in whom the fullness of the Godhead dwells bodily, when they praise Him again and again in a way that only the Most High may be praised. We cannot quickly refer to the testimony of the apostles and repeat after them what they say in adoring veneration of their Lord and Master. Yes, even if Jesus Himself expresses in high words His certainty that He is one with the Father, that whoever sees Him sees the Father, we cannot simply take up these words and declare ourselves satisfied with them. Why not? Well, would then our confession of the divinity of our Savior be something else than a dead formula without content, than a memorized doctrine that we have received from another's mouth and have imprinted on our memory without understanding it, that would have neither strength nor life for us, that we would carry around with us like a worthless, superfluous burden, and in which the slightest doubt would therefore completely mislead us? The mere: It is written! can never become for us the sure foundation of vital certainty." - These are "the evangelicals" of these days. That they do no harm to the Roman pope is obvious, since no devil casts out another. About such "evangelicals" who preach and spread a gospel without Christ, the apostle Paul has long since passed the sentence: "If anyone preaches the gospel to you other than what you have received, let him be accursed. Gal . 1:9.

In some German regions, the Roman Catholic people have recently been exhorted to donate more of the St. Peter's pence (for the pope). If only the poor people knew that the previous pope, Pius IX, capitalized 40 million from the rich proceeds of the St. Peter's pence, while the present pope piled up 60 million at his jubilee celebration last year! And the "poor holy father" should not be able to live without the St. Peter's pence (Freimund).

The apartment of the pope. The pope spends almost the entire day in a country house located in the Vatican gardens. This country house is most splendidly furnished. The furnishing of individual rooms cost 20,000 dollars. This is how the "poor prisoner in the Vatican" lives! F. P.

The Pope and Spain. There was much talk in newspapers that in the event of a European war the Pope would leave Rome and probably move to Spain. In the Spanish city of Seville this was taken seriously. At least, the council of this city has formally invited the Pope to take up residence in Seville if events should require him to leave Rome. The pope has already expressed his heartfelt thanks to the city council for the invitation, with the bestowal of the papal blessing. Now, however, the Queen Regent of Spain thinks that she should have a say in such a matter as the Pope's relocation to Spain. As a result, she has reprimanded the City Council of Seville for its high-handedness. F. P.

The Papist Purgatory. In Nuremberg, published by the Catholic Journeymen's Association, a magazine has recently appeared under the title: "Arme - Seelenblatt, Zeitschrift zum Trost und zur Erleichterung der armen Seelen im Fegfeuer." The magazine is published

with the express purpose of encouraging intercession, especially "masses for souls" for the deceased in purgatory. In order to achieve its purpose, namely the ordering of many masses read for good money, the paper brings terrible descriptions of the torment of the souls in Purgatory. We Lutherans confess about purgatory with Luther in the Schmalkaldic Articles: "Purgatory with all its splendor, worship and trade is to be regarded as a pure devil's ghost. For it is contrary to the main article that Christ alone, and not the work of men, should help souls. Without this, nothing else is commanded or commanded to us by the dead." (Schmalk. Art. Theil 2. Art. 2.) F. P.

Against the oppression which the Russian government is exercising against the Lutherans in the Baltic provinces, several pastoral conferences in Germany have adopted resolutions. Unfortunately, it is to be expected that these resolutions will not have the slightest effect. The present Russian government is obviously of the opinion that the Russian state will only form a solid unity if all subjects accept the Russian language and the Russian (i.e. Greek-Catholic) faith, or rather superstition. Therefore, the German language and the Lutheran Church must be suppressed. Incidentally, we Americans must not conceal from ourselves that a spirit similar to the Russian one has made itself felt in this country. Fanatical defenders of the latest school legislation in Illinois and Wisconsin have declared it advisable for the state to suppress all religious schools and to hinder the use of languages other than English as much as possible. F. P.

In Switzerland, the liberal trend, whose adherents there call themselves reformers, still seems to be gaining ground in the church. It is not uncommon there for clergymen to be "voted away" from their congregations simply because they pay homage to the devout or pietist tendency. On the occasion of such a case in the parish of Eggiwyl in the canton of Bern, which recently "voted away" its long-time pastor E. Gerber and replaced him with a reformer, the "Berner Volksztg." thus complains: "It has come so far in Bern that teachers are voted away because they do not go to the inn and take pleasure in a well-tended garden. The pastors have the same fate if they do not join in the frivolous howls of progress. Whoever still allows himself the freedom to read a chapter of the Bible daily in the circle of his family, and dares to prefer this book to the 'Emmenthalerblatt', whoever considers it his duty to say his prayers at table as well as in the morning and in the evening, whoever still recognizes the church as the sanctuary of God and does not elevate the inn to the place of education of the people, as a well-known statesman put it, is a 'Stünde' and therefore not worthy to continue to preside over his sphere of activity."

Death notice.

Last Friday, Aug. 16, morning 6:50 a.m., teacher Hermann D. Schroeder here in Stockton, Cal. passed away blessedly (as I have reason to hope).

E. P. Block, 1'.

Ordirrnrtrnon and introductions.

On behalf of an Honorable Presidium Eastern District on the 7th Sunday after Trin. Mr. Cand. F. Schumm was ordained by me with the assistance of Uk. Kanold, Biewend and Wurl at Worcester, Mass. and ordained. Br. Lindemann.

Sunday, the 7th after Trinity, by order of Mr. Praeses Sievers, Cand. Neinholt Amstein in his parish at Ferney, Brown Co., Dak. introduced by C. C. Metz.

Address: Rev. R.

Jerue^, Lro^vn do., Hak.

Der Lutheraner

<div>Conference - Displays.</div> <div>The General Southern Pastoral Conference of the Minnesotaand Dakota Dtstrict will meet Aug. 30-Sept. 3 at Courtland, Minn. Immediate registration is requested from I. Horst.</div> <div>The Texas Districts Conference will meet, s. G. w., Sept. 8-11, at the undersigned's parish at Lincoln, Lee Co., TLx. - People register in time.- Guests will be picked up from Giddings on the 7th. L. B. Ernst.</div> <div>Election display.</div> <div>The following persons have been nominated as candidates for the vacant professorship at Concordia College at Fort Wayne: 1. Mr. R. Bischofs in Bingen, Adams Co, Ind. 2. teacher J. Ungemach in Fort Wayne, Ind. 3. Mr. Director A. C. Burgdorf in St. Louis, Mo. 4. Mr. W. Sihler in New York, N. Y. The members of the electoral college are now requested, if no well-founded protest against one or the other of the candidates mentioned here is received, to send in their votes to the undersigned within the next four weeks from today's date, so that the result of the election can be published in the "Lutheraner" of September 24. Fort Wayne, August 27, 1889, C. Gross, Secretary of the Electoral College.</div> <div>Ads.</div> <div>Mr. F. W. Pilz, who has severed his former connection with the General Synod, and is at present in Springfield, Ill, desires to become a member of our Synod. Chicago, Ill, Aug. 20, 1889, H. Wunder, President of the Jllinois Dtstrct.</div> <div>It is hereby brought to the public's attention that Mr. E. Starck, formerly pastor in Winchester, Texas, has resigned from his office because of gross misdemeanors committed by him there and has been suspended from membership in the Synod for the time being. Giddings, Tex. 9 Aug. 1889. G. Birkmann, President of the Southern District.</div> <div>The Nebraska District</div> <div>our synod will meet, s. G. w., from September 4 to 10 at the congregation of Mr. Praeses Hilgendorf at Arlington, Washington Co., Nebr. Anyone desiring quarters should notify us two weeks before the synod begins. The subject of the doctrinal discussions will be theses on the topic: How do we faithful Lutheran Christians of this country prove ourselves to be good stewards of God's manifold grace? Kiowa, Nebr. July 20, 1889, Joh. Meyer, Secr.</div> <div>The Kansas District</div> <div>of the Lutheran Synod of Missouri, Ohio and other states will meet, v. v., from September 12 to 18, at the congregation of Mr. P. C. Vetter at Atchison. - People should report three weeks in advance to the ?u8tor loei. F. Drögemüller, Secr.</div> <div>The lectures</div> <div>in the theological seminary of St. Louis will begin, v. v., on September 11. On behalf of the theological faculty F. Pieper.</div> <div>Announcement.</div> <div>The new school year of the Practical Seminary at Springfield, Ill, begins Wednesday, September 4. All the rooms, as well as washrooms and bathrooms, are in excellent repair, and every precaution has been taken to make the stay as healthy and pleasant as possible. Applications for new students should be made to the President of the Institute, Prof. A. Crämer. J. S. Simon.</div> <div>School Teachers Seminary in Addison.</div> <div>Applications for admission are requested as soon as possible and should be addressed to the undersigned, who will provide all necessary information. The school year begins Wednesday,</div>	<div>Concordia College at Fort Wahne, Ind.</div> <div>In accordance with the decision of the Synod, the new school year begins on September 4. Applications should be sent to the undersigned. - For further details, see the previous issue. A. Bäßler.</div> <div>Walther College at St. Louis.</div> <div>This institution, with which is associated a boarding house for out-of-town students, will be opened, God willing, on September 11. Further provisions plead in previous number. For early registrations asksA . C. Burgdorf. 1041 ^Uen -itve., 8t.?oui8, No.</div> <div>Address changes for the 1890 calendar.</div> <div>Those pastors and teachers whose addresses are no longer as given in the 1889 calendar are hereby requested to send us their new addresses by ?ostal Ourck, exactly according to the following scheme, for correction in the calendar. The same applies to the candidates who are now entering office. Advance and increase: Pastor or Teacher: Place of residence (if necessary also street): Poststaton: County: State: To which synod belongs: Finally, we urgently request that only the answers to the above questions be placed on the named kostul Ourci, and that no orders, notifications, etc. be placed there. Those who fail to send in their new or changed address by the end of August will themselves bear the consequences. Luth Concordia Publishing House</div> <div>Revenue to the Kansas district treasury:</div> <div>Inner Mission: From Fr. Senna's congregation in Alma K12.25. By Fr. Mathias from W. Heman in Block 3.00. By Mr. H. A. Meyer from the congregation in Carson 5.10. By Fr. H. J. Müller, Blumenau, Col, Wedding Collecte at Lohstock-Knetb, 4.00. By the Allg. Kassirer E. F. W. Meier 400.00. By P. Senne's Gem., Alma, Mission Coll. 55.00. By?. Kltnngmann's Gem. in Argentine 2.32. (p. K481.67.) English Mission tn Baltimore: P. Lübkeermann's Gem. in Templin 1.25. P. Kreth's Gem. in Herrington 5.20. (p. K6.45.) Progyrnnasium at Concordia: P. Mencke's Gem. at Herrington 7.00. P. Lüker's Gem. tn Pittsburg 6.90. By dens. of J. Ritter, Chetopa, Kans. 5.00. (S. tz18.90.) Widows and orphans: Frese's congregation in Palmer 2.62. By Fr. Keller, child coll. at J. C. H., 2.00. Whose congregation at Palmer 5.45. Fr. Jungck 2.00, whose congregation, Abendmablscol, 2.74. Fr. Lüker's congregation in Pittsburg 3.80. Fr. A. Sckmid's congregation in Onago 6.00. Fr. Frese's congregation in Palmer, from Unnamed 10.00. Fr. G. Polack's congregation in Bremen 25.00. Fr. Gross's congregation in the General Treasury 50.00. (p. tz 109.61.) Orphanageat St. Louis: Durck P. Keller, Palmer, by Mrs. D. H. 5.00. By P. Matbias, Block, by W. Heman 2.00. By P. Stemmermann's Gem. in Humboldt3.40. By P. Keller, Palmer, School Festival Coll., 10.25, by d. little M. Ph. .10. (S. K20.95.) Poor students tn Springfield: P. Obermowes Gem. in Ellsworth 4.00. Poor students at Concordia: By Fr. Jungck from Mrs. A. Soeller 2.50, Hockzeitscollecte at Karl Rudirk 6.25. Fr. Obermowes Gem. at Ellsworth 4.00. (S. tz12.75.) Poor students in St. Louis: Fr. Mathias' gem. in block 7.35. Building fund of the district: P. Lübkeermanns Gem. in Templin 4.00. Cong. in Hillsboro, Kans.: P. Hoyers Cong. in Hanover 9.04. Synod treasury: P. Kaiser's congreg. in Junction City 12.00. P. J. M. Hahn's congreg. tn Lincoln 2.30. P. Klingmann's congreg. in Argentine 2.75. P. Kreth's congreg. tn Herrington 10.30.?. Raubs Gem tn Denver, Col.> 8.00. P. G. Voits Gem tn Independence 6.00. P. Sennes Gem tn Alma 7.00. P. Gräbner's Gem tn Topeka 8.75. P. Polack's Gem tn Bremen 19.00. P. E. Mueller's Gem tn Lincolnville 2.13. (p. tz78.23.) Church building in Springfield: Fr. Frese's congreg. in Palmer 11.13. Deaf and Dumb Institution in Norris: By P. Kauffeldt, Newton, a. Penny Box s. Pupil 1.35. (S. tz765.23.) Atchison, Kansas. A. Mangelsdorf, Kassirer.</div> <div>Income to the Southern District coffers.</div> <div>(since last receipt dated June 15, 1889): Orphanage in New Orleans: By P. J. Eckbardt of F. Hermann, Anderson, Texas, tzl.OO. By P. G. Birkmann, baptismal coll.with A. Melde, Fedor, Tex. tzl.2.00. Durck P. L. Ernst, baptismal coll.with E. Swiedam, Lincoln, Tex. tzl.1.75. (p. tz4.75.) Widows and orphans: By P. J. Eckbardt of F. Hermann, Anderson, Tex. 2.00. Naked Bearer to the Coll. in Klein, Tex. .20. By P. C. I. Gaver" Baptismal Coll at Ernst Kieckmick Sabin Tex</div>
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Synodal treasury: through P. P. Klindworth, Coll. sr. Gem. in William Penn, Tex. at 4.35.

Inner Mission: by P. J. F. W. Reinhardt, coll. at Orlando, Fla. 1.11, at Jacksonville, Fla. 1.30, 9.10, 3.05, 1.65, 1.05, 1.55, at Manviue, Fla. 1.34, 1.12. By P. A. E. Michel, coll. at Quincu, Fla. 1.75. By I'. A. Donner, contribution for July, 1889, 10.00, for August, 1889, Coll. at Pottsboro, 2.20, at Dennison, 1.70. By P. G. Birkmann of O. Urban, Thorndalc, Tex. 3.00. By S. Hörnicke, in arrears for school fees at Lake Charles, La. 2.00. By! M. Schedler, Vicar, tuition at Shiner, Tex. 4.15. Coll. iw Hochhetm, Tex. 5.50. Coll. for travel expenses s. Successor 35.00. By Fr. Joh. Barthel of Mrs. Stöckli in HouUon, Tex., 2.00. By Mr. E. F. W. Meier, Kassirer, au8 "the Inner Mission Fund 468.00. By Fr. G. J. Wegener i" New Orleans 3.75, Coll. in Shrcvcvort, La., 5.65. By St. L. Frantz, Cassirer, from the Missionary Society in New Orleans 40.00. Part of the Missionary Festival Coll. in New Orleans 125.00. (p. -740.97.)

Negro Mission in New Orleans: By Jakob Urban, Serbin, Tex. by W. Vogel and Heinrich Ritter (for Fr. Burgdorf's Sebule) 2.50. By H. L. Frantz, Kassirer, Theil of the Mission Festcoll. in New Orleans, 50.00. (S. -52.50.)

Poor Students: By P. L. Wahl, Mobile, Ala. from the comm. in Pensacola, Fla. 9.60. Total -840.92.

New Orleans. Aug. 20. 1889. a. w. frve. cashier. 38 81. ^ncldre^v

Revenue to the Western District's coffers:

Synod treasury: From R. H. Gümmer's congregation at Longtown -6.75. R. A. W. Frese's congregation at Port Hudson 8.00. R. J. Roschke's congregation tn Freistatt 7.50. R. C. J. Umbach's congregation at Prairie City 7.61. (S. -29.86.)

Church building in Springfield, Ill: k.W.MatuschkasGem. in New mile 14.00. P. J. Roschke's Gem. in Freistatt 6.50. By P. W. Heyne tn Lake Creek of N. N. 3.15. (S. -23.65).

Progymnasium tn Concordia: Fr. W. Heyne's comm. tn Lake Creek 7.00. By Fr. E. Jchn, communion coll. s. Kansas City comm. 12.00. (S. -19.00.)

Inner Mission of the District: R. M. Great Gem. at St. Joseph 9.41.

Negro Mission: By P. W. Matuschka in New Welle by W. Wulsekötter 1.00.

Jewish Mission: By Fr. Karl Wende, Thank Offering by N. N. in Uniontown, 1.00.

Orphanage at St. Louts: By R. Matuschka tn New Welle by W. Wöhrmann 1.00. By Fr. Karl Mendx in Uniontown, thank offering by N. N., 2.00. By R. E. T. Richter in Washington by F. Menzenwerth 5.00. (S. -8.00.)

Hospital in St. Louis: By R. E. T. Richter in Washington from Walter Thilling 1.00. R. Köstertngs Gem. tn North St. Louis by Mr. Klie 105.35. (S. -106.35.)

Deaf and Dumb An st alt: By Fr. Karl Wende in Uniontown from N. N., 2.00. By Fr. E. T. Richter in Washington from Women's Club 10.00. (S. -12.00.)

New printed matter.

Eleventh Synodal Report of the Illinois - District of the German
Lutheran Synod of Missouri, Ohio a. St. 1889. St. Louis, Mo.
Concordia Lutheran Publishers.

Here the reader will find the continuation of last year's paper on Bible reading in Christian families. The theses discussed this time are about the blessings that Bible reading brings to Christian families. The theses are: "5. Bible reading brings unspeakable blessing. For first of all, the holy Scriptures can instruct us to salvation through faith in Christ Jesus. 6. Then Bible reading strengthens us in the knowledge that our most holy Lutheran faith is based solely on God's Word and is in agreement with it. 7) Bible reading enables us to examine doctrine, to resist false teaching and to despise the mockery of Bible despisers. 8) It makes us divinely wise and teaches us to understand and evaluate the world and the signs of the times in which we live. 9. it makes us divinely govern our own houses. 10. reading the Bible gives comfort in the many tribulations that befall the household."

Those who have read last year's interesting synodal report will certainly not want to miss this one. He then draws the attention of his neighbor to the fact that he also orders the same from the pastor. It contains 128 pages. Price: 25 cents.

AM" Due to lack of space, the receipt of Mr. k. L. W. Dorn and the cashier Th. L. W. Dorn, as well as that of the cashier Th. Menk had to remain behind.

Changed addresses:

Rev. Ried. v. Rieckermunn, 855 ^rmstrovA 8tr., 8t. Raul, Alinn.
Rev. v. front, 411 Od68tnut 8tr., lioeklorck, Ill.
Rev. R. LnZeldert. 8t. ckodimbnrK, 14iuMrn Oo., 14 Q.
Rev. L. Heinicke, 1304 Vu8t Aliedi^un 8tr, Lvunsville, Inck.
Rev. 6. xoeni;?, 280 ve^rurv 8tr., Lrooklxn, 14.
Rev. Onedtremaun, Rorestville, voor Oo., IVi8.
Rev. Oerti. cuckenmctmr, Rennet, OLneu8ter Oo., Redr.
kev. ck. 8edlerk, 415 Vu8eombe 8tr., Ltllrvaukee, AVi8.
.1. v. Rnrwei8ter, 310 24tli 8tr., OdieuKO, Ill.
R. vi^el, Alt. Olive, Ill.
IVm. rrunlr. 402 Oentral z^ve., Lrookl^n, 14.
v. Il Oilster, 302 Ronrtti 8tr., 14erv Orleun8, Du.
Rome, 58 villeicke ^ve., Inckianapoli8, Inck.
ckodn AlunA6l8(lorl, 124 ckodn 8tr., Rt. ^Va^ne, Inck.

Lntereä s.t tde Vo8t OKoe s.t 8t. vorrls, Llo., "s seconä-closs mother.



45th Ann.

(Submitted.)

The deaconess system.

The apostolic church cared for its poor and sick, widows and orphans. When the church in Jerusalem grew, seven deacons or almoners were chosen to take care of the poor, the sick and the persecuted. (Apost. 6, 2-6.) In some churches it was considered good to also appoint deaconesses or female deacons, who were mainly responsible for the care of the female poor and sick. Paul mentions Phoebe, who was "at the service of the church at Keuchrea". (Rom. 16, 1.) "She is said to have been at the service of the church at Keuchrea, a little town 70 stadia from Corinth, not preaching the word, but ministering to the saints according to the manner of the early church in the distribution of alms or care of the sick." (Balduin, Catechesis apostolica. 1620. p. 898.) "It was common in ancient times that women who were widows were also used for church service, not indeed to teach and preach or to hand out sacramenta, but for women's work that fell to the church, which was also received from the church property." (Württembergische Summarien, 1721. Vol. VI, p. 1139.) A deaconess was thus "a helper, not in public teaching (for the woman should be silent in the church, 1 Tim. 2.), but in other church services" and for the care of the sick, strangers and poor." (Selnecker, In omnes epistolas Pauli comment. 1595. I, 320.) "In the times of persecution the bishops sometimes charged these women with something which they themselves were not able to accomplish without suspicion and danger, and so through them they took care of many things which belonged to their office, here and there, where they themselves could not go" (such as visiting the imprisoned women). "This was long granted in the first church." (Spener, Epist. ad Rom. 1691. p. 256.)

From 1 Tim. 5, 9. ff. one can see what the apostle considered necessary for the blessed direction of the profession of the community deaconesses. Along with physical care, they should also provide spiritual encouragement.



hergegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Monday, September 10, 1889.

No. 19.

and have experience in caring for children and the sick. Therefore, no inexperienced girls or young widows should be taken to this office, especially since after vv. 11-13 and 15, sad experiences had already been made with the latter. They should be aged widows who have gathered a treasure of experience as Christian housemothers and have been proven in Christianity. Therefore the apostle establishes the rule: "Let no widow be chosen under 60 years of age." "Sixty-year-olds should be chosen for these ministries who could no longer support themselves with their own work, who lived in an honorable marriage and had a good testimony, i.e. who did not have a bad reputation, but possessed the fame of good works, such as a godly and decent upbringing of children, generosity to strangers, the persecuted and the poor (as the widow at Sarepta receives and entertains Elijah, 1 Kings 17.), of humility and light-heartedness (which, according to the old custom common among the patriarchs, Gen. 18. and 19., was signified by the washing of the feet), of visiting the sick and miserable, of compassion, of comforting, counseling and helping according to one's ability, as well as of practicing other virtues." (Selnecker, op. cit. II, 352.)

The office of the congregational deaconess was preserved for several centuries after the apostolic era. Because as a rule only widows were chosen for it, the name widow and deaconess were often considered to be one and the same. Tertullian (f 220) condemns the fact that a virgin of barely 20 years of age was "admitted to widowhood", i.e. appointed as a deaconess, and writes that only widows of about 60 years of age, experienced women who have been tried in all female circumstances and who can support the younger women in the congregation with advice and encouragement, should be chosen for this. An inexperienced virgin is a miracle thing, a "monstrosity" among these widows. (Writings translated by Besnard. I, 3451.)

When the Christian church became a state church in the 4th century, the congregations took on a different form. They were less and less concerned with

with the care of the poor and the sick, because they left this to the state. The practice of charity became a private matter. The congregation as such forgot the words: "Take care of the needs of the saints. It was preached only to the individuals. The office of the congregational deaconesses, for which, according to the testimony of Chrysostom († 407), more and more unmarried women had been taken, thus became superfluous and was gradually abolished. It was not long before the doctrine of the free grace of God in Christ was completely obscured in the Church. In this age, nuns often took up the care of the poor and the sick. For them, this "good work" was a special way to make themselves pious. Without being driven by the love of Christ, many distributed their belongings among the poor and then admired their Pharisaic holiness. Without a profession, they withdrew from daily life, in which their good works were too much lost, in order to contemplate themselves in monastic silence like a peacock, or to acquire a special holiness through individual works that caught people's eyes. The service to the sick became more and more a means by which one wanted to make oneself pious in one's own strength. One does not find in the life of the papist saints that variety of good works as in the life of a widow governed by the spirit of God, but the Pharisaic sanctity of the peacocks is mostly tailored to one form. The nuns sought themselves, even if they sacrificed their lives at the beds of the sick; they wanted to take Christ as their model, but they rejected him as the Savior of the poor. We do not speak of exceptions now, for they were driven by a different spirit than that which prevailed in the monasteries. "These have hitherto been good works of the world," Luther writes, "to shut oneself up like a wild beast in the monasteries, to count the grains at the paternoster, to wear caps and plates, to put on hair shirts and gray skirts, and to engage in such monkey business; but this delicious work of honoring one's parents and bringing up one's children no one has been able to see; even though from these works, done in faith, a true Christian is recognized. But the world does not want works

They are not good, but shining and adorned. There it runs to, gives with both hands; but where a pious, obedient son has gone along in a red or green skirt, has honored father and mother, fie, he has been nothing". (Calov, German Bible, n. d. 1682. p. 880.) "What do they do differently with this, but as if they said with the fact: a bad, mean Christian man is nothing compared to us; the Christian's standing is much lower than our standing; through baptism no one can come so high, as through our plates and caps; a Christian would never be blessed, where our standing would not help him. But what else is this said, but that baptism is nothing, Christ's blood is nothing, Christ's death and life is nothing, God's word is nothing, God Himself is nothing; we, we are higher and better than baptism, Christ and God." (E. A. 40, 303.) Nurses of this kind are truly different from the congregational deaconesses of the apostolic times.

In our century, a system of deacons has arisen in the Protestant church communities. In 1836, Pastor Fliedner founded a deaconry in Kaiserswerth, Germany, which has become the model for many others in and outside Germany. Such a one has also been opened some time ago in Philadelphia, Pa. All pastors are to help recruit virgins "who will devote their lives to the service of mercy." In the Kaiserswerth Appeals, pastors are made to act on the deaconess cause at least once a year in their preaching, in confirmation classes, and in Bible and missionary lessons. "Raise your voice in faith like a trumpet, call out to your congregations and other circles: Daughters of Zion, come over and help! The Lord needs you. And certainly your voices will not all go unheard. Many a wise virgin will call out to the bridegroom, even if he comes in the form of a servant: Here I am. Send me!" The virgins entering a deaconess house must first pass a probationary period as "trial sisters" (novices). After that, they are blessed as "sisters" and trained as teaching or nursing deaconesses. They do not have to take a vow as nuns; however, "it is required of everyone who wants to enter the deaconess profession that she takes it honestly and sincerely as her life's vocation and is free from the ulterior motive of using the deaconess work only as a stopgap and the deaconess house only as a temporary refuge in order to slip out of the deaconess hood into the marriage hood at the first best opportunity. (Rector Cordes at the Deaconess House in Philadelphia in the "Luth. Kirchenblatt". 1889. p. 62.) The deaconesses' institutions like to form a cooperative separate from the congregation and therefore build their own institutional churches wherever possible. The "sisters" who go out from them have their prescribed religious clothing and are in a firm, permanent association with the "mother house," i.e., the institution from which they have been sent out. When they enter the order, they are assured of "a constant refuge for the days of fatigue and illness and a carefree home for old age.

Today's deaconesses find their use as "teaching sisters" mainly in infant schools and also in higher educational institutions; as

"Nursing sisters" in hospitals and in private nursing, in orphanages and rescue homes, in reformatories for fallen girls or female convicts. In the service of associations for inner mission they also have to investigate the physical and spiritual need in families of large cities, to collect and to look for work for unemployed women and girls. Their activities are widespread and great things are expected of them. In the report of the president of the General Council of 1888 it says: "We want to thank the Lord that he has called our church to introduce this important and beneficial work of Christian charity here. Let us become quite conscious of our duty toward it, and it will become, with God's blessing, one of the most powerful means of building up the kingdom of God in this Occident." In a report on the Bethanien Deaconess House near Berlin, which was submitted to King Frederick William IV of Prussia, it is asserted: "The enterprise has the full legitimacy of a divine command and therefore also the rich blessing of a divine promise for itself." (Evg. Kzt. 1855. p. 209.)

As far as the origin of today's deaconess system is concerned, it is often wrongly claimed that it is a renewal of the deaconess ministry of the apostolic times. Löhe, himself a father of deaconesses, admitted that the apostolic ones "might, by the way, be very different from the deaconesses that have arisen today." (Proposal for the Association of Lutheran Christians for Apostolic Life, p. 100.) This is easy to see. Once they were looking for elderly widows who had received their preliminary education in a Christian married state under cross and suffering, now they are looking for institutionally educated virgins who (in Kaiserswerth) must not have exceeded the age of 40 and to whom celibacy is highly praised. The old congregational deaconesses knew no other external association than that of their congregations; today's "sisters" are a spiritual cooperative standing above the congregation. The former served in the congregation; the latter are especially to do missionary work outside the congregation. That ministry was a fruit of Christian congregational life; this association "created by the spirit of faith of our century" is rooted, as Dr. Wichern says, in the Pietist communities within the moribund church. Rector Cordes calls today's deaconess system "a significant expression of the life of the church." Löhe, by the way, used to judge all such associations much more soberly: "Because our Lutheran church is no longer what it should be, because its enemies have taken up residence within its borders and have settled down, it compels its better members to come together for a more intimate and closer union, until it will again be what it should be, the innermost union of souls and all Christian associations. As long as the church is sick or asleep, closer unions within it find a certain justification of existence precisely in the state of their sickness or their sleepiness, and they are therefore, whatever names they may bear, less signs of life than of death." (Suggestion. p. 20.) Today's deacon houses thrive best where, as in the state churches, things are bad with the congregations. They are not only to relieve the existing need, but also, like the old deacons' houses



In the past, monasteries were gathering points for the faithful and places of refuge for pious souls who wanted to escape from the world. In short, today's deaconess system is a revival of nunnery in Protestant circles. Because one often does not want to believe this, a promoter of the deaconess system himself should testify to it. Dr. Wichern writes: "It may not be concealed that the justification of the name is to be doubted with reason. ... An unbiased look at the internal organization and the outward effectiveness of our deaconess institutions and fraternal houses does not lead us back to the institution of deacons and deaconesses, which already belonged to the apostolic church, as is often assumed; rather, in them the Protestant church has taken up again, in a completely new, purely Protestant way, the thread of church corporations, orders and foundations for practical purposes of love for the benefit of children, the poor, the sick, the abandoned, prisoners, etc., which was broken off at the time of the Reformation. etc." (Herzog, Realencyklopädie IH, 370.) Thus it is said: what the Reformation destroyed is now to be rebuilt, but in a form more conformable to the Gospel. The order of deaconesses was also founded according to a Roman model. The so-called "sisters of mercy" - or "gray sisters", as they were often called by the people because of their clothes - founded in 1633 by Vin cen z v. Paula, proved to be, next to the Jesuits, the most zealous missionaries of the papists in Protestant circles. "Where do they not seek to bring their merciful sisters into hospitals, orphanages, poorhouses, prisons, etc., especially in confessionally mixed populations, in order to have a proselytizing effect on them? Where do they not seek to practice private nursing through them, for the same purpose? And how do hundreds of sisters come at their call from all, even from the higher and highest estates!" (Evg. Kzt. 1853. p. 351.) These "gray sisters" of the Antichrist were to be contrasted with "white ones" who were to ward off the danger; for the deaconesses were to take over all branches of work in Protestant countries which those had claimed for themselves. From their promoters "the accusation is raised, as often! with the complaint, that the Reformation, without sufficient reason, has merely dissolved those orders and corporations, instead of reforming them as well". (Wichern, op. cit.) We must have nuns again, they said, otherwise the church will collapse. Of course, they did not want them in their old garb; they were to be washed first. As far as possible, the Protestant order was modeled on the Roman one and is now praised as "one of the noblest branches of the inner mission", as "one of the most powerful means to build the Kingdom of God". But has the papist leaven been thoroughly swept out? Where this does not happen, where one is content with washing the clothes, then in the course of time the white sisters will become gray of their own accord; for self-righteousness has not yet found a more fertile soil than the monasteries, although it was not originally destined to be the superior in them. We will show in a special article what a righteous Lutheran must condemn about the deaconess system today.

G. G.



Mr. Pastor A. Brauer's resignation from the Mecklenburg Regional Church.

(Conclusion.)

When Prof. Dr. Dieckhoff then attacked the doctrine of inspiration and inerrancy of the Holy Scriptures, Pastor Brauer could not rest. When Prof. Dr. Dieckhoff attacked the doctrine of inspiration and inerrancy of the Holy Scriptures, Pastor Brauer could not rest and decided to sue Prof. Dieckhoff, "who had already caused a lot of damage, and who was also appointed to train and examine theological youth, and who is even a member of the Consistory, which is responsible for the purity of doctrine in the Mecklenburg state church ex officio. He first addressed the Consistory in Rostock on October 29, 1887, and wrote, among other things:

... "After the pure doctrine has already been shaken in our country in recent times, it has now come about that Consistorialrath Professor Dr. Dieckhoff in Rostock, who has to prepare the future ministers of the church and, moreover, holds the important office of examining them for their orthodoxy, has publicly announced the doctrine that the Holy Scriptures contain errors. ... The doctrine which denies that the Holy Scriptures are free from error overturns the foundation of Christianity and of the Church. The trouble given to our church by this teaching continues to penetrate in a frightening way and already threatens to spread confusingly even into the circles of elementary school teachers. I humbly request a Reverend Consistory to want to put an end to the public nuisance given to the church.

The Consistory then informed him "that he should have refrained from this groundless denunciation. When he then asked the Consistory for further information about this, he received the following answer:

"The pastor Brauer of Dargun is hereby reprimanded for his submission of the 22nd of March, which is inappropriate in form and content, and he is warned not to get carried away and that he will be punished more severely if he repeats similar offences.

He was also not heard by the Rostock Ecclesiastical High Court, to which he appealed on June 6, 1888. In November 1888, he submitted a petition to the Mecklenburg Diet, which passed the following resolution:

"It is to be responded to the applicant by the Landessecretär that the Landtags-Versammlung does not see itself compelled to follow his application."

Finally, Pastor Brauer made a petition to the Grand Duke, as the Chief Bishop of the Mecklenburg State Church, under January 9, 1889, and received the following reply:

"We open to the pastor Brauer of Dargun on his petition of January d. l. addressed to us. I., that we cannot see any reason, after his denunciation against the Consistorialrath Dr. Dieckhoff has been examined and rejected in both ecclesiastical court instances, to have such a judicially decided matter subsequently reopened."

"The matter," writes Pastor Brauer, "now lay, after the decision of all instances, such that my an

The church in Mecklenburg, however, in its entire representation, What enjoyment has righteousness with unrighteousness, what had left the foundation of the Lutheran church, indeed of the church fellowship has light with darkness; therefore come out from among in general, from the error-free holy scripture and had become a false them and separate yourselves, says the Lord (2 Cor. 6:14, 17). I church, which God's word commands to be avoided. In obedience must follow these words of God, no matter how difficult it is for me to this, I have gone over to a church in which God's Word is held in to leave the congregation, in order to be able to live and die with a honor. clear conscience. This is the reason why I am resigning my office

I often tried to explain in my sermons to my dear congregation, and leaving the Mecklenburg regional church. As a last request to which was kept in the fetters of the state church in a state of the congregation, however, I make the heartfelt admonition: Do not independence and could have little understanding for my step under be deceived, stay with the teaching of the good catechism, pay the prevailing influences of indifferentism. Then, as befits a attention to what is written in 2 John 10 and 11.

shepherd, I showed her by deed that one must flee false teachings Grace from God our Father and the Lord Jesus Christ be with and teachers for the sake of the souls' bliss according to God's Word. you all!

As I was leaving, I called out the following words to the congregation Dargun, April 29, 1889. brewer, pastor.*

in the Darguner -Oeffentlicher Anzeiger*:

'Farewell word to my community.

It is my need and duty to once again express in brief words to the dear Dargun congregation why I feel compelled to resign my office and leave the Mecklenburg Regional Church.

Our catechism teaches, as everyone knows, that the canonical books of Scripture are without error (p. 16). These scriptures are God's word, as the apostle says: All scripture is inspired by God (2 Tim. 3, 16.). But God does not err. Wherefore also the Lord assures: The scripture cannot be broken (Joh. 10, 35.). If the scripture contained even one error, it would be broken. Accordingly, the general Lutheran confession, to which all clergy of our church are committed, reads: We believe, teach and confess that the only rule and guideline by which all teachings and teachers are to be judged and evaluated are the prophetic and apostolic writings of the Old and New Testaments. Thus the Scriptures are to judge the teachers, not the teachers are to judge the Scriptures and want to decide by means of their human wisdom what is truth and error in God's Word.

Against this general confession of the Lutheran Church, against the teaching of our catechism, against the clearest sayings of the Holy Scriptures, a teacher of our Church, who at the same time holds the important office of examining the prospective clergy as to whether they have the correct doctrine, has publicly, in writing, and orally put forward the false doctrine that the Holy Scriptures contain errors.

The spiritual courts, which are ordered by our church to protect the pure doctrine, but to punish and eliminate false teachers, have rejected all applications and all requests for defense against that false doctrine which dishonors the holy scripture, the sanctuary of the church, and undermines Christianity. For such a case, God's Word gives the following instruction: I exhort you, brethren, to beware of them which cause division and dissension beside the doctrine which ye have learned, and to depart from them (Rom. 16:17). And do not pull on the foreign yoke with the unbelievers, because

I have communicated all this here in honor of the Lord, who graciously and fatherly led me at last out of oppressive distress of conscience and long, painful struggle; to all the dear honest souls of my former home for serious reflection and sure grasping of that which serves peace; to all brethren in the Lutheran Free Church for the promotion of gratitude for the freedom bestowed upon them from the pernicious bonds of state paternalism and scientifically drunken theology."

Memorial to Blessed Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

Further judgments on Walther's personality and effectiveness.

We will now let follow some judgments about Walther's personality and effectiveness from the circles of those against whom Walther had to fight, who therefore do not conceal their censure, but who nevertheless cannot fail to acknowledge Walther's merits.

The "Church Bulletin" of the Iowa Synod, in its number of June 1, 1887, said, "The Lutheran Church loses in the departed one of its most manly fighters, its most blessed witnesses, its most notable theologians. Since the year 1839 he has placed the rich gifts of his spirit in the service of the Lutheran Church of America, and has worked at its upbuilding within the Missouri Synod with whole, full, unreserved devotion, without fatigue, with joyful enthusiasm to his end. And God's mercy has prospered upon the work of his hands, and has caused him to behold the fruit of his labor as it is bestowed upon few men. The Missouri Synod with its tremendous expansion, its firmly established organization, its restless ecclesiastical activity ... is in an eminent sense his work, to which he expressed the stamp of his spirit in all respects, and in which he was destined to see the realization of the thoughts of his life with his own eyes. The synod he founded and led saw in him its power embodied, as it were, and there are probably very few cases in which an outstanding personality in the ecclesiastical community he led had an equally profound influence.

and all-dominating influence. . . . Therefore, we also share the pain and sorrow of his students and friends over the heavy loss with all our hearts, and their lamentation: 'A great man in Israel has fallen' resounds again in our circle."

The editor of The Lutheran, in an article in the May 19, 1887 issue, first refers to the work of the Missouri Synod and then continues: "We have called attention to these well known facts because they will serve our readers to appreciate the greatness and influence of the man whose name is mentioned in the title of this article. For no one will question the correctness of our assertion when we declare that to Dr. Walther, more than to any other single human instrumentality, must be attributed the miraculous progress of the Missouri Synod. We do not forget that God alone is the author of all that has been and is still good in that Synod and has been directed by it, and we know that Dr. Walther and his Synod have always been ready to give glory to God. Nor do we forget the able self-denying men, such as the late excellent Dr. Sihler, Pastor Wyneken, and others, living and deceased, who stood by him and worked faithfully with him. But nevertheless it remains an indisputable fact that Dr. Walther was the man whose influence in the pulpit, on the lectern, through written work and in the meetings of his part of the church did more than that of any other man to instruct, organize, govern and hold together that great body. He was a very learned theologian, especially quite familiar with Lutheran literature and theology. He knew the writings of Luther and the Lutheran fathers very well and always had them ready for use. This alone made him a master in the synodal assembly.... His thorough scholarship, his unaffected simplicity, his self-denying labors, his noble and engaging manners won for him the reverent admiration and love of the men who became his disciples."

"Herald and Magazine" wrote in the number of May 14, 1887: "The whole Lutheran Church of this country, in some respects even of all countries, has cause to join in this mourning, for a great man has fallen in Israel, whose zeal, faithfulness, and scholarship have influenced the development of the Church even outside its narrower borders, as can be said of no other for a century." "Dr. Walther has exercised great influence on his time, and has seen results in his lifetime such as are seldom granted to a man."

And in the number of June 4: "The success that Dr. Walther has had as a preacher, as a teacher, as a leader, as a church father, is almost unprecedented in our time and is sufficient to establish forever that we are dealing here with a man of unusual talents, of significant idiosyncrasy, of extraordinary working power. We are clearly aware of what we are saying when we say that in many years no man has lived who has had such a formative effect on the church as Dr. Walther."

(To be continued.)

(Submitted.)

The Eastern District

held its 29th session in Baltimore from August 14 to 20. The opening with a solemn service, at which the Reverend Mr. Praeses Schwan preached, took place in the beautifully decorated St. Paul's Church. The sessions, ten in all, were held in the English Lutheran Church, which had been consecrated only the Sunday before. All four congregations participated in the friendly hospitality of the 170-180 synod members and the many guests.

The so richly blessed doctrinal negotiations about the profession to the office of the church servants led Mr. Pastor Beyer.

The following 4 theses were discussed in detail:

- Every church servant must be certain that he is called by God to his office. In our time, a church servant can only be certain of his divine calling by being called by a local congregation.
- (3) He who has accepted such a call has had no right to remove it, unless God Himself removes him from office.
- 4. those whom a church has called, God has called through them, and an individual church has no right to remove such from office except in cases where God Himself commands it.

The speaker then read out his comments on the 5th thesis, which serves as an appendix:

The profession of church ministry makes people preachers and lifers, but does not make them Christians; likewise, the loss of church ministry in itself does not make anyone an un-Christian.

If these doctrinal discussions served, on the one hand, to sharpen the consciences so necessary in all, especially in the pastors and teachers, and to heartily exhort them to faithful perseverance to the end, even in office, then, on the other hand, they also gave abundant and certain comfort, which consists primarily in the fact that a church servant can say: Thy God hath called thee, and set thee in the very place where thou art; there persevere, there wait for the Lord.

In addition, our District was able to experience many other pleasant things. Never before has our district received such an increase in new members as this time. Seven of this year's candidates for the preaching ministry have joined our district. The report presented to us by the Commission for Inner Mission was also favorable. The good Lord is opening one door after another for us, especially in the New England States. With regard to our Progymnasium in New York, we were able to report that a significant increase is to be expected. On the advice of the General Praeses, the establishment of a fund to support poor congregations in their church construction was discussed and decided upon.

Our District still had the special pleasure to have Pastor Willkomm, President of the Saxon Free Church, in its midst and to hear warm words from him about the Free Church conditions in the dear old fatherland.

The next meeting, v. 1891, shall be held, beloved be it to God, at St. Matthew's Parish, New York. W. C. H. Lübker.

(Submitted.)

Synodical Assembly of the Iowa Dtstrict.

The Iowa District of our Synod met this year at the congregation of Father Melcher near Waverly, Iowa, and held its sessions there from August 23 to 29.



The opening sermon preached by the Honorable General Praeses will be published in the "Lutheran" by decision of the Synod. With regard to the growth of our dear church in the state of Iowa, the honorable District President pointed out that since the ten years of existence of our district, the number of our congregation members and school children has more than doubled, and that the number of our congregations and pastors has also almost doubled under God's blessing, so that we have every reason to praise and glorify God for having done such great things for us.

The doctrinal discussions were conducted by Prof. Stöckhardt. He had prepared 15 theses on "The instructions for congregational life contained in the Corinthian Epistles", all of which were discussed and accepted. In these theses, the important questions are answered: How should a congregation view itself? How should it relate to its preachers in terms of their ministry, teaching, conduct and maintenance? How should it stand against false prophets? How should it relate to the sacrament, to public worship, to the works of the flesh, to the world, etc.?

Since the subject of doctrinal negotiations is so important for every congregation, many thousands of our synod members will be pleased that in a short time they will have the opportunity, through the synodal report appearing in print, to recognize more and more clearly how congregational life should be according to God's Word, and that they will be able more easily to do what is right and avoid what is wrong on the basis of this guide.

May Christ, the King and Arch Shepherd of His church, grant in grace that the church life in our dear synod, through God's Word and Spirit, may more and more attain the example which God holds out to us in His Word. Amen.

A. D. Griffin.

To the ecclesiastical chronicle.

I. America.

"The Lutheran." A mission festival report of the congregations in Buffalo, which can be found in the "Witness of Truth", tells us the following: "After the end of the service, the opportunity was taken to ask for a friendly reception of our faithful missionary, who has now been working in the vineyard of the Lord for more than 44 years without interruption, namely among those members who had not yet opened their door to him. And behold, among them 91 Christians were willing to do so. May God grant that this missionary, who is none other than the "Lutheran", may bear much fruit and blessing in his old as well as in his new hostels.

Sectarian spiritual blindness. Recently in southern Michigan a young woman was buried who belonged to a Baptist congregation. Not the preacher of the congregation, but a "Dr." H., called from afar, who had formerly stood at the church, had to bury the deceased. In the funeral sermon, which this "Doctor of Theology" held, and which, at least because it was considered excellent, was published, it said, among other things: "We know that if there is a heaven, then she has come into it. As is known, a similar "faith" was held by Pope Paul III, who said before he died: "Today I want to know if the

soul is immortal. It is true that in that funeral oration the name JEsus also occurs, but not as the name in which alone there is salvation and blessedness for all who believe in him; but in good Roman manner it is only demanded: "Love JEsus. And at the end of this Baptist funeral oration, the papist cult of the saints also comes into its own, when it says: "And may the blessed spirits help us to obey" (namely the call: "Goodbye in heaven" - provided, of course, that there is a heaven at all!). - The Savior says: "By their fruits you shall know them", and here the reader sees what terrible fruits these sect preachers bring, who even at the grave, where only the preaching of Christ can truly comfort the hearts, know how to preach nothing but desolate paganism. Faithful Lutheran preachers are therefore right to raise their voices of warning against the sects that bear such fruit. F.

The Order of the Knights of Labor is losing more and more members; it is said to number barely 100,000. This would be very gratifying if the resigned had taken the step because they recognized that it was wrong to join this socialist order. Unfortunately, most of those who have left will probably be dissatisfied only with the leadership of the order and will now try another workers' association. There are no signs that the shameful socialism is on the decline.

Jewish Divorces. Judge Collins of Chicago recently ruled that divorces done by Jewish rabbis were illegal. Previously it was the custom of Jews, contrary to state law, to have the rabbi give them a letter of divorce when they wished to separate their marriage.

II. foreign countries.

The Synod of the Lutheran Free Church of Saxony a. St. held its 13th session at Planitz, Saxony, June 17-23. The pastor A. Brauer, who had left the Mecklenburg church, was admitted, and pastor Lenk, who after a long stay in America has rejoined the service of the Saxon Free Church. In addition to several candidates for the preaching and school offices from America, who were visiting the old fatherland, the synod was attended by Pastors Weisbrodt and W. Hanewinkel, as well as Pastor Lauckandt, who is active among the Lutherans of Lithuanian. The main subject of discussion was the theses on communion presented by Pastor Stallmann. The Synod recognized that a visit to America by its dear President Willkomm would be of great benefit, delegated him as its representative, and gave him its warmest greetings and blessings along the way.

The German emperor himself held a church service on a Sunday in July during his voyage to the North. At 10 o'clock in the morning, he called all the people present on the ship to the service. After the opening prayer, he read a short sermon in a loud audible voice in front of the simple altar covered with a war flag and then said the closing prayer and Our Father.

From Hesse. The "Pilgrim from Saxony" reports: In the Grand Duchy of Hesse a long time ago the writing of a clergyman caused a lot of trouble, because the booklet frivolously denied and mocked the ecclesiastical truths. His name was Adolf Mitzenius and he had to hold school and occasionally preach mainly in Darmstadt, an unchurched congregation, and therefore held the title of co-preacher. A large number of clergymen protested against the blasphemies he allowed himself and demanded his removal from the clerical office. An advocate named Ohly took on the denier,

and disputed the clergymen. The pastor Baist in Ulfa stood up against him, and the leaflets they exchanged were spread throughout the country. Darmstadt is the capital of the country, the seat of the consistory and the ministry, and there the man became unpleasant to the high lords. They offered the retirement with full salary to an older preacher in Giessen, and he accepted. Mitzenius was transferred in his place. The clergy in Giessen, the church board and the school board protested against this appointment, but it took place anyway, only Mitzenius was forbidden to preach and to teach religion. A clergyman had to give religious instruction in his class. The school board in Giessen dismissed him. Later Mitzenius was transferred to the Realschule there. On February 21 of this year he shot himself with three bullets in the region of the heart.

Hungary. The law of 1791, which secured the rights and liberties of the Protestants in Hungary, says, among other things: "The payment of parish fees, which up to now have been paid by the Protestants to the Catholic priests and schoolmasters in money, in kind or labor, shall in the future cease altogether." During almost 100 years this law has been kept; in recent times it has become different. A Protestant, for example, buys a field or a whole estate from a Catholic, who naturally had to pay his clergyman. So that this clergyman would not suffer any material damage in this case, he also held the Protestant to the same payment that the Catholic once made, from whom the latter bought the property. For almost 100 years the clergy did not dare to make such a demand. Today he dares to do so, and in several cases it was granted to him by the authorities. The General Convention complained to the Minister of Culture and received no answer.

The Jesuit doctrine is immoral. In the small Baden town of Wolfach on the Kinzig River, a Roman Catholic veterinarian last year described in a newspaper the teachings of the Jesuits as immoral, since they permitted the transgression of each of the Ten Commandments under certain circumstances. Questioned about this in the same paper by the Roman clergy, he proved his assertion word for word by giving, following the ten commandments, a floral reading of doctrinal decisions of the Jesuits from their writings, which caused a great sensation among the Romans of that region. Now the opponents, the Roman priests, demanded the presentation of the Jesuit writings from which he had drawn his information. The veterinarian procured the majority of them, invited the pastors to inspect them, and gave a public lecture to a large crowd on the danger and abomination of the Jesuit doctrine, but the pastors wisely stayed away despite the invitation. Finally, tired of the argument, the veterinarian and his family converted to the Protestant church.

In Kassel, the Roman Catholics built a convent for merciful sisters at the most beautiful point of the city, for which they collected 80,000 Marks, primarily from the Protestants of the city. In contrast, only 12,000 Marks could be collected for the construction of a Protestant deaconess house in the same city! (Kropper Anzeiger.) Such "Protestantism" would truly be justified if it were once again to come under the tyranny of the pope. (Freik.)

Death notice.

Teacher J. G. Kunz here passed away on August 30 at the age of 65 years and 4 months.

Ordinations and introductions.

By order of the Honorable President Sievers, Candidate G. H. Büscher was ordained on the 7th Sunday n. Trin. tn Sioux Falls, South Dakota, by the undersigned.

E. G. Stark.

Address: Rov. O. 8. Luesekor,
332 liVest 10l.k 8tr., 810UX RaRs, 8th vak.

On the 9th Sunday n. Trin. Mr. Cand. G. Harre, appointed by the congregation of Pinconning and by the Commission for Inner Mission in Michigan, was ordained by order of Mr. President Schmidt, and with the assistance of Mr. L. E. Heinecke H. P. Partenfelder.

Address: Rev. 6th Harre, RinoonninA, 8a^ Oo., Lliek.

Candidate A. Röder was ordained on the 9th Sunday n. Trin. at Saginaw, Mich. under the assistance of Mr. R. B. Mießler and was ordained as assistant preacher to the undersigned by Mr. Jos.

On Wednesday nack the 9th Sunday n. Trin. Mr. Cand. I. J. Ehlen, appointed traveling preacher for Eastern Oregon, etc., was ordained by the undersigned at St. Paul's Church here, assisted by Lk. Theiss and Jacobsen. J. M. Bühler.

Address: Rev. RKlen, RentUeloii, Oregon.

On Wednesday after the 9th Sunday n. Trin. was celebrated Mr. Cand. Hermann Meyer, appointed missionary for Fresno, Cal., was ordained by the undersigned at St. Paul's Church here, assisted byLR. Schröder and Block ordained by the undersigned. J. M. Bühler.

Address: Rev. Hermann Ne^er, Rresno, Oal.

On behalf of the Honorable President Svrengeler, Mr. Cand. F. Randt was ordained on the 10th Sunday n. Trin. and introduced in

On the 10th Sunday n. Trin. the undersigned ordained and inducted by order of the Presidium of the Eastern District with the assistance of R. E. Richter the candidate Mr. Karl Spilman in his congregation at Closter, N. I. Fr.

Address: Rev. OK. 8pilnav, Olo8ter, N.

By order of the Honorable President Hilgendorf, Mr. Cand. W. Bäder was ordained and inducted by me in Crete, Saline Co. L. J. Huber.

Address: Rev. Laecker, Lox 299, Orete, 8allQ6 Oo., Hebr.

By order of the Honorable Presidency of the Wisconsin District, on the 10th Sunday n. Trin. Mr. Cand. Joseph Ftehler was ordained by the undersigned at Zion Parish, Colby, Clark Co. Wis. and introduced this afternoon at St. John's Parish, T. Wein, Marathon Co. F. Otte.

Address: Rev. 4os. Riskier, Oolk^, OlarL Oo., ^V4s.

By order of the venerable Mr. Praeses Sprengeler, on the 10th Sunday n. Trin. Mr. Cand. Ernst Heck ordained and introduced by me in St. John's parish at Auburndale, Wood Co. and the following day at Junction City, Portage Co, Wis. F. H. S tebrandt.

Address: Rev. Rrost Heck, ^ukurnüale, ^oo<1 Oo., V^is.

By order of Praeses Schmidt, on August 25, I ordained and inducted Cand. Ernst Will in his congregation at Turk Lake, Mich. and ordained him. H. Speckhard.

Address: Rev. R. Will, Lox 723, Oreenville, Lliek.

By order of the Honorable President Sievers, on the 10th Sunday n. Trin. Mr. Cand. F. W. Schilke was ordained and inducted by the undersigned in his congregation at Mound City, and the members of the branch at La Grace were also present.

A. F. Mundt.

Address: Rev R. Vf. 8ekilke,
Lox 49, klounä Oit^, OawpdeU Oo., 8. vak.

By order of the Honorable President Hilgendorf, Cand. E. Tavdenbeck was ordained and introduced by C. Merkel in his parish

On the 10th Sunday n. Trin. by order of the Honorable Presidium of the Eastern District Cand. Th. Groß was ordained and inducted by the undersigned with the assistance of Mr. R. W. Thomä tn the Lutheran St. Matthew's parish at New Britain, Conn. A. Krafft.

Mr. Cand. B. Hintz was ordained on the 11th Sunday n. Trin. on behalf of Mr. President Biltz at Stones Prairie, Barry Co., Mo., ordained and inducted by John Roschke.

Address: Rev. L. 8int2, Lieree Oit^, No.

On II Sunday n. Trin. Cand. W.A. Schwermann was ordained and inducted by the undersigned on behalf of President Btlitz in his parish at Jefferson City, Mo. On the 6th Sunday n. Trin. my congregation celebrated tnFretstatt, Wts, mission feast. Festpredtger: RR. C. Strasen and B. Sievers. Collecte: -80.24. Th. Wichmann.

C. Purzuer. Address: Rev. SokrverwaLu, ckckker80L Llo. On the 7th Sunday after Trin. the congregations Sand Brach, Port Hope and Sherman celebrated mission feast tn Sand Brach, Mich. Festival sermon: RR.Schöch and Schwarz. Collecte:-58.00. P. Stann

On II Sunday n. Trin. Cand. Albert F. W. Bartz was ordained by me with the assistance of Mr. R. Rolf and Mr. President Willkomm, but not in the midst of his congregation (500 miles away from here), On Sunday, August 4, St. John's and St. Paul's congregations in but with their permission in the Zion Church in St. Paul, Minn. Fr.Ash Grove Township, III, celebrated Mission Feast. Festival preachers: A. W. F. Grimm and G. Blanken. Collecte: -74.14. C. Sievers. F. Hartmann. Address: Rev. Bart, Hanover, Oliver Oo., Dakota.

By order of the Honorable President Niemann, on the 10th Sunday n. Trin. Mr. R. E. W. Heinicke tn the St. Paul parish atInd. celebrated mission feast bet Bin gen, Ind. Collecte: -229.00. Evansville, Ind., introduced by G. Gößwein. Feast preachers: RR. H. Schlesselmann, F. Berg and R. A.Bischoff. Address: Rev. R. Heinicke, 130t R. LtiokiZan 8tr, Rvan8v11le, Inck.

On II. Sunday n. Trin. Mr. R. H. Voß, appointed by the congregations of Beth Haven and Cheney, was introduced by Aug. Nebraska. Collecte: -42.11. The following preached: R. A. W. Bergt Hering on behalf of On the 7th Sunday after Trin. our three Buffalo churches celebrated Missionsfest. Festival preacher: the three Buffalo pastors. Collecte: -256.10. Aug. Senne. Mr. President Pennekamp. Address: Rev. H. VO88, Rox I, Laven, Reno Oo., Lan8.

On behalf of the Honorable Presidium, on II Sunday n. Trin. R. Gerhard Rademacher to his parish at Nemaha and Stevens Creek. On the 7th Sunday after Trtn. my congregation in Webster City, Iowa, celebrated Mission Feast with guests from R. Ansorge's and R. H. Frincke. Riedel's congregations. Festival preachers: Messrs. RR. Riedel and F. J. Oehlert. Address: Rev. 6erk. Raäernaoker, Renet, Danoa8ter Oo., Xsdr.Ansorge. Collecte: -68.65.

On behalf of the Honorable President Brand, Mr. R. A. T. Pechtold was inducted on II Sunday n. Trin. at Allegany, Cattaraugus Co., N. On the 7th Sunday n. Trin. my congregation celebrated the mission feast in Independence, Kans. Festival preachers: RR. D. Stemmermann and A. W. Meyer (English). Collecte: -46.45. A. Gust. Voit. Address: Rev. Dnedkernann, l'orMvil le, Door On. AVi8

On behalf of the Honorable Presidency of the Wisconsin District, Mr. R. A. Luebkmann was introduced to the two congregations at Town Forestvtlle, Wis. on II Sunday A.D., by the undersigned. A. On the 7th Sunday n. Trin. the congregation at Lyons, Nebr. held mission feast Festival preachers: RR A Bernt and F Flach G. Döhler. On the 7th Sunday a. Trtn. my congregation in Kingsville, Md. celebrated mission feast with that of R. Pechtold. Festival preacher: R. A. T. Pechtold and undersigned. Collecte: -26.25. - I- Her. Address: Rev. Dnedkernann, l'orMvil le, Door On. AVi8

Mission Festivals.

(Delayed)

On Sunday Exaudi, the congregations in New Orleans, La. On the 8th Sunday after Trtn. the congregations of Collinsville, celebrated Mission Feast. Festival preachers: RR. Crämer, Rösener Pleasant Ridge, and Defiance, Ill, celebrated mission feast at the and Hügli. Collecte: -185.00. G. J. Wegener. latter place. Messrs. R. Bro. Ottmann and R. Brockmann preached. Collecte: -128.50. M. Gae

On the 2nd Sunday n. Trin. our eight congregations in Mtlwaukee The congregation of the undersigned celebrated on August II. celebrated MtssionsfestimAssembly building. Festival preachers: Mission feast in Geneseo, Ill. feast preacher: C. A. Mennicke. RR.H. F. Pröhl, L.Osterhus, W. Burmester. Collecte: -451.51. Festcollecte: -34.65. H. Ph. Wille.

On the 5th Sunday after Trin. the congregation tnLebanon, Wis. On the 8th Sunday after Trinity, my congregation at Luv eine, celebrated Mission Feast. Festival preachers: Mr. Dir. Ch. H. Löber Iowa, celebrated Mission Feast. Festival preachers: RR. J. G. and Mr. R. C. Strasen. Collecte: -50.00. H.F. Pröhl. Schltepsiek and M. Fürstenau. Collecte:-44.00. R. P. Budach.

On the 5th Sunday after Trin. the congregations of RR. Herzberger, G. Sievers and Noack mission feast in Rtverdale, Ill. On August II, the congregations tn Huntley, Elgtn, Dundee, Algonqutn and Crystal Lake, Jlls. celebrated mission feast in Huntley. Festival preachers: RR. Früchtenicht and K. Schmidt. Collecte: -112.00. C. Steege. C. Noack. C. Dietz and F. Herzberger. Collecte: -112.00.

On the 5th Sunday after Trin. my congregations celebrated mission feast tn Grant, Wts, wöbet Mr. R. W. Hudtloff preached. On the 8th Sunday after Trtn. the three congregations of the undersigned tn Hanover, Soldier and Charter Oak Township, Crawford Co, Iowa, celebrated Mission Feast. Collecte: -53.50. Feast preacher: RR. J. P. Guenther and C. A. Bretscher. Collecte: -17.50. Fr. Leyhe.

On the 5th Sunday after Trinity, my congregations in Hubbard and Eldora, Iowa, celebrated a mission feast. RR. W. Dtederich and Th. Wolfram preached. Collecte: -32.54. G. Haar. On the 8th Sunday after Trtn. the churches in Cole County, Mo. celebrated Mission Feast tn Jefferson City. Festival preachers: RR. Wesche and Winkler (German) and Prof. Käppel (English).

On the 5th Sunday after Trin. the congregations of Sheboygan Falls and Wtlson, Wts. celebrated a mission feast in Wilson.

On the 6th Sunday after Trinity, St. Paul's congregation in Janesville, Wis. celebrated the Mission Feast. Festive sermon: R. C. Seuel and Prof. C. Huth. Collecte:-68.38. M. J. F. Albrecht.

On the 6th Sunday after Trin. the congregations at Northfield, Ntles, Evanston, Glencoe, Jefferson and Niles Centre, Ill, celebrated mission feast. Preaching were RR. F. Detzer, J. E. IÜ Müller and C. Eißfeldt. Collecte: -124.64. P. Lücke.

On the 6th Sunday after Trin. the congregations at Thornton, Seester and Lanstng, Ill, celebrated Mission Feast. Festpredtger: RR. Wangerin and brewer. Income: -92.70. C. Dietz.

The congregation at Alma, Kansas, celebrated the 6th Sunday a. Trin. Mission Feast. Collecte: -62.00. H. C. Senne.

Conferenz displays.

The FortWayne Preachers' and Teachers' Conference will meet, s. G. w., from October 8 in the morning to October 10 in the afternoon tn Fort Wayne. - Work: The J. article of the Formula of Concord (k. Sitzmann). The sin against the Holy Spirit (R. Schlesselmann). The preparation of sermons (R. Jox). - All conference members would like to register 14 days before with R. Sauer. - The RRs are also asked to make arrangements so that they can attend the conference until the end. H. Jungkuntz.

The Rock-Rtver Pastoral Conference of Wisconsin will meet, s. G. w., on J. and 2. October at the home of Mr. R. Pröhl tn Lebanon, Dodge Co-, Wts. - Timely registration is desired, as well as indication of train and railroad to come. B. Blase



Addendum to the election announcement.

In addition to the candidates for the vacant professorship at Concordia College in Fort Wayne mentioned in the last issue of the "Lutheraner", the following have subsequently been nominated.

1. the Rev. H. Feth of New York.
 2. the Rev. W. Bröcker of Stlver Creek, N. A.
- Fort Wayne, August 28, 1889.

C. Great,
Secretary of the Electoral College.

The Western District

of the Synod of Missouri, Ohio, etc. St. will hold its sessions this year, God willing, tn Concordia, Mo., and according to last year's resolution, from Oct. 16 to 22. Subject of the teaching sessions: "The signs of the last times." (Prof. A. Gräbner.) Please contact the local pastor, Mr. Biltz, soon. I. Schaller, Secretary.

Display.

Mr. P. H. Ziel, who voluntarily resigned his pastorate at Bisperode, Brunswick, and is now in New York, desires to become a member of our Synod.

Furthermore, teacher Ernst Schugk, formerly of Tiefenort, Saxony-Weimar, now of Boston, Mass. has come forward for admission to our synodal association. P. Brand,

President of the Eastern District

"ingtkammen tu Ute "äffe of the Illinois "District:

Synodal funds: From Fr. Bergen's congregation in Wartburg -4.55. Communion coll. from Zahn's congregation 5.00.? Hiebers Gem. 7.20. Ottmanns Gem. 2.40. Coll. from Gemm. Seester and Lansing 10.24. Communion coll. in Fr. Schurtcht's parish 14.00. I Fr. Stephen's parish 8.50. Fr. Sapper's parish 30.75. Ehester's parish 4.50. Mrs. A. Heiden's through Fr. Bartling 1.00. Communion coll. Coll. of Gem. Dorsey 4.00. Evensong Coll. in P. Heumann's Gem. 4.92. Part of Coll. at 25th anniversary of Gem. tn Geneseo 24.90. Joh. Weißltng by Uffenbeck .25. P. Wessels Gem. tn Nokomts 20.00. Evensong Coll. from l'. C. Schroeder's congreg. 6.30. Mission feast coll. of St. John's and St. Jacob's congreg. in Quincy 20.00. Fr. Traub's congreg. in Peoria 15.87. Fr. A. H. Mayer's congreg. 2.85. (p. -187.23.)

InnerMtssion: Evening coll. from Fr. Zahn's congregation 5.00. From the mission festival in Riverdale 56.00. Fr. Ottmann's congregation 1.60. Mission coll. from the congregations of Thornton, Seester and Lansing 46.35. Thornton, Seester, and Lansing 46.35. Mlsstonsfestcollecte of the Woodworth congregation 24.14. Subsequent surplus of Hartmann's stand at the Crete mission festival 5.62. Proceeds of the Mrssionsfest of the congregations. N "les, Ntles Centre, Jefferson, Northfield, Evanston and Glencoe 128.14. P. Uffenbeck's comm. 11.94. P. Fülltng's comm. 5 30. R. Gahl by k. Succop 5.00. By dens. of Wittwe Studt 1.00, H. Meier 1.00. Half of the mission festival coll. of comm. Pleasant Rtdge, Collinsville and Troy 64.75. P. Wessels Gem. 8.00. Gem. New Berlin 5.50. Missionsfestcoll. in P. Willes Gemeinde bet Geneseo 34.15. Missionsfestcoll. of Gemm. derSteege, Früchtenickt, Schmidt, W. v. Schenck and Gülker 140.00. Mlsstonsfestcoll. of Johannis- and der Jacobt-Gem. zu Quincy 20.00. Charl. Funke by U. Kühn .50. P. Grupes Gem. in Rodenberg 10.48. By P. A. Wagner of N. N. 5.00, W. Walk 5.00. (S.-584.47.)

Heathen Mission: Mrs. Pleitner through Fr. Heumann .50.

Negro Mission: From the Mission Festival in Riverdale 28.00. From the School Class tn Fr. Hteber's Parish 2.92. Ad. Buchholz tn Addison 1.00. From the collection bag in Fr. Frederking's parish at Dwight for New Orleans 1.50. Mission coll. of parishes. Thornton, Seester and Lansing 23.00. Mission feast coll. of Woodworth comm. 10.00. N. N. by Fr. Heumann.50. Part of mission coll. of Pleasant Ridge, Collinsville and Troy comm. 21.59, comm. of UU. Steege, Früchtenicht, Schmidt, W. v. Schenck and Gülker 25.00, the Johannis- u. Jacobt-Gem. tn Quincy 5.00. (S. -118.51.)

Widow's fund: By P. J. L. Crämer from Mr. F. Salogga 1.00. Communion coll. from P. Zahn's Gem. 5.00. k. G,äf 2.37, whose Gem. 7.43. From the bell bag of k. Frederking's congreg. at Dwight 2 50. widow Seßler by Fr. Bartling 1.00. Mrs. Birkner from Wunder's congreg. 5.00. mission feast coll. from St. John's and St. Jacob's congreg. at Quincy 10.00. Ges. on birthday of Mr. Ph. Milleville by k. Schwartz 1.85. Coll. from Great's congreg. at Addison 68.87. Prof. E. Homann 3.00. (p. -113.22.)

Jewish mission: missionary coll. of the Woodworth congregation 10.00. Milstonsfestcoü. of the congregations ofSteege, Früchtenicht, Schmidt, W. v. Schenck and Gülker 23.25, of the Johannis and Jacobi congregations in Quincy 5.00. (S. -38.25.)

Deaf and Dumb Institution: Coll. at WeberJürgen's wedding by Müller tn Ehester 4.25. At Mr. Mtelke's baptism ges. by P. Uffenbeck 1.00. A. Pftotenhauer's comm. 5.00. H. Hinneberg, Jr. an early pupil of the institution, 5.00. (p. -15.25.)

Studying orphan boys: N. N. by P. Bartling 1.00.

English Mission: From the Mission Festival in Riverdale 28.00. Mission Festival Coll. of Gemm. Thornton, Seester & Lansing 23.35. Part of the mission festival coll. of the commm. Pleasant Ridge, Collinsvtlle, Troy 21.58, the comm. of? P. Steege, Früchtenicht, Schmidt, W. v. Schenck, and Gülker 23.25, of St. John's and St. Jacob's congregations at Quincy 5.00. For P. Dallmann's congregation: of P. Hieber's congregation 2.00, P. Frederking's

Orphanage near St. Louis: Communion coll. from? Zahn's congregation 5.00. Bell-bag coll. from Fr. Goehringer's congregation 2.00. Mission feast coll. from St. John's and St. Jacob's congregations in Quincy 7.00. (S. -14.00.)

Building fund tnAddison: G. Laitsch through P. Bartling 3.00.

Poor students in Springfield: M. S. from?. Wunders Gem. for A. Kruiche 4.00. P. Ottmanns Gem. 2.35. By Kass. Schmalzriedt for Timm 6.00. By Kaff. Tiarks 5.00. Coll. from P. Schwartz's congregation for A. Krusche 8 83. Mr. Reisinger for Piehler 15.00. Mission coll. of St. John's and St. Jacob's congregations in Quincy 5.00 and for Schwagmeyer 10.00. (p. -56.18.)

For the damaged in Johnstown: Fr. Merbitz' Gem. tn Beardstown 14.00.

Orphanage tnAddison: From the collection bag of?. Frederking's congregation at Dwight 2.50. Young Women's Association of the congregation at Ehester 9.00. Through Kass. Tiarks 10.02. For orphan building reports by Fr. Leeb 1.60 and by Fr. Uffenbeck 3.75. Coll. from Fr. Uffenbeck's Gem. 10.40. Thank offering from Mrs. D. Bonjens by Fr. Brauer in Crete 1.00. (S. -38.27.)

Pilgrim House in New York: part of the mission festival coll. of the congreg. Pleasant Ridge, Collinsville & Defiance 21.58. Mission Festival Coll. of St. John's and St. Jacob's congregations tn Quintz 5.00. (p. -26 58.)

Household in Addison: P. C. Schroeder's Gem. 9.00.

Budget tn Milwaukee: Lucas-Gem. in Chicago 20.05.

German Free Church: Fr. Ad. Pfotenbauer 1.00. P. Leeb's Gem. 10.00. (S. -11.00.)

Budget tn Fort Wayne: P. C. Schroeder's Gem. 6.75.

Sick pastors and teachers: Evensong coll. of Effingham congreg. 7 39. Mffsivnsfi stcoll. of St. John's and St. Jacob's congreg. in Quintz 10.00. (S. -17.39.)

Household inSpringfield: Missionfestcollecte of the Gem. Woodwortb IO.IO.

Building fund in Milwaukee: P. Fr. Bergen's comm. in Wartburg 6.90.

Poor students at Fort Watzue: Wittwe Stuckemejer 2.00 and thank offering by Mrs. P. Graf for recovery of her Lydia 3.00 for Ziegler. Fr. Succops Gem. 31.70. (p. -36.70.)

Poor students in St. Louis: mission feast coll. of St. John's and St. Jacob's congregations in Quincy 5.00. P. A. H. Mayer's congregation, Bremen, 4 55. (S. -9.55.)

Poor pupils tnAddison: Ph. Fey by P. Müller in Ehester for F. Bunjes 1.00. By dens. Coll. at Lanemann-Heitkamp wedding for dens. 7.00. Fr. Succops Gem. 31.70. mission festival coll. of St. John's and St. Jacob's congregations tn Quincy 5.00. Gem. tn Ehester for Bunjes 10.00. birthday coll. at Mr. Westphal's by I Fr. Leeb for poorest pupil 2.15. (p. -56.85.)

Proceeds to the treasury of the Iowa DistrirtS:

Synodal treasury: By Fr. F. S. Büniger of sr. ChristusGemeinde - 4.00. By Fr. A. C. Dörffler, Imm.-Gem. at Aurelia 6.45, St. Pauls-Gem. in Aurelia 4.45. By Fr. I. P. Günther, Collecte sr. Gem. in Boone 9.00. By Fr. Th. Wolfram of sr. Gem. in Fairbank 8.50. By Fr. C. A. Bretscher, Pstngstcoll. sr. St. Paulus Gem. tn Hanover Tshp., 10.09, from the Sammelbückse 1.41. By Fr. E. Wiegner of sr. Gem. tn St. Ansgar 6.48. By Fr. A. Ehlers, Pstngstcoll. sr. Gem. at Gray, 6.75. By Fr. E. F. Welcher of sr. Gem. bet Waverly, 17.50. By P. J. Horn, coll. sr. Gem., 8.81. By P. J. F. Nuoffer of sr. Gem. bet Magnolta 4.70. By k. L. A. Muller of s. parishes 4.25. By P. L. W. Dornsetf, Pstngstcoll. sr. Gem. at Boone, 7.28. Durck P. F. A. Reinhardt of sr. Gem. at Van Horn 8.00. By P. J. Seßler of the Gem. at Sheridan Tshp. 8.61, Gem. at Auburn 2.50. By P. F. W. Grumm of the Gem. at Lyons 10.67. By k. C. Runge of the Gem. tn Hastngs 6.50. Durck P. Brandt of sr. Gem. at Clarinda 11.00. By Christian Möller, Coll. of the Gem. tn Lyons, 3.43. (p. -150.38.)

Building fund: By P. C. W. Baumhöfener of sr. Gem. bet Homestead 14.00. P. W. Mallon 1.00. (S. -15.00.)

English mission: By P. Ph. Dornsetf, part of the Coll. sr. Gem. in Wilton, 2.71. By P. L. W. Dornsetf, on the infant baptism at C. Stoll ges., 3.65. By P. E. Zürrer, Tbeil der Mtsstonsfestcoll. sr. By Fr. J. P. Günther, part of the Mtsstonsfestcoll. sr. Dreieinig! congregation, 5.00. k. W. Mallon's congreg. in Cooper, 1.00. (p. -18.36.)

Heathen Mission: Durck P. F. Busse, Theil der Missionsfestcoll. sr. Gem. in Ogden, 12.65.

Inner Mission in Iowa: By Fr. W. T. Ströbel, Pstngstcoll. sr. Dentson, 6.00. By Emil Fries, Pstngstcoll. of the Cedar Rapids congregation, 6.77. By Fr. C. W. Baumhöfener of his congregation at Homestead, 9.25. By Fr. Gem. at Homestead 9.25. Durck P. Th. Händschke, Pstngstcoll. sr. Gem. bet Sumner 8.97, at Westgate 2.52. By P. Ph. Dornseif, Pstngstcoll. sr. Gem. tn Wtlton, 6.00. By P. E. Zürrer, Abendmabls coll. sr. Gem., 5.85. By Fr. J. P. Günther, Theil der Missionsfestcoll. sr. By Fr. E. Zürrer, part of the missionary festival coll. By Fr. J. G. Schliepsiek, coll. of the mission festival in Pomeroy, 27.56. By Fr. J. H. Brammer, communion coll. of Sr. Imm.-Gem., 3.57. By k. M. Herrmann of sr. Gem. in Grant Tihp. 10.35. By P. F. Busse, Tbeil of the mission feast coll. sr. By P. F. Brust, part of the Missionary Festival Coll. in Ogden 19 55. Dubuque, 7.42. By Fr. G. Haar, Mtsstonsfestcoll. of his congregations at Hubbard and Eld. By Fr. J. Horn, thank-offering of Mrs. N. N. from Sr. Gem., 5.00. By P. E. Zürrer, two communion collects 10.20, by H. Richter jun. 2.00. (p. -201.55.)

Negro Mission: H. Hanken at Monticello for Bethlehem Station in New Orleans 1.00. By Fr. E. Zürrer of Martha Richter for the mission in Springfield 1.00. By Fr. Günther, Theil der Missionsfestcoll. sr. Dreieintgk.-Gem., 5.00. By k. Zürrer, Theil der Missionsfestcoll. sr. Communitv. 10.00. Bv

k. Wiegner from sr. Gem. at Rock Cree! 5.50. By Fr. Schliepsie!, part of the coll. at the mission feast in Pomeroy, 14.00. By k. F. Brust, part of the mission feast coll. of sr. Gem., 3.00. By k. W. Mallon from the community in Cooper, 2.00. By P. E. Zürrer from H. Richter sen., 2.00, H. Richter jun., 1.00. (p. -44.50.)

Jewish mission: by Fr. Zürrer, part of the mission festival coll. sr. By Fr. Günther, part of the Missionary Festival Coll. Schliepsie, part of the collection at the mission festival in Pomeroy, 14.00. By k. Wiegner from his preaching place in Garner, 2.50. Fr. W. Mallon, 1.00. By Fr. E. Zürrer from H. Rickter Jr., 1.00. (p. -33.50.)

Emigrant Mission in New York: k.W. Mallon 1.00.

Pilgrim Building in New Dort: P. W. Mallon 1.00.

Poor students from Iowa: By Fr. Baumhöfener from his congregation at Homestead 5.00. By Fr. Güntber, part of the missionary festival coll. of his congregation, 8.73. Dreieinigk.-Gem., 8.73. By P. B. I. Ansoerge, ges. in the service of the Specialconference, 10.75. (p. -24.48.)

Poor students in St. Louis: Through Fr. F. v. Strohe, one third of the Pentecostal coll. sr. Joh. Gem., 6.60.

Poor Studen ten in Springfield: By Fr. H. Wehking of sr. Job. Gem. 5 00.

k. Horns Söbne: P. F. Brust in Dubuque 5.00.

Orphanage in Addison: By P. L. W. Dornseif, s. at the squat of Mr. Adolph Ahrens and Miss Hedwig Mucken, 2.68, s. at the squat of Mr. Heinrich Stolte and Miss Emma Ahrens, 7.34. (p. Feb. 10).

Hospital zu St. Louis: N. N. from the estate of sr. sel. Tockter Marie 5.00.

Orphanage at St. Louis: By P. F. W. Heinle, Danlopfers by Mrs. Bote, 5.00. Durck P. P. Meinecke by Mrs. W. Oelsen .50. P. J. Schinnerer 1.20, Coll. sr. Gem. by Ockeyedan 2.80. (S. -9.50.)

Orphanage in Wittenberg: Durck k- E. Wiegner by sr. Gem. at Clarar Late 5.50. By P. C. F. W. Brandt of sr. Gem. at Clarinda, surplus at children's party, 1.60. (p. -7.10.)

Dew" mmenan st alt inNorris: Durck P. C. F. Herrmann, Pfingstcoll. sr. Gem. in Arcadia, 5.10. Durck Fr. F. W. Heinke, Coll. sr. Gem. at Bauer, 5.00. By P. Pb. Studt by sr. Gem. at Luzerne, 9.70. By P. F. v. Strohe, two-thirds of the Pentecost coll. sr. Joh.-Gem., 13.20. N. N. from the estate of sr. sel. daughter Marie 20.00. P. W. Mallon 1.00. (S- -54.00.)

Aged and/rank pastors and lebrers: By P. P. Meinecke of pastor and comm. at State Centre 9.92, by comm. at State Centre 2.08. By P. J. Horn of almshouse sr. Gem. 7.25. By P. E. Wiegner from s. preaching place at Rudd 1.25. (p. -20.50.)

Widows' and Orphans' Leave: By Fr. F. J. Oeblert, Pentecostal Coll. of St. Paul's Parish, Webster City, 3.20. By Fr. Pb. Dornseif of Mrs. G. 1.00. By P. J. H. Brammer, Pentecostal Coll. of sr. Dreieinigl.-Gem., 13.19, St. Paulus Gem. 1.46. By Fr. E. Zürrer, ges. at birthday party of N. N., 8 70. By Fr. Th. Mattfeld 4.00. By Fr. Zürrer, Pfingstcoll. sr. Gem., 14.20. Fr. Brust 4.00. Durck Fr. Zürrer from the collection bag sr. Gem. 14.80. (p. -64.55.)

Church building in Springfield: By P. G. Haar of sr. Gem. in Hubbard 4.50. By Fr. F. Ehlers, Coll. sr. Imm.Gem. in Adair, 6.00. (p. -10.50.)

Missionary congregation in Omaha: Durck P. G. Haar of sr. Gem. tn Hubbard 4.50. Durck P. C. F. W. Brandt of sr. Gem. at Clarinda 5.83. (p. -10.33.)

k. Dallmanns Gem. in Baltimore: Durck P. C. W. Baumböfener of sr. Gem. at Homestead 2.00. Durck P. Pb. Dornseif, coll. sr. Gem. at Wilton, 2.00. By P. L. W. Dornseif, on infant baptism at C. Stoll ges., 2.00. By k. W. Mallon of the comm. at Paton 1.00, of preaching place at Coon Rapids 1.00 By P. J. Aron, coll. sr. Gem. bet Atkins, 9.07 (p. -17.07).

Freilirccke in Germany: Dnrch P. Pb. Studt from sr. Gem. in Luzerne 9.40. By P. Zürrer from Marie Richter 1.00. By P. H. Webking from sr. Job.-Gem. 2.25. By k. Zürrcr of H. Richter jun. 1.00. (S. -13.65.)

Incoming to the Coffee of the Michigan DistriSt:

Synod Fund: From Grand Rapids congregation -26.55. From Sand Beach mission festival 5.00. Benona congregation 2.53. Blendon congregation tn 3 83. Grand Haven congregation 9.86 and 6.50. Clay Bank congregation 2.00. Lansing congregation 4.25. (Summa-60.52.)

Negro Mission: From mission feast at Grand Rapids 28.18, tn Sand Beack 5.00. By Fr. G. Bernthal from A. Schwab 1.00. Durck Fr. Hügli from Deinzer Sr. 2.50. Gem. at Clay Bank 1.70. From mission feast at St. Clair 45.00. (p.-83 38.)

Negro Church in Springfield: From the Mission Festival in Grand Rapids 10.00.

Deaf and dumb institution: comm. in Caledonia 1.40.

Poor Sck students from Michigan: By Fr. Bobn, sent to I. Sckobertb's wedding, 5.25. By Fr. Koch from Mrs. N. N. 2.00. Durck 1 Fr. Schumacher from N. N. 1.50. From the mission festival of Detroit's western congregations 90.79. Congregation in Saginaw City 20 25. Congregation in Jonia 8.25. Congregation in Kilmanagh 2.00. (S. -130.04.)

Inner Mission: Gem. in Frankenmuth 29.10. From mission festival in Grand Rapids 56.35, in Sand Brach 35.00. Gem. in R'ckville 11.25. Gem. in Burr Oak 6 23. By k. Hügli of Deinzer Sr. 2.50. Bablmann .25. comm. tn Adrian 14.00. comm. in Morris 7.25. From mission feast of Detroit's westward congregations 181.58. comm. in Grand Haven 7.00. comm. in Montague 4.60. comm. in Tawas City 8.55. comm. inSebewaing 13.16. From mission feast tn St. Clatr 150.00. (p. -526.82.)

Support Fund: Gem. tn Montague 9.00. By k. J. Schmidt, at J. P. Beverlein's infant baptism ges., 2.80. (S. -11.80.)

Hohmanns Hochzeit ges., for W. Drögemiller 2.10. By k. Heid by N. N. for D. Timm .50th (p. -2.60.)

German Free Church: Gem. in Frankenmuth 26.50.

English Mission: Through Fr. Hügli by Aug. Stendel 1.00. Gem. in Kilmanagh 2.00. (S. -3.00.)

All g. inner mission: From the mission festival in Grand Rapids 28.17.

Emigr. mission in Baltimore: Gem. in miller 11.40.

Emigr. Mission: From the Mission Feast in St. Clair 30.00.

For Alpena or sister congregations in need: Gem. in Frankentrost 7.40.

For Rogers City: Zions Comm. in Detroit 6.80.

Cong. in Omaha: From Mission Festival in Gr. Rapids 10.00.

Engl. Gem. tn Baltimore: From the Mission Festival in Grand Rapids 10 a.m. Zion Comm. in Detroit 2 p.m. (S. -12 p.m.).

Total -961 83

Incoming in dir Kaffe of the Minnesota and Dakota Districts:

S y n o d a l k a s s e: From P. Hitzemann's Trinity parish -4.00.

P. Landeck's parish in Hamburg 21.50. L. Pfothenhauer's parish near Lewiston 10.00. P. Clöter's parish in Town Aston 3.54. k. Horst's Gem. at Courtland 10.00. p. Wickmann's Gem. at Green Meadow and F'shers 5 00. p. Schaaf's Gem. at Potsdam 1.91. p. Ross' Gem. at Willow Creek 9.00. p. Hertrich's Gem. at Hollywood 6.75, tn Helvetia 3.50. p. Kollmorgen's Gem. at Atwater 7.02. p. Claus' St. Paul's Gem. 2.50. k. Friederich's comm. at Waconia 10.00. p. Strolin's comm. at Fairfield 4.20. p. Sanges comm. at Hay Creek 3.00. p. Bernthal's comm. at Benton 29.00. p. Kranz's comm. at Elmore 28.00. p. Clöter's comm. at Valley Creek 3.04. (p. -161.96.)

Widow's Fund: P. Krumsiegs Gem. in Josco 11.00, from Mrs. Erdmann in Waseca 5.00. P. Maaß, contribution, 6.00. I P. A. Muller, desgl, 5.00. P. H. J. Muller, desgl, 4.00. k. Mundt, desgl., 3.00. Synodal coll. at Willow Creek 38.00. k. Vomhofs Gem. in Goodhue 5.30. Fr. Friedrich, contribution, 5 00, from sr. Gem. tn Waconia 15.10. Fr. Rolf, contribution, 2.00. By Lebrer Ehlen tn Waconia, sent at F. Kuntz's wedding, 6.80. Fr. Maurer's Gem. in Belvidere 2.82. Fr. Bartling's Gem. at Odessa 8.50. By Fr. Orbach, thank offering from Mr. Jul. Neils tn Sauk Rapids, 3.00. By 1 Fr. Bernthal, Hockzeitscoll. bet Sprngeler-Schlüter at Benton, 8.50, by Wittwe Probl there 5.00. P. Rubels Gem. bet Lakefield 12.25. By Lebrer Arndt of Helmeke at Hay Creek .50. By Kassirer C. Eißfeldt for Wittwe Johl 2.00. (S. -148.77.)

Orphanage in Wittenberg: By teacher Gierke at Lewiston 3.25. P. Kollmorgen's Gem. tn Manannah 1.58. k. Claus' Bethlehem Gem. 3.50. (p. -8.33.)

Orphanage at St. Lo-uis: Hockzeitscoll. with Fr. PotratzSckmökel in Hillsboro, Dak. 7 93.

Negro mission: P. Hitzemann's Joh.-Gem. 2.69. By k. Herttrch, part of a joint Mifsionsfestcollecte 15.00. By kk. Bartling and Claus, part of a mission festival coll. 19.60. k. Wickmanns Gemm. tn Green Meadow and Fifers 2.50. Durck teacher Trupke of H. Bode jr. at Nicollet 2.00. By k. Nickels by Karl Veuske in Rockester.50. P. Kollmorgen's Gem. in Atwater 7.75. Mr. Geo. Petering in St. Paul 1.50. k. Strölin's Gem. in Fairfield 7.15. P. R. H. Biedermann's Gem. at Arlington 4.38. (p. -63.07.)

Jewish Mission: Fr. Kollmorgen's congreg. in Atwater 7.75. k. Strölins Gem. tn Fairfield 7.15. Durck Fr. Hertrich, Theil of a gem. mission festcoll., 10.00. (S. -24.90.)

Emigrant Mission tn New York: Durchk.Hertrich, Theil einer gem. Missionfestcoll-, 10.00. P. Wickmanns Gemm. in Green Meadow and Fishers 2.50. (S. -12 50.)

Deaf and Dumb Institution: Fr. Kollmorgen's Gem. in Manannah 1.75.

Emigrant Mission in Baltimore: by Fr. Hertrich, Mission Festival Coll., 12.51.

k. DallmannsGem. tnBaltimore: By Fr. Hertrich, Tbeil of a Mission Festcoll., 4.00. Fr. Köbler's Gem. in Mountville 2.00. Fr. Strölin's Gem. tn Fairfield 4.55. (S. -22.55.)

EngltscheMission: Fr. Köhler's Gem. tn Mountville 4.66. Synodalcoll. in Willow Creek 18.00. (S. -22.66.)

Free Church in Germany: Fr. Köhler's congregation in Mountville 4.64. Fr. Kollmorgen's congregation in Atwater .77. Fr. Lange's congregation at Hay Creek 4.34. By Fr. Mäurer, Tbeil of a joint missionary festival coll. of the kk. Lange, Vombof and Mäurer, 10.35. k. Pfothenbauer's Gem. at Lewiston 6.25. (p. -26.35.)

Poor students: By Fr. Landeck, Hockzeitscoll. at Bukenttn-Brölge in Hamburg, 11.50. Fr. Mäurers Gem. tn Jacksonville 2.23. Durck k- Dubberstein 2.00. Durck Fr. Fackler of F. C. Schütte, Maple Grove, 5.00. Synodalcoll. tn Willow Creek 43.70. Fr. Vombofs Gnadengem. .77. By Praeses Sievers 8.70. (P. -73.90.)

Poor students in St. Louis: Fr. Wickmann's comm. tn Green Meadow and Fisbers 2.00 Potratz's comm. in Hillsboro, Dak. 2.05. (S. -4.05.)

Poor students in Springfield: Fr. Bartling's comm. in Aellrw Bank, Minn. 7.45. Durck k- C. Gausewitz in St. Paul for E. R. Sckauer 10.00. (S. -17.45.)

Poor students in Milwaukee: On Mr. W. Bergmann's silb. Hockz. at Willow Creek coll. 3.50. Durck P. Horst for M. Abner 10.00. P. Pfothenhauers Gem. for Paul Johl 12.50. (S. -26.00.)

Distressed people in Johnstown, Pa.: P. Zahn's Gem. at Henderson 5.00.

Seminary Building Fund in Addison: P. Pfothenhauer's Gem. bet Lewiston 12.50.

Mission to Sioux Falls, Dak.: P. Horst's comm. at Courtland 25.00. R. H. Biedermann's comm. at Arlington 25.00. P. Clöter's comm. at Valley Creek 6.00. (S. -56.00.)

33.85. P. Ahners Gem. tn Green Jsle 5.87. P. Rupprecht Gem. tn for C. Gtese 7.00, for Gaffer 6.00. For dens. v. d. Gem. k. Walker's Hart 4.50. P. Wichmanns Gem. in Green Meadow and Ftshers 5.00. tn Cleveland 7.00. Collec. on Fortlage-Staas Hochz. 7.50. (S.-P. Nickels' Gem. in Röchest" 6.00. P. Ross' Gem. an Wiüow Creek 145.92.)
8.00. Durck P. Eickhoff 3.00. Durck k. Hink 8.35. Durck Fr. Fackler of Poor students tn Fort Wayne: Through Fr. Schumm in Lafayette F. C. Schütte 5.00. By k. Bösche 2.12. Fr. Laux's congreg. atsent to Reule-Moser's Hochz. -9.00. By P. Jüngel in Fort Wayne, Wentworth, Dak. mission festival coll., 50.19. Fr. Könnemann's ges. on Tiarks-Schulz's Hochz. for Schürdel 9.71. Women's v. P. congreg. at Antrim & Waverly 2.95. Fr. Kollmorgen's congreg. atWeseloh's Gem. in Cleveland for C. Schulz 20.00, for F. Erthal Atwater, mission festival coll. 15.50. By Fr. Maurer, Tbeil of a joint 20.00. P. Querl's Gem. tn Toledo 5.00. E. K. from P. Niemann's mission festival coll. of kk. Lange, Vomhof and Mäurer, 60.30. By Fr. Gem. tn Cleveland 5.00. (S. -68.71.)
Orbach, thank offering of Mr. Jul. Neils in Saul Rapids, 2.00. Fr. Bro. Dubbert -12.52. Women's V. Fr. Weseloh's Gem. tn Cleveland Kranz' congregation bet Elmore, mission festival coll., 28.00. Fr. for H. Nehrenz 20.00. Maiden's V. Fr. Niemann's Gem. das. for Strölin's congregation tn Fairfield, desgl., 14.30. By Fr. Horst of W. for Rosenberg 10.00. By Fr. Sauer tn Fort Wayne from widows B. and B. in Courtland 5.00. By Fr. Mäurer of Heinrich Schlitchting 1.00. By W. for Schäfer 30.00. (S. -72.52.)
Mr. Geo. Petering tn St Paul 3.50. By P. Köhler's Gem. tn Mountville Deaf and Dumb Institution: P. Kretzmann's Gem. in Cleveland -6.50. By P. Grabarkewitz's Gem. bet Blue Earth City 6.62. By Hrn. 26.00. By Mrs. F. Haker of d. children tn the sewing school P. Zorn's Geo. Wettlauf" and by Ludwig Wettläufer 1.00 each. A. R. tn St. Paul Gem. in Cleveland Cost money for the kl. Arnds 5.00, for the little 1.00. (p.-431.58.) Huth 5.00. (S. -36.00.)

Correction.
In previous receipt ("Luth." No. 12) read under "Wittwenund Waisen-Kasse" instead of "von P. J. C. H. Martins Gem. bet

Incorporated into the Middle District caste:

Synod Fund: Fr. Franke's Gem. bet Fort Wayne -9.00. k. Zschoche's Gem. in Marion Township 27.00. Fr. Jungkuntz's St. Petri Gem. in Columbia City 7.04. Fr. Walker's Gem. in Cleveland 26.60. Fr. Schust's Gem. in Florida 3.78. Fr. Eyler's Gem. in Jonesvttle 7.00. Fr. Katt's Gem. in Terre Haute 13.50. k. Jox's Gem. in Logansport 7.25. p. Wefel's Gem. in Cleveland 13.00. p. Strasen's Gem. in Leslie 3.45. p. Querl's Gem. in Toledo 8.92. (p. -126.54.)
Inner Miss ion: Fr. Zschoche's Gem. in Marion Township -7.50. By Fr. Bishop's, two-thirds of the mission festival coll. of the congregations tn Adams Co. 152.66. W. Strodel of Fr. Hassold's Gem. Huntington 1.00. Fr. Schwan's Gem. in Cleveland 73.75. By Fr. Niethammer, part of the collecte from the La Porter mission festival, 100.00. Part of the mission festival coll. of the congregations of ck. Zorn, Kretzmann and Wesel in Cleveland 225.93. Gottl. Schreiber from Fr. Frank's parish of Zanesville 5.00. part of the mission feast coll. of the parishes of kk. Hetntz tn Crown Point and Skeips in Hobart 40.00. Desgl. the parishes of kk. Evers, Seemeyer, Sitzmann and Strasen in Van Wert Co. 60.00. Desgl. of the comm. of P. Hassold's tn Huntington 45.00. Desgl. of the communes in Kendallville and vicinity by Gust. Sprandel 46.65. By P. Sauer in Fort Wayne from Coldwater Road 3.00. (S.-760.49.)
Negro Mission: Fr. Zschoche's congregation in Marion Township -7.50. One-third of the mission feast collection of the congregation in Adams Co. 76.34. Fr. Horst in Hilliard 1.00. Through dens. of Mrs. Weber 1.00. Part of the collection from the La Porter mission feast 20.00. N. N. from Fr. Zorn's congregation tn Cleveland 1.00. Part of the mission feast collection of the congregation of ck. Zorn, Kretzmann and Wesel in Cleveland 37.65. Desgl. of kk. Herntz and Desgl. of kk. Evers, Seemeyer, Sitzmann & Strasen in Van Wert Co. 10.75. Desgl. the parishes in Kendallottle and environs 23.35. For New Orleans: St. Peter's parish of P. Jungkuntz in Columbta.City 5.68. H. Niemeyer of P. Sauer's parish in Fort Wayne 1.00. (p. -204.77.)
English mission: part of the coll. from the La Porter mission festival -12.60. Desgl. of the coll. of kk. Zorn, Kretzmann, and Wesel in Cleveland 37.65. Deseg. of the communities of kk. Hetntz and Scheips 25.00. Desgl. of the comm. of kk. Evers, Seemeyer, Sitzmann and Strasen 30.00. Desgl. of P. Hassold's congregation in Huntington 6.85. P. Querl's congregation in Toledo 2.50. For Baltimore: St. Peter's congregation P. Jungkuntz's in Columbia City 2.00. His Zion's congregation 3.44. P. Mtchael's congregation in Göglein 2.00. (S.-122.04.)
Jewish Mission: From the mission b. Fr. Kunschik's Gem. in Mavisonville -8.00.
Emtgr. Mission tn New York: Aus der Missionsb. k. Franke's congregation at Fort Wayne -10.00. Part of La Porter Mlssionsfestkoll. 15.00. Desgl. of the congregation at Kendallville and vicinity 8.37. (p. -33.37.)
Unity Mission in Baltimore: part of the La Porter Mission Festival Coll. -10.00. Ditto for Kendallville and surrounding area 4.00. (p. -14 00.)
Gem. in Springfield, Ill: P. Zschoche's Gem. in Marion Township -10.00. P. Markwort's Gem. at White Creek 12.00. P. Evers' Gem. at Convoy 7.20. P. Mtchael's Gem. in Goeglein 13.50. W. Strodel by P. Hassold at Huntington 1.00. Of etl. members P. Horst's Gem. at Hilliard 7.50. P. Scheips' Gem. at Hobart 5.65. P. Koch's Gem. tn Elmore 4.36. J. Ebke of his. Gem. 1.00. (p. -62.21.)
2nd comm. in Loutsvttle, Ky.: P. Kretzmann's comm. in Cleveland -22.18. P. Weseloh's comm. that. 26.00. P. Sallmann's comm. in Pomeroy 7.00. P. Schmidt's comm. at Decatur 6.00. P. Walker's comm. in Cleveland 16.10. P. Zollmann's comm. tn Bear Creek 14.00. (S. -91.28.)
Misstons' comm. in N. Omaha, Nebr.: H. Körte sr. from P. Gross' comm. in Fort Wayne -2.00.
k. Kuntz' Gem. tn White Lake, Dak.: Durck teacher Fedder in Valparaiso ges. at J. C. Urbabn's -3.75. Of etl. members P. Gross' Gem. in Fort Wayne 24.25. (S. -28.00.)
Brothers in Faith in Germany: Through Fr. Haffold by W. Strodel in Huntington -1.00. Fr. Seemeyer's Gem. tn Schumm 5.00. (S. -6.00.)
Poor students at St. Louts: women's v. Fr. Katt's comm. in Terre Haute for J. Höneß -14.00. Fr. Querl's comm. tn Toledo 5.00. Fr. Trautmann's comm. tn Columbus for M. Mertz 9.00, for F. Markworth 9.00. for Pardteck 9.00. (S. -46.00.)

Poor students tn Addison: Fr. Ntethammer's Gem. tn La Porte for Bro. Dubbert -12.52. Women's V. Fr. Weseloh's Gem. tn Cleveland for H. Nehrenz 20.00. Maiden's V. Fr. Niemann's Gem. das. for Rosenberg 10.00. By Fr. Sauer tn Fort Wayne from widows B. and W. for Schäfer 30.00. (S. -72.52.)
Deaf and Dumb Institution: P. Kretzmann's Gem. in Cleveland -26.00. By Mrs. F. Haker of d. children tn the sewing school P. Zorn's Gem. in Cleveland Cost money for the kl. Arnds 5.00, for the little Huth 5.00. (S. -36.00.)
Orphanage near St. Louis: A. Weber from Fr. Goesswein's Gem. in Vincennes -2.00.
OrphanageIndtanapolts: Schulk. P. Jungkuntz's Petri Gem. Columbia City - .53. Dess. Zion's Gem. .41. skulwy. Teacher Vonderau's tn Cleveland 1.86. Desgl. Roscker's in Fort Wayne 1.97. Mrs. B. of Fr. Gross' Gem. in Fort Wayne 50.00. Fr. Koch's Gem. in Huff 5.10. Maidenv. das. 4.90. (S.-64.77.)
Districts support fund: St. Petri-Gem. k. Jungkuntz's tn Columbia City (for Ztmmermann) -5.00. Joh. Sattler from Fr. Schumm's Gem. in Lafayette 5.00. Thank offering from Mrs. Roskt from Fr. Schmidt's Gem. in Elyria 1.00. k. Berg's Gem. in Adams Co. 8.00. Fr. Seemeyer's Gem. tn Schumm 10.00. (S. -29.00.) Total: -1923.62.
Fort Wayne Ind Aug 31 1889
Incoming to the Aaste of the WiScoafin DistricS:
Emtgranen-Mtsston in New York: Theil der Mtssionsfestcollecte tn P. G. A. Feustels Gemeinde -5.00.
Community in Hanover, Germany: By Ernst Eggert, Milwaukee, 1.00.
Deaf and Dumb Institution tn Norrts: From a member of P. H. Sprengelers congregation in Milwaukee 25.00.
Construction tnAddtson: Stephans-Gem. tn Milwaukee, 2nd plat., 25.00.
Church building tn Springfield: P. C. Strasens Gem. tn Watertown 30.55.
Stud. Fr. Ottmann tn St. Louts: Gesangveretrn in Freistadt 6.43.
English Mission: Ernst Eggert, Milwaukee, 1.00.
Poor students tn Milwaukee: Women's Association of St. Stephen's Parish in Milwaukee 32.00.
Orphanage in Wittenberg: Wedding coll.betH.Mintzlaff, Freistadt, 3.50. I P. F. H. Reichmanns Gem. 2.00. By k. J. Karrer, baptismal coll. by W. Luttermann, 2.65. Emma Affeldt by P. C. Seuel 1.00. Mrs. M. Schneider by I P. Ledebur 1.00. From Stephans Gem. in Milwaukee by Mrs. O. 1.00, Mrs. N. 1.00, Mrs. H. 2.00. (S. -14.15.)
Districts support fund: P. F. H. Reickmann 2.00, whose Gem. 1.33. Of the kk.: Ed. Theel 4.00, F. Wesemann 2.00, F. B. Arnold 4.00, J. Diehl 5.00. Mrs. k. Ledebur 1.00. P. Wesemann's Gem. 5.00. Teacher F. G. Schaus 5.00. (S. -29.33.)
Inner Mission of the District: Mission Festival Collects: in Janesville 51.80, Freistadt 60.24, Portage 25.18, tn the congregations of kk. Brewer and Otto 68.27, Stevens Point 25 00, Grand Rapids 10 50, Berlin 18.50. Fr. G. A. Feustel's congreg. 77.00. Fr. Th. Wichmann's congreg. 13.54. Margarethe Gilt meyer from Zion's congreg. in Milwaukee 1.00. E. Eggert, Milwaukee, 1.00. P. Georgiis Gem. in Cedarburg 5.00. Fredonia 3.25. F. C. Raasch durck P. G. Kühle 1.00. P. F. Wesemanns Gem. 7.20. P. J. L. Osterhus' Gem. 10.00. Miss. D. from Stephans' Gem. tn Milwaukee 4.00. (p. -382.48.)
Synodal treasury: from the congregations of the kk.Th. Wickmann 10.10, F. Keller 26.43, F. H. Retchmann 4.51, E. Grothe 7.57. (S. -48.61.)
Gem. in North Omaha: P. J. L. Osterhus' Gem. 20.00.
Gem. in Phillips: P. J. L. Osterhus' Gem. 15.00.
Gem. in WhiteLake, Dakota: P. J. L. Osterhus 1.00, Mrs. Margaretha Schmidt 1.00. (S. -2.00.)
k. Dallmann's English Gem. in Baltimore: By k. M. J. F. Albrecht 2.00. P. E. Grothe's Gem. 2.00. (p. -4 00.)
Negermission: Missionsfestcollecten: in Janesville 10.00, Freistadt 20.00, Stevens Point 3.00, Grand Rapids 5 00. k. G. A. Feustels Gem. 5.00. A. Barthel, Freistadt, .50, E. Eggert, Milwaukee, for New Orleans 1.00. Thank offering of Mrs. P. G. Schaus for New Orleans 5.00. (S. -49 50.)
Schul lasse: From the parishes ofkk.: A. Rohrlack 1.00, M. J. F. Albrecht 1.00, F. Wesemann 1.00, J. Karrer 1.00. (S. -4.00.)
Semtnar household tn St. Louts: P. Georgtis Gem. tn Cedarburg 6.50, in Fredonia 2.70. (S. -9.20.)
Correction.
In my last receipt, instead of: "N. N. .50 by k. G. Löber. -Frau N.
Received for church building in Rockford, Ill: From P. G. A. Mueller's congregation tn Schaumburg -54.00; P. Roeder's congregation tn Arlington Heigkts 22 00; P. C. Strasen's congregation in Watertown 32 41; P. L. v. Schenck and wife 10.00. Many thanks to the kind givers! I W Dorn
For the English Mission cold by Mr. J. Bolz of the Betblehems congregation -50.00; by Mr. P. C. Obermeyer of the Zions congregation 8.70; by Mr. F. A. Üblich 5.00; by Mr. F. Hörmann of the Betblehems congregation 11.43.
C. L. Janzow.



For poor students received from N. N. in Kirkwood 50 cts.; formerly received for Stud. A. Müller from P. Albrecht's parish in Salem, Mo., \$17; for Stud. M. Mertz from Mr. k. King, Sr. H5th, from the Young Men's Association in its Gem. -5th, from the Young Women's Association in the same P5th. M. Günther.

With heartfelt thanks, the undersigned received from St. John's parish at Mt. Hope K26.60 for the in Orrville, O. Aug. Dankworth.

For poor students received with heartfelt thanks: by Hrn. k. Pfaffe from the community in Pilot Knob H7.00, from the Women's Association of the Gem. in Iron Mountain 5.00. F. Pieper.

For the local Srminal library

received with heartfelt thanks from Ed. Hauselt and I. Birkner, executors of the will of the late Prof. Dr. G. Seyffarth, the library of the immortalized Professor. M. Günther.

New printed matter.

Proceedings of the Sixth Annual Meeting of the Wisconsin District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1889.

This synodal report is an important paper for pastors, teachers, parents and all members of a Christian congregation. It deals with the thesis: A well-established, truly Lutheran congregation proves to be a careful mother of its growing youth. First of all, it is shown how necessary it is for the congregation to take care of the growing youth in a motherly way, and secondly, how this is done, namely by trying, together with the preacher, in a truly evangelical and winning manner, to preserve and promote the confirmed in the good work that has been started, and also to protect them from all kinds of dangers to their souls. It should also be pointed out that among the business negotiations are the sentences adopted by the District concerning the school question.

The report is 63 pages long and costs 12 cents.

School Sermon Delivered at the Synodal Convention of the Minnesota and Dakota Districts of the Synod of Missouri, Ohio, &c. St. at Willow Creek, Blue Earth Co., Minn. in 1889, and put into print on request by C. F. W. Maaß, Watertown, Carver Co., Minn. St. Louis, Mo. Concordia Lutheran Publishers. 1889.

The text of this sermon is the word of the Lord: "Let the little children come to me" etc.. It shows what this call of the Lord demands of all Christian parents, teachers, preachers and congregations and what should move them to faithfully comply with the demand. Price: 5 Cts.

Chronicle of the First Lutheran Holy Trinity Congregation U. A. C. in Buffalo, N. Y. Collected from cited sources and edited for the celebration of its 50th anniversary by P. Th. Bürger. Published by the congregation through a specialcommrttee.

The first Lutheran Trinity congregation in Buffalo, N.A., is celebrating its 50th anniversary these days, on the 12th Sunday after Trinity, September 8, and has therefore had its history recorded, so that it may be kept alive and its children may not forget how wonderfully the Lord has guided it. For its sister congregations, too, its history is not only unfortunate, because all members rejoice when one member rejoices, but also because the congregation was involved in the long-standing dispute with the Buffalo Synod. There we read how pastor Grabau put the small Silesian emigration congregation, which had its own pastor, under the spell already in Hamburg, how Grabau then negotiated with it in Buffalo and put it under the spell again, etc., etc. The sources from which it is drawn are precisely indicated. The 57-page booklet in canvas binding also contains a picture of Trinity Church and the well-founded portraits of the former pastors of the parish: E. M. Bürger, A. Franke, L. Dulitz, F. Ruhland, C. Hochstetter, C. Groß and the present pastor P. A. Senne. It can be ordered against sending in 30 Cts. from Mr. k. A. Senne, 653 LHotiiZan ^V6., LnSalo, 17th 17.

32 theses against unevangelical practice.

Separate reprint of these theses discussed years ago by the Middle District on 4 pages. Price: per dozen 10 Cts.

Due to lack of space, the Kirkweibberichte and the receipt of Mr. Kassirer Spilman had to remain behind.

Changed addresses:

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Herausgegeben von der Deutschen Evangelischen
Redigirt von dem Lehrer-Collegen

45th Ann.

Illinois' compulsory school attendance law.

In a political paper we find the notice that in Cook County, Ill., a beginning has been made in the administration of the new compulsory school law. A pastor of our synod, who presides over a parochial school, had indicated to the superintendent of schools of his district, on his inquiry, that in his school writing, reading, arithmetic, history of the United States, and geography were taught in English. This, however, was not sufficient for the official, and the pastor received a letter from the secretary of the school authority, which, translated into German, reads:

Werther friend! - As Secretary of the Board of Education, it has become my most unpleasant duty to inform you of an action taken by the Board at a special meeting held in the President's Office on August 23. At that meeting it was decided that the provisions of the compulsory school law, as the same is adopted in the last session of the Legislature of the State of Illinois, shall be executed in this District. Any other arrangement must be considered a gross violation of the laws of this State. The law expressly says that no private school shall be considered in which English reading, writing, arithmetic, ver. states history and geography are not taught. At the aforesaid meeting it was resolved to enter into a settlement in the matter of private schools upon the following conditions: 1. That the five subjects above mentioned shall be taught in your school for a 16-week continuous period commencing September 2, '89. 2. that each pupil for the above five subjects shall be provided with the textbooks in use in the free schools of this district; 3. that the school shall be open to the attendance of the principals at any time and also to monthly examinations as in the free schools.

Your most devoted N. N. -



ausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., September 24, 1889. No. 20.

First of all, this is such a wondrously doltish letter that we would be inclined to assume that someone had taken the liberty of making a bad joke at the expense of the official, if we did not have to assume that the addressee had made inquiries before handing the letter over to the public. While the impositions, which this letter writer makes and claims to make upon the decision of the school board, go far beyond the demands of the law, the gentleman speaks of a "settlement" (compromise), as if, from the seldom of the state, one had given in on the deal who knows how much, the law had not been applied in its full severity. The law does not prescribe the use of certain books for a school that wants to be respected as a school in the sense of the law, and the school authorities would have done enough for the law if they had had the teaching prescribed by the law credibly attested and had approved the school on that basis. - The law does not instruct the school authorities to visit the private schools recognized by them and to conduct the monthly examinations "as in the free schools. So what is the point of talking about a "compromise" when the opposite is true, when the law's requirements have not been relaxed, but have been exceeded!

But the school secretary could perhaps say: "Admitted on my account; it should not be a compromise. But have we also been wrong in the matter? Have we not the right to demand what we have demanded?" To this question the law should give a clear, unambiguous answer. What does the law say? It says first: "But if the said person can give satisfactory evidence to the board of education or the directors that the said child has for an equal period of time attended a private day school approved by the board of education of the city, town or district in which the child resides, or that the child has for an equal period of time otherwise received instruction in the subjects ordinarily taught in the public schools of the city, town or district, or that the said child has received instruction in the subjects ordinarily taught in the public schools.

If the child is taught in the public schools; or if the child has already acquired the knowledge taught in the public schools; or if, according to the declaration of a competent physician, the physical or mental condition of the child is such as to render such attendance unwise or impracticable, such punishment shall not be imposed." The words printed above are what we are concerned with here. It does not say: "a private day school corresponding to the law", but: "a private day school approved by the Education Council ... approved by the Education Council". This raises the further question: "What requirements may the Board of Education place on the private school?" or in other words: "What must the private school achieve in order to compel the Board of Education to approve it? The law goes on to say: "No school shall be considered a school within the meaning of this act unless reading, writing, arithmetic, United States history, and geography are taught therein in the English language." From this it is clear that under this law the board of education may not recognize any school which does not meet these requirements. Strictly speaking, however, this does not mean that the Board of Education must recognize a school in which the five subjects mentioned are taught in English. In order to say this, the sentence would have to read: "A school shall be considered a school within the meaning of this law if reading etc. is taught in it in English." The authorities could say: "The law states how little we may demand, but not how much; it says how cheaply we may set our price, but not how much; the law prescribes the lowest rate, but the highest rate is at our discretion. What do we say to that? We could say, "We don't believe that." But this does not settle the matter; for the final interpretation of the law is no more with us than with the gentlemen of the Education Council, but with the competent courts, in the last place with the supreme court of the state in whose area the law is to apply, and until the courts have ruled

If the "school board" were to refuse to recognize our schools on the basis of the law, we would have to see how we would manage without them. It remains to be seen whether the school boards of the Cook County authorities would eat their soup as hot as they have cooked it, because even school boards do not like to burn their tongues. Thus, it is also unknown to us that not all school authorities are as hot-tempered as the strict authorities in the above-mentioned county of Cook. The superintendents in Chicago and Milwaukee, for example, have already let themselves be heard in a completely different and much more understanding tone, without even talking about compromises.

However, the circumstance that in cities, where our municipal schools also perform well in English, the "school authorities" drive gently and are inclined to let the law lie dormant, must not lead us to the opinion that there is nothing at all wrong with the compulsory laws. The fact that those hot-headed people who overshoot the demands of the law with their impositions probably miss their target and waste their superfluous powder in vain does not prove that these laws, if handled more skillfully, would be quite innocent pieces of paper with which one would like to calmly light one's pipes. Nor does it help that one gives vent to one's indignation and says: "What? Are not our schools our property? Has the state given us even one nail to build a school? Does it pay our teachers, or is it we who have built and maintain our schools? So what does the state have to say to us? Who gives it the right to visit and examine our schools? We will not suffer it, no, decidedly not!" - Quite so, we say; neither will we. If such a school inspector, on the basis of the new school laws, wanted to come into one of our schools without further ado and present himself as someone who had something to look for or say there, he should be put out into the fresh air quite energetically and without delay. As long as a community school does not want to be recognized by the state or its authorities as an institute that provides what the state demands in terms of school instruction, no state school official should worry about whether such a school teaches and learns much or little in German or English. That is then entirely up to us, whose institution and property this community school is. The deal is somewhat different, however, as soon as we agree to seek recognition of our schools on the part of the state. What the state is to recognize as meeting certain requirements, it must know, whether by sufficient testimony or on the basis of its own examination by its officials. If we want the state to recognize the attendance of our schools as equivalent to the attendance of the free schools in its sense, then we must, if the authorities are not willing to simply accept the excellence or at least the sufficiency of our schools as established, give them sufficient account of whether our schools achieve what they are supposed to achieve according to the law, in order to be able to be considered "schools in the sense of the law". We cannot evade this if we agree to accept the approval of our schools as "schools in the sense of the law.

on the part of the state education authorities. For no one should approve of something that he does not know well enough, and what we do not allow ourselves to do, we should not expect others to do either, even the state school boards.

Another question, however, is whether we should engage in this. It is true that the new school laws may give rise to some steps in this direction. The Lutherans in Illinois, who for reasons of conscience cannot use the state schools for their children, seem to be forced, where the law is applied, to choose one of four things: Either to have their parochial schools approved by the state school authorities, either tacitly or expressly; or, where required, to prove that their children have otherwise received the prescribed instruction in the subjects usually taught in the public schools; or to show, on demand, that their children have already acquired the knowledge taught in the public schools, and were therefore no longer in need of such instruction; or finally to be prosecuted for criminal disregard of the school law, and to bear the penalty imposed upon them by law. But how, if what one wants to assert as a law, would not be a rightly existing law at all? It would not be such if it violated the basic law, the constitution of the state. Now the Constitution of the State of Illinois *) assures all inhabitants that "the free enjoyment of all religious opinions and the various modes of worship shall ever be held sacred". Among our religious "opinions," or, as we prefer to say, convictions, is that we and our children should seek first the kingdom of God and his righteousness, that we should let the word of Christ dwell abundantly among us, even among our children, that we, old and young, should be greedy for the pure milk of the word of God, that we may increase by the same; that false doctrine, especially the doctrine of the Pharisees, the false morality, which is often taught in the free schools, is a leaven dangerous to the soul, which can leaven the whole inner life of an inexperienced child, and therefore the word applies to us today: "Beware of the leaven of the Pharisees and Sadducees." Doctor Luther also expresses our conviction when he writes to the German nobility: "But where the Holy Scriptures do not rule, I certainly advise no one to put away his child. Everything must perish that does not drive God's Word without ceasing." Should the Lutheran Christians in Illinois, if they cannot meet the requirements of the state or the state authorities through their parochial schools or private instruction, be forced to send their children to the free schools, while they are convinced that they will not find there what they should have as Christian children, but some things that threaten to bring harm to their souls? Would that be to hold sacred the free enjoyment of all religious opinions? Would that not rather be a restriction of religious freedom?

*) also those of Connecticut, New York, Michigan, Wisconsin, Iowa, California, Mississippi, Florida, Louisiana, Colorado, and Nevada.



And furthermore: Among our religious convictions is also the one that we have the vocation and mission to take care of the preservation, spread and propagation of the pure doctrine; to keep our children and children's children in the Lutheran church is a sacred task for us, for which we have also been prepared to make great sacrifices. We know, however, that the most effective means of accomplishing this task is the Christian school. The great legal scholar Cooley, in his work "Constitutional Limitations etc." says: "The things which are not lawful under any of the American Constitutions may be thus stated: ... 5. limitations on the expression of religious belief . . . A sincere believer usually considers it his duty to propagate his opinions and to win others to his views. To deprive him of this right is to deprive him of the power to perform what he considers a most sacred duty." *) According to this, a law that would make it impossible for our Lutheran congregations to maintain and use their parochial schools would again be in contradiction with the basic law of the state and the freedom of religion and conscience guaranteed therein.

But a thing that looks like a law and is claimed to be such, but violates the basic law of the state, is in truth not a valid law, and whoever acts against it is therefore not a violator of the law. If he is taken to court over this, he takes recourse to the fundamental law of the state and from there fights the alleged law as an unjust imposition. If the court does not recognize his defense as valid, he appeals, if he has good courage and the necessary means, from one instance to another up to the higher court of the state, and the latter decides in his favor on the ground that the constitution of the state speaks for him and against the new so-called law, the latter is thereby invented as invalid and has become a dead letter.

Could a Christian with a good conscience enter such an instance? Most certainly. For, however sure we are to be subjects of all human order, we are not bound by a human disorder, reprehensible before the established law, by the arbitrariness of a host of legislators who have exceeded their powers, broken through the legal barriers set for them, and with their alleged legislation have struck at the face of the existing law which is above them. But first of all, whoever wants to defend himself in this way must first be convinced that he has a just cause. Secondly, the conduct of such an important trade also requires quite capable legal counsel, and the choice of such counsel, where it is a test case, must be made with great care, if only because the decision will also be of the greatest importance for others. And because a few hundred or thousand dollars should not be overlooked in the process, a good bit of money is also needed, and the costs must be estimated to see if it is possible to get it out of the case.

*) Those things which are not lawful under any of the American constitutions may be stated thus:

5. restraints upon the expression of religious belief. An earnest believer usually regards it as his duty to propagate his opinions, and to bring others to his views. To deprive him of this right is to take from him the power to perform what he considers a most sacred obligation.

to the people. Whoever does not have such means, be it from his own, be it through the help of others, must already stay away from it.

But how would it be if the new law on compulsory school attendance were put to the test and the Supreme Court decided against the defendant and in favor of the validity of the law? We will answer this question, God willing, some other time.

But one more question: What should be done if the means to enter the above-described legal process are lacking? We can only advise the following. First, wait and see whether the state education authorities will take action to enforce the law. If they do not, it will be said: "Where there is no plaintiff, there is no judge. But if they do, then, if one cannot strive for a declaration of nullity against the law by the higher court, for the time being, until such a decision is brought about from another side, there will be nothing left but to tolerate it, if the authorities do what they do not want to let them do, finally, after having taken responsibility and under protest, to endure the punishments which they impose with reference to these coercive laws, or to escape the harassment by emigration, if it is not soon possible to put an end to it through the ballot box. A. G.

Memorial to Blessed Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

Judgments on Walther's personality and effectiveness.

A correspondent of the "Lutheran Observer" wrote in the number of May 27, 1887: "The work which he has directed during these (47) years has probably no equal, in extent and duration, in a single life devoted to the cause of Christ in this country. Whether we speak of the Missouri Synod, the college at Fort Wayne, Concordia Seminary, the great publishing house, the literature of the body, or of the many church servants sent forth by the same to preach the gospel, the name and influence of this brilliantly gifted and faithful man cannot fail to be mentioned in the process. Whoever writes the life of Dr. Walther will write the history of the Missouri Lutheran Church in this country. He was a noble character. - He had an apt judgment. - He was a born leader. The work which he was enabled to accomplish, often under difficulties which would have overwhelmed some who had less faith and perseverance, is an irrefragable testimony not only to his faith in God, but also to those brilliant gifts of government which few men have."

The Leipzig "Allgemeine evang.-luth. Kirchenzeitung" (General Lutheran Church Newspaper) in its number of June 22, 1887, thus states: "With him one of the greats in the Church of Christ has gone home, a man who was not only an epoch-making personality in the ecclesiastical history of America and the outstanding leader and collector of the Lutherans there, but whose effectiveness in the Lutheran Church of all parts of the world was felt to be a powerfully stimulating one.

was. The success of his work is almost unprecedented in the recent history of our Church and marks him not only as a man of great talents, outstanding gifts, iron diligence and rare energy, but also reveals in him a providential personality, such as the Lord sends to his Church when he wants to lead it in special ways. Ways.

"Admittedly, what actually makes a great theologian in our modern days he did not have; he did not want to bring new thoughts to establish a new theological system, form a new school; he thought nothing of the humble-sounding boast that we Christians must never think we have the truth, but must always seek it. He was high above such a standpoint of inner disarray and ambiguity. From God's Word he had become unshakably certain of the truth. The Lutheran confession was not a learned template which he had put on his shield as a motto and held on to thoughtlessly and schoolmasterly with vain selfishness; but in difficult struggles, hanging over precipices, often close to despair, he had found in this confession the anchor and ground of all hope, the source of all joy and the light of truth. It had now become the pulse, the heart of his whole life; the whole man stood in this faith, and this gave him this great energy, the unshakable certainty and clarity, in which an amazing erudition and clear, dialectically trained mind rendered him great service. He therefore did not want to know anything about 'open questions', in which he only saw the pretext of a heart disobedient to the Word of God, and everything that contradicted the basic article of our Lutheran confession of justification even so quietly.... found in him an implacable, destructive adversary. Just as in his theology he wanted to know nothing of open questions, so in his practice nothing of pacts with the world, or of false teaching. . . Straightforwardly he always went according to his conscience, even if such straightforwardness seemed to ruin everything. And he has seen that 'straight ahead' is always the best way to the goal. Few have seen such brilliant successes as he has had. He taught us all that all clever diplomacy in the church is the greatest folly.

"In his character there was a peculiar mixture of softness and hardness. Those who know him only from his pamphlets do not suspect that his friendly cordiality was enchanting, that he won hearts with touching humility and modesty. This cheerful humorist, this concerned friend, 'this polite, fine Saxon,' as his coarse, Low German bosom friend Wyneken often jokingly called him, this childlike, cheerful disposition, this deep, warm eye: it was the same that could look with consuming fervor when he defended his gospel and led the opponent away with dashing, powerful blows. In this he had something of Luther's character, and one can also say of him, as Melanchthon said of Luther: 'that in all his speeches he is sweet, friendly and charming, not at all impudent, impetuous and obstinate or quarrelsome, and yet full of seriousness and bravery in his words'. "As a preacher he was distinguished by warm cordiality and often ravishing, gripping violence;

But he clothed his lively thoughts in an exemplary form of clear, logical development. He was thoroughly doctrinal, but nothing less than doctrinaire, but everything had its practical point. The two postils, of which the Gospel Postil has seen its eighth edition in eleven years and has been distributed in 23,000 copies, as well as being translated into Norwegian, show him as a theologian who, out of mature experience and diligent study, gives to the congregation what he himself experienced and on which his life rested. The center of his sermons as well as of all his speeches and writings is for him the Lutheran doctrine of justification. In Lutheranism he recognized the continuation of the apostolic church; his goal was therefore to bring the Lutheran church back to its starting point, to the doctrine of the Reformation drawn from the Word of God. As a teacher, professor and leader of his synod, as well as in often fierce disputes with sects and enthusiasts, he steadfastly and manfully maintained and defended this position. . . . The American circumstances demanded such a man, and vice versa, they formed such a man, who in Germany would hardly have become what he has now been able to be for the church. He has reformed, built and inspired not only in the Missouri Synod and the Synodal Conference, but in the widest circles he has inspired his disciples. . .

"And just as the ecclesiastical circles are shaken by the passing of this man, so we also find in the daily press of America, even of the most radical kind, honorable obituaries for the great German man. Probably never before has a clergyman in America been borne to his grave with such public recognition and honor as Walther. -"

(To be continued.)

(Submitted.)

What a Lutheran must necessarily criticize about today's deaconess system.

The form of the Roman nunnery is unprotestant, Löhe thought (Rosenmonate p. 93). Would to God that one had recognized the spirit of the abyss, which dressed itself in this form! Instead, however, Löhe can only admire "the holy power" in the nuns who tore themselves away from weeping parents, broke marital vows, avoided the congregation and public worship in order to martyr themselves or to live "the works of mercy" in the aforementioned book published for the benefit of his deaconess house. Thus they are said to have become "great in the kingdom of God" (p. 52), so that we are far too small to merely punish their errors. Can he, who has recognized Satan's deceit and cunning, still judge nunnery in this way?

Luther did not storm against the monasteries in the manner of the rebellious peasants. He also did not persuade anyone to leave the monastery who was not led out by the Spirit of God himself. He preached the Gospel and sought to reform the monasteries; for what was compatible with the word of grace he did not want to overthrow. "Can you redeem your conscience and soul by this teaching," he wrote, "and live in the spiritual state in such a way that you do not think of becoming pious and blessed by it?"

but only want to practice your faith in it over your body and serve your neighbor, then stay inside, you may not run out. If you cannot, and your conscience wants to remain captive, then it is better that you tear caps and plates, leave mass and prayer" (the monastic orders of prayer) "forever and become a swineherd, it cannot get better for you; for to redeem the soul and conscience, one should not let oneself keep any thing in heaven and earth. "If you leave your position alone, so that you may live freely and get rid of the order and not seek salvation for your conscience alone, you have not followed me; I have not advised you either; you should know that. Summa Summarum, both of them: you must give up the opinion, or you must leave the state; faith does not suffer the opinion that you want to become pious and blessed through spiritual life or state. It is only a matter of the serpent's head, of the opinion; if that were dead, so that a man did not think he would and might become godly and blessed by works and standing, all danger and care would be gone." "Therefore see thou to it; where such a spiritual state does not go in this way, in faith and love, I would not only that this my doctrine were a cause of disturbing monasteries and convents, but I would that they were already lying in a heap in the ashes." (7, 318 f.)

The word that judges the world soon proved its judging power in the monasteries. Although Luther maintained: "Those who are spiritually intelligent and know how to use monasteries usefully and like to be in them, let them remain in God's presence" (29, 42), the rotten building collapsed before the breath of God's spirit. It became obvious that the monasteries were only castles of lies and that the reason of all monastic vows was "unbelief, blasphemy, contempt of the Gospel". As soon as the pure doctrine came to the monks and nuns, it became evident that the monasteries could not prosper in the light of the Gospel. Thousands were troubled in conscience and could not find a way to be righteous Lutherans and pious monks or nuns at the same time. As Luther had said before: the monasteries emptied themselves "within 30 years". "So we should do," he wrote, "first of all tear the hearts away from the monasteries and spirits. If they are now that churches and monasteries lie desolate, then let the landlords do with them what they will. What is wood and stone to us, if we have the hearts away? Behold, as I do; I have never touched a stone, nor broken nor burned anything in monasteries; nor, by my word, are the monasteries now being made vacant in many places, even among the princes who are opposed to the Gospel. If I had attacked with the storm, the hearts would have remained captive in all the world and I would have broken stone and wood in some place; who would have benefited from that? Glory and honor may be sought with it, but the salvation of souls is certainly not sought with it. Some think that I have done more harm to the pope without any fist than a powerful king would want to do. (53, 266.) On Luther's advice, many of the empty monasteries were converted into schools, where miserly princes did not seek to enrich themselves with them. But where some still led a sham life for a while, one saw that Luther's teachings had influenced the entire monastic life.

and nunhood had attacked at the root. Why? Not only the form, but the whole spirit of it was straightforwardly against the doctrine of free grace and therefore incorrigible. Does it not then mean to cast out one devil by another, if one wants to replace Roman nuns by Lutheran ones and now praises what the Spirit of God has killed in a new form as "one of the most powerful means to build up the Kingdom of God"? Or has a new spirit also entered the Protestant order of sisters with the new form? Let us see.

In England, the deaconess system has long since become one of the most powerful means of agitation of the secret papists burrowing among the Episcopalians. (Evang. Kztg. 1858, p. 792.) Those who have the appearance of a godly being can always best sneak back and forth into the houses and lead the women captive. (2 Tim. 3.) The deaconess system of today in any case displays a tendency to papist forms everywhere. One has "sisters, probationary sisters, head sisters, matrons" who are solemnly "clothed" and consider their religious garments to be holy vestments. These are middle things, they say, which Luther could well bear, as, for example, he defended the nuns at Herford against the blind zeal which attacked them for the sake of their clothing. (54,268.) "Who wants to be more Lutheran than Luther?" - If one does not know any better reasons for the obviously Papist inclination, the matter is weak enough. It is not a question of whether names and garments are mean things, but the question is this: why was it necessary to seek out again from the chute the papist forms that are offensive to a Lutheran? In some Lutheran countries the episcopal name has been retained for the office of superintendent, without anyone seeing a papism in it. But people who are enthusiastic about the "establishment of the episcopate" are rightly considered to be the Pope's cousins. So this cannot be a Lutheran spirit either, which hunts for papist names and forms and cannot find any better ones at all. Where so much fuss is made with religious dress, as happens with the dressing of deaconesses, the judgment of the old Rostock theologians applies: "If one makes such a big fuss with the dressing, just as if God and people were very interested in it, it happens with the annoyance of the weak and, say what you will, you hang a service of God and necessity on the dress. (Dunte: Decisiones. p. 242.) Furthermore, where the name of sister, which Scripture gives to all Christian women, is transferred to individual religious in the papist sense, one only wants to establish a status that is supposed to be better than the common Christian status. Therein lies a special attraction for pious souls who want to become pious through themselves. When Dr. Götze in Berlin wanted to describe the "attraction" of the Bethanien Deaconess House to King Frederick William IV, he reported on a girl "to whom the main basic teachings of the gospel had remained completely foreign" and who nevertheless "felt urged" to seek admission, which was also granted to her. (Evang. Kztg. 1855. p. 211.) What drives such a girl to the "sisters"? Some admittedly

They only have the prospect of life-long care, because they are given good hopes from the outset that they will never lack for anything. Where they are also promised a certain salary, what Hengstenberg says about it applies: "For many a peasant girl, the prospect of such a nurse's office with a free station and 40 Thaler salary is brilliant enough to make her dislike the cowshed and the sour work connected with it. (Ibid. p. 87.) Whoever thinks that this is already too close to the sacred deaconess position, is told by Father Trenkle in Augsburg (at the annual celebration of the deaconess house there): "Admittedly, there are enough people who make it extremely easy for themselves with this as with the fulfillment of every duty, hirelings who devote themselves to the service of the sick merely for the sake of temporal gain or other, even lower and worse motives, who seem to be practicing mercy, but in truth are only seeking their own. There is much to be said about this; the events of recent times would provide ample material for this." (Hoffmann: Casualreden. 1880. II, 254.) However, we want to leave the "common" souls completely out of consideration and only talk about what ties the "pious" girls to the deacon houses. Dr. Götze says in the report mentioned: "If the matron wanted to relieve one of the sisters from the house, this would give her the impression of being sent to hell." (op. cit. p. 210.) It is the supposed sanctity of the state which attracts. They want to go out of the world, like the nuns, and become something great in the kingdom of God. There it is said, "Behold, here is Christ; behold, there he is." The diaconate is supposed to be a service of God in and of itself, whereas the poor wives are still quite unholy people who are not worthy of the name of sister. "I have great serious concern that we are in truth already far more inwardly Catholic than we know," recently wrote "a concerned one" in the paper: "Christian Concerns about Modern Christian Being." "How do the great mass of our modern pious people look at the matter? Isn't it true that a missionary is in and of himself a servant of the Lord, a worker in the kingdom of God, quite different from, for example, a father who brings up his children in a Christian way, even from a pastor of the universal church? Isn't it true that a deaconess, an evangelist, even a girl who marries a missionary, is quite differently a handmaid of the Lord and follows a "manifest call of the Lord" than a girl who marries an ordinary person? Respect for the deaconries and missionary women, but respect, deepest respect for our mothers. No one should disparage us. A Christianity in which a mother, even a peasant's or day laborer's wife, is not capable of ranking next to, even above, any other woman, always provided that the women concerned are Christians, - is a false Christianity. A Christianity that judges the Christianity of a person according to those special achievements is a false Christianity." (Free Church No. 12.)

In Neuendettelsau, the Association for Female Diaconia discussed the three actual monastic vows (obedience, celibacy and poverty) (L. and W. 7, 96). They cannot yet be introduced; for the form is unprotestant; but they please not a few advocates of the present diaconia. In the luther-

No order can flourish without the teaching of the holy matrimony. The benefit of those institutions, which are to train teaching and nursing sisters, always falls short of the expectation, if the trained virgins do not remain celibate. However, since it is impossible to forbid them to become married, it is suggested to the deaconesses in many ways that they should "voluntarily" abstain from marriage "for the sake of the Kingdom of Heaven. Consciences are entangled by praising celibacy as a good work, as a great service to God. Thus Löhe wrote: "If this divine vocation to the virginal state had not been so completely forgotten and pushed into the background in our church, if the glory and blessing of the virginal state had been more widely recognized and acknowledged, then this, more than anything else, could have contributed to keeping the youth from sinning.... . The commandment of abstinence has less effect than the doctrine of betrothal to God and devotion to Christ's service." "What is harder in itself becomes easy and a joyful work when one is imbued with the living thought of pleasing GOD and JEsu by it." (Suggestion p. 74. 103.) In his Rose Months, which he wishes readers to read as morning selections before or after breakfast, he praises celibacy throughout as "God's betrothal" and always emphasizes in the case of a papist saint: "Her eye was more attached to heaven than to earth; she therefore had no desire to marry." (p. 250.) His readers should "walk the same path in brighter light all the more truly and faithfully." (Preface, p. XV.) In a genuinely papist manner, celibacy is claimed to be a holy work. Rector Meyer at the deaconry at Neuendettelsau preached at the consecration of nine "sisters": "It is, my dear sisters, the third great day of your lives, in the splendor of which you stand today. Baptism Day, Confirmation Day, Consecration Day, what glorious days these are in the life of a virgin, and I wish you that to these three there may be added only one of such great importance, I mean your death day." "Let the veil you wear from today be emblematic of God's betrothal." ("Hoffman": Casual Speeches. II, 256. 260.) Does not this mean knitting around the consciences? It is gross papism. It is wrong to refer to 1 Cor. 7:38, where Paul writes that he who is not free does better; for the apostle did not want to overturn the word of his Lord, "It is not good that man should be alone," but says expressly in v. 26: "I think therefore that such things are good for the present need." Just as if I said, "It is better for you to learn a trade than to become a servant. Why? Not that the status is better before God, but that it has less hindrance." (Luther. 7, 104.) But what was good in view of "the present need" is condemnable in all those who want to please God by their celibacy and cry it out as a betrothal to God. The married state is included in God's word and commandment and is therefore holy. The deaconess state cannot boast of any commandment of God and the self-chosen celibacy "for the sake of God" is a Pharisee's work.

The papist sanctimoniousness is finally shown in the fact that the matter is presented in such a way as if the

The deaconesses' entire Christian activity of love would go out in the How do we faithful Lutheran Christians of this country prove service of the deaconesses, as if only here they could exercise their ourselves to be good stewards of God's many graces? It was shown spiritual priesthood and enter into the service of mercy. The works how great goods God has placed over the faithful Lutheran are judged according to outward appearances. "The author of the Christians of this country and how especially here our church is above-mentioned "Christian Concerns" writes: "Modern Protestants surrounded by particularly favorable conditions, so that it can are dazzled by the special works performed by all the special saints develop and expand undisturbed on all sides under the protection, of Rome, from the missionary martyrs down to the serving sister in but free from the tutelage of the state. Furthermore, it was shown the hospital and on the battlefield. "Even the wars and pestilences what we faithful Lutheran Christians have to do in order to prove proclaim Rome's glory. And it does not let modern Protestantism ourselves as good stewards of these goods, the highest of which is sleep." One wants to make the youth, whom one cannot win for the the pure Word of God. As such duties were inculcated: regular kingdom of God by God's word, pious by other means. The new age attendance of church services and Christian teachings, diligent Bible has discovered other sources of spiritual life than the simple-minded reading, study of the confessional writings, especially Luther's fathers, and other powerful means for building the Kingdom of God catechisms and the Augsburg Confession, as well as Luther's than God Himself. In works righteousness and self-chosen holiness writings and other edifying books, zeal in the work of missions, one seeks honor before God and man. The only daughter of a widow supplying the educational institutions with pious and gifted boys, and knows how to wrest consent from her mother for her entry into the undaunted contribution for all purposes of the Kingdom of God. In order of deaconesses; she must serve God by searching for the connection with these negotiations, the notorious compulsory school needy through binoculars and, in glittering Pharisaic sanctity, laws of Illinois and Wisconsin were also discussed, whereupon the overlooking those whom God has placed before her. To serve the synod decided to endorse the statement of principles laid down by parents is not a service to God in their eyes; it is nothing special and the Wisconsin Diet concerning this matter. A "District School eye-catching. "The doctrine of our fathers, strong in faith, was briefly Commission" was also elected, consisting of Pastors König and simply: Let every man be a man in his place and fulfill his next (Seward), Frincke (Lincoln), Teacher Hackstädde (Omaha) and profession, however small it may seem, with all fidelity as one Deputy O. Bernecker (Seward). The election of the general school entrusted to him by God for the furtherance of His kingdom; and with commission was confirmed.

this principle they accomplished great things, even if it did not wear We would like to emphasize the following from the business a dazzling halo." (Ströbel in Rudelbach-Guericke's Zeitschrift. 1854, negotiations: The question of founding a progymnasium in Nebraska p. 389.) "But catholic, absolutely catholic, and of ... The confessional was thoroughly discussed. This was prompted by various offers writings of our church expressly reject with all energy the view that made to the honorable Synod. The following offers had been he or she who does special work in the spiritual realm with special received: Blue Hill, Webster Co.: two whole blocks in the middle of sacrifices and especially with abandonment and subordination of the the city with a value of \$1200.00 plus \$8800.00 cash; Seward: 10 actual earthly calling is also special servants and handmaidens of acres of land near the city and \$5000.00 cash; Lincoln had made the Lord, yes, in general, that these special services are the actual several offers, including one of 160 acres of land in the immediate proof of Christianity, that work in the kingdom of God or in the service vicinity of the city with an average value of \$200.00 per acre. The of the Lord takes place only or only when one does something so deputies discussed this matter in the above-mentioned separate special." (Free Church No. 12.) We must punish this Papist nature, meeting and decided the following, which the Synod then agreed to: which makes the Pharisees the greatest in the kingdom of heaven. The question of whether and where we want to build a Progymnasium should be presented to the congregations of the What does not come from faith is sin.

G. G.

(Submitted.)

The Nebraska District

Our synod met from September 4 to 11 amidst the congregation of Praeses Hilgendorf near Arlington, Nebr. The Reverend General Praeses preached the opening sermon. Besides the regular synodal sessions, a pastoral conference and a special meeting of deputies were held. 7 pastors, 4 teachers, 6 congregations were newly admitted, so that at present the District numbers 78 pastors, 40 congregations, 14 teachers.

Prof. Gräbner had the kindness to lead the teaching negotiations on the subject:

The report of the Commission for Inner Mission showed gratifying progress in this area. A map prepared by teacher Weißbrodt gave the synod a clear picture of the mission area. It is a large one. Nine traveling preachers and missionaries were paid for entirely, eight partially from the mission treasury; 69 preaching stations were served by them, distributed among 17 stations. It should not be forgotten that most of the pastors are also missionaries, serving several preaching stations in addition to the main congregation. The expenses amounted to about \$4000.00, of which about half was raised in our own district. The expenses for the current year were estimated at \$6000.00.

A relief building fund was founded, which is formed by collections and loans for certain years, from which poor communities, especially those that can hope for great growth, are to be given interest-free loans for a maximum of five years against sufficient security. This fund is administered by the Commission for Inner Mission.

After the election of delegates to the Synodal Conference and the Synod of Delegates, the appointment of Pastor Frese of Omaha as railroad agent for this district, the acceptance of the invitation of the congregation at Marysville (Pastor Weller) to hold their next meetings in their midst, and a heartfelt vote of thanks to the dear Arlington congregation, the Synod adjourned. - At the two services held in the open air on the Sunday falling within the Synod's session, collections were made for the mission, which amounted to the sum of \$150.00.

H. F.

To the ecclesiastical chronicle.

I. America.

God has blessed our teaching institutions abundantly at the beginning of the new school year; there are so far entered the local institution from Fort Wayne, Watertown, Baltimore and Germany 59 in the practical seminar on Springfield are new71 newly entered the school teachers' seminary at Addison50 have entered the high school at Fort Wayne, some of them from the preparatory high schools . . 74 The following new students have entered the Milwaukee Progymnasium60 in dys progymnasium in Concordia, Mo., newly entered33 Newly entered the progymnasium at New York22 Thanks be to God for this rich blessing from the bottom of the heart.

Walther College. It has caused some surprise that the list of members of the local Walther College Society also includes names of persons who do not belong to the Lutheran Church. It should be clarified that when the names of the members were extracted from the books of the society, by mistake the names of some persons were also included, who have supported the institution by a contribution, but are neither members of the society nor can become members. The very first paragraph of the by-laws to the constitution of the society says: "No one can become a member of this society who does not agree with the confession of faith of the Evangelical Lutheran Church, as it is set forth in the symbols of the Concordia Book of 1580", and the same provision is also found in the constitution itself, on the basis of which the society is incorporated.

Rev. J. Schaller of Cape Girardeau, Mo. has been called to the Minnesota Synod establishment and has accepted the call.

From the General Council. Against the mischief of pulpit fellowship with false believers, which also prevails in the Pittsburgh Synod, a protest was made by 18 members at the last meeting of this Synod in Erie; but the protest was not taken on record, because 36 were against it and only 22 for it

and others abstained from voting. But it was not to remain with the mere protest!

The Jesuits triumph in Canada. The "Volksblatt" of Canada writes: Predictably, the Governor General, Lord Stanley, notwithstanding the many petitions signed by 51,000 and deputations demanding the repeal of the Jesuit Estates Act, has pronounced in favor of the Jesuits, thus giving them great pleasure. This, of course, was done for political reasons. Among other things, Lord Stanley claimed that not only was the Jesuit Order incorporated by law in 1887, but also that only 13 members of Parliament voted against the so-called Jesuit Estates Act, while 188 voted for it. Thus, with the help of the politicians, Mr. Mercier and Sir John Thompson, the Jesuits have achieved a new victory and have now gained a firm foothold in Canada. On the other hand, the fight against these hereditary enemies of the Church of the Pure Word and of Protestantism in general will be continued, and from now on the appeal will no longer be made to the government, but to the people, as it is said: it was unanimously resolved to appeal from the Crown to the people. If this is done in the right way, that is, with the weapons that God presents to us in His Word, such a struggle can only be salutary. In any case, so much has been achieved that the Jesuits' activities will be observed with watchful eyes - and thus much has already been achieved.

II. foreign countries.

Pastor W. Thümmel in Remscheid has published an "Open Letter to Archbishop Krementz of Cologne" (Barmen, Wiemann). This letter deals with "a sacrilegious robbery of a girl", i.e. the conversion against her will in 1882 of a 15-year-old Protestant girl in Elberfeld who has since disappeared without a trace. "It is a fact," writes the Köln. Ztg., "that the then 15-year-old, mentally retarded girl, the child of poor weavers, was taught the Catholic confession in 1882 without the prior knowledge of her parents, and then, when she had been chastised one day by her father, who had finally been informed of this, suddenly disappeared from Elberfeld after spending the night in a Catholic family. All inquiries into the whereabouts of the girl, who is supposed to have been placed in a convent in Holland, have remained in vain, although the Foreign Office also dealt with the matter. These are facts, and the assumption that the girl's advisors at the time knew her whereabouts very well is just as irrefutable. Even this renewed complaint will probably not help the girl's parents, but the case is and remains scandalous and is now, of course, the talk of the town everywhere. Thümmel's writing closes with the sentences: "You will be disgraced before all the world if you continue to make indignant speeches about the robbery of human beings of Mohammedan slave hunts, and at the same time your own hordes rob ours, the Protestants, of children and drag them into slavery. If you do not soon place the stolen child before its parents, so that it can freely choose to be either your slave or its parents' child, the conquest will cost you dearly." (A. E. L. K.)

From Russia. About 3-1/2 years ago, Pastor Brandt of Paltzmar in Livonia was deprived of his office and banished to Smolensk for "unlawful activity," which allegedly consisted in his having advised some Latvians who longed to return to the Lutheran Church to appeal to the emperor in their distress of conscience. After a year had passed, the banished preacher was transferred to



He was pardoned by imperial order and allowed to accept a pastorate in a German settlement in southern Russia, while he was forbidden to return to Livonia. Now, however, the Senate, independently of the measure imposed at the instigation of Pobedonossev and the political police, has sentenced Pastor Brandt to four months' imprisonment, because years ago, at the insistence of some who only outwardly belonged to the Greek Church, he performed these official acts. The same fate, and in some cases an even worse one, awaits numerous clergymen in the Baltic provinces. The Russification of the German Baltic provinces is continuing relentlessly. The Emperor has confirmed an Imperial Council report according to which the Russian language of instruction is now to be introduced in all private German schools in the Baltic provinces, after the schools maintained by the state, the cities and the estates have already fallen victim to Russification. A second decree extends to the ecclesiastical sphere and is likely to cause the greatest stir everywhere. The Minister of the Interior, Durnovo, who was initially thought to be able to resist the violent and intolerant Chief Procurator Pobedonossev, has just sent an order to the Baltic consistories forbidding the Lutheran church any kind of missionary activity. The mission festivals, which are attended by the rural population in great numbers, may no longer be held because fanatical popes have informed their superiors that the spirit of Protestantism is being strengthened too much at these festivals. All collections of money for the benefit of the heathen mission are forbidden, because these sums (several thousand rubles a year, most of which go to Leipzig), it is claimed, are to be used for secret German political purposes. The already heavily gagged press is strictly forbidden to write about the Mission, which also seals the fate of the Mission journals published in Estonian and Latvian. There is no lack of urgent admonitions to the consciences of the religious tyrants in Russia. Thus, Hermann Dalton, who belongs to the Reformed Church and has proven himself as a friend of Russia in thirty years of official activity, addressed an open letter to the chief procurator of the Russian Synod, Pobedonossev, in which he reproaches this enemy of the Baltic provinces and their Lutheran Church with great seriousness and frankness for his injustice and does not spare him the reproach of having brought into the Greek Church the spirit of Jesuitism, which had been alien to it until then. But the Russian rulers are so blinded that they will remain deaf even to the most serious and forceful testimonies. (P. a. S.)

The Waldensian communities of Piedmont (in French-speaking Switzerland), which number about 25,000 souls and belong to the Reformed confession, celebrate the 200th anniversary of the return to their valleys in September of this year. For centuries, the small Waldensian people steadfastly endured the cruelest persecutions. In 1686 their sovereign, then Duke of Savoy, sought to put an end to this martyrdom forever. By ducal decree, all Protestant worship was forbidden under penalty of death, all Protestant churches were to be torn down, all pastors and teachers were to be expelled from the country, and all children were to be educated as Catholics. In the face of such violence, the Waldensians defended their vested rights with arms. After victorious battles, they laid down their arms when they were promised new toleration. But the treacherous enemies fell upon the defenseless, more than 1000 Waldensians were slain, more than 10,000 died in the prisons, 2000 children were stolen in order to make them Catholic.



The duke allowed only a few thousand survivors to emigrate. They were hospitably received in Geneva and other places, but in the foreign land they were consumed by homesickness for their valleys. The priest and war colonel Henry Amaud (pronounced Arnoh) succeeded in gathering 900 men from the dispersion and with them in heroic! Deeds were accomplished such as the history of a people knows no bolder to tell. After months of hot fighting, they wrung the honorable words from Duke Victor Amadeus II: "Stand by me faithfully, as you stood by your God, and as long as I have a piece of bread, I will share it with you. Since then they have enjoyed religious freedom to this day.

(P. a. S.)

Ordinations and introductions.

On behalf of an Honorable Presidium Eastern District Mr. Land. H. Stein on the 10th Sunday n. Trin, New England States missionary, ordained by me in Zion parish at New Haven, Conn. W m. Head.

Address: Rev. g. R. Stein,
29 8tedbin8 8tr., 8prinA6e1ä, Mass.

On the 10th Sunday n. Trin. Mr. Cand. Georg Groh was ordained by order of the Honorable President Sievers and introduced into his congregations at Hartem, Sargent Co. and Verona, La Moure Co, Dakota, byE . C. A. Bartling.

Address: Rev. OeorZ DrolI, Härlein, 8urMnt 6o., Dakota.

By order of the President Wunder, Mr. Cand. Th. Saupert on the 12th Sunday n. Trin. at Steeleville, Randolph Co, Ill, by the undersigned with the assistance of MrR. C. Müller ordained and inducted. C. F. Love.

Address: Rev. 8anpert, 8t66levi1l6, Ranäolpd 6o., Ill.

On the 12th Sunday n. Trin. Mr. Candidate H. P. Eckhardt was ordained and introduced as assistant preacher at my congregation by J .H. Niemann.

Address: Rev. 8th R. Rekdarckt,
63 8e1cken ^ve., Vlevelavck, Oklo.

By order of the Honorable President Biltz, on the 13th Sunday n. Trin. Cand. G. Müller was ordained and inducted in his congregation at St. James, Mo . byH . Bartels.

Address: Rev. 6. llueller, 8t. ckames, Rüelps 6o., lAo.

By order of the Honorable President Pennekamp, Mr. Cand. Fr. Möller was ordained by the undersigned with the assistance of Mr. R. Jungck and introduced into his parishes at Chepstow and Wtnklers Mill. I. G. B. Keller.

Address: Rev. Rr. lckoeUer,
6üepsto>v R. 0., ^asüivAtov 6o., Rav8.

By order of the Venerable President Hilgendor, on II Sunday n. Trin. Mr. R. E. Klawttter in Minden, Nebr. I. Brauer.

On the 12th Sunday n. Trin. Mr. R. Aug. Mueller was installed in his office at the newly organized Trinity Lutheran Church bet Madelia, Watonwan Co, Minn. C. Ross.

Address: Rev. blueller,
Lox 29, Llackelia, ^atoü^~av 6o., lckinv.

Church dedications.

On the 6th Sunday after Trin. (July 28) the beautiful church of St. Paul's Lutheran congregation at Newton, Marquette Co., Wts. was dedicated. The following preached: C. F. Ebert, H. Woltmann and E. Theel. -

On the 7th Sunday after Trinity, the Lutheran congregation of St. Peter's in St. Paul, Minn. dedicated its new church (30X50) to the service of the Lord. Pastors E. Rolf, Praeses Sievers, E. Albrecht, C. Gausewitz (from the Honorable Minnesota Synod), and R. D. Biedermann.

On the 9th Sunday after Trin, the congregation of Seester, Ill, consecrated its new church. In the morning Mr. R. Döderlein preached, in the afternoon Mr. R. A. Brauer. C. Dtetz.

On the 9th Sunday n. Trin. the Trinity Lutheran congregation at Phillips, Price Co, Wis, dedicated their newly built church (42X30) to the service of God. Preaching were RRs. Siebrandt and Otte

On the 10th Sunday a. Trin. the Lutheran congregation in Elkhart, Ind. consecrated their newly built church (38X60) to the service of God. Celebrant preachers: Niethammer, Theme and Bishop (English). J. Hetnze.

On August 22, my congregation betMountHope, O>, celebrated Mission Feast. Festival preachers: kk. Wambsganß and Lothmann. Collecte for Inner Mission -70.09 Aug. Word of thanks h.

On the 10th Sunday n. Trin. the congregations at Avilla and Kendallville, Ind. celebrated Mission Feast. Collecte: -82.37. Festival preachers: Fr. C. B. Preuß and E. A. Steving.

On the 11th Sunday n. Trin. the newly built church of St. Peter's Lutheran congregation at Town Lyndon, Whtteside Co, Ill, was dedicated to the service of God. Bro. Graupner preached the festive sermon.

On the 10th Sunday n. Trin. the congregation at Watertown, Wts. celebrated the mission feast. Celebrant: Th. Wichmann and F. Lochner. Collecte.-81.77. C. Strasen.

Mission Festivals.

On August 11, the congregation in La Porte, Ind. celebrated Mission Day. Guests from surrounding communities, especially Valparaiso and South Chicago, attended. Celebrant: A. Rump, F. Brauer and C. Eißfeldt. Collecte: -156.00. I. F. Niethammer.

The congregations of the undersigned in Furnas County, Nebr. celebrated on the 10th Sunday n. Trin. Mission feast. Festival preachers: F. H. Iahn andC . H. S eltz.

On August 11, the congregation at Concord, Wts. celebrated Mission Day. Festpredtger: kk. Wehrs and Plaß. Collecte: -56.25. W. Gräf.

St. Paul and St. John parishes tnYorkCounty, Nebr. celebrated mission feast Aug. 25. Preachers: goose and young. Collects: Inner Mission: -34.65, Negro Mission: -17.35. W. J. Gans.

On the 8th Sunday after Trin. the congregations of the kk. Brewer and Otto mission feast atNewfane, Wis. Festival preachers: Prof. O. Hattstädt and Fr. W. Leßmann. Collecte: -68.57. Th. brewer.

On the 10th Sunday n. Trin. the congregation celebrated at Chandlervtllle, Ill, mission feast. Festival preachers: kk. G. Link Sr. and O. Hohenstetn. Collecte:-58.85. F. Behrens.

Conference - Displays.

On the 8th Sunday after Trinity, the western Detroit congregations and the congregation at Wyandotte, Mich. celebrated Mission Day. Preaching were Messrs. kk. J. Fackler and F. Dreyer. Collecte: -272.37 (for poor students and inner mission). F. Tresselt.

The Spectalconference of the Second District of Minnesota and Dakota will meet at the church of Mr. P. Vomhof, October 1 and 2. - Registration desired _____ C. Nickels.

On the 8th Sunday n. Trin. the congregations of Pennekamp and Kaiser celebrated mission feast at St. Paul's Church in JunctionCity, Kans. Speakers were Kk. Hafner, Mencke, Pennekamp and undersigned. Collecte: -36.00. C. R. Kaiser.

The New York and New England District Conference meets, s. G. w., from October 8 to 10 in the congregation of Mr. P. H. C. Steup, New York, N. N> - The following theses are presented for discussion: 1. On the use or non-use of Christian freedom at concerts, evening entertainments, annual festivals, etc. of our Young Men's Associations (k. F. König). 2. whether the faith necessary for the acceptance of the sacrament of baptism is worked before or in holy baptism, and by what means? (P. J. H. Sieker.) Preacher: Lühr; Substitute

On the 9th Sunday n. Trin. my St. Paul's parish betFallsCity,Nebr, celebrated mission feast. Preaching were the k?. G. Weller, G. Jung and C. H. Lentzsch. Collecte: -41.57. C. H. Becker.

Wurl. Confessional speaker: Stutz; substituteW. A. Frey. Timely registration requested. W. Köpchen.

Mission festival on August 11 at Tobias, Nebr. Festival preachers: F. Düver and Cand. Todt. Collecte: -33.00. S. Meeske.

The Indianapolis and Cinctnnati Preachers and TeachersConference will meet at Seymour, Ind. from Oct. 8 to 10 - Timely registration or cancellation is requested by the Rev. loei. P. Seuel.

On the 9th Sunday n. Trin. my congregation in Hoag, Nebr, celebrated mission festival. Celebrant: Ude and Catenhusen. Collecte: -140.40. Tr. Häßler.

The Northwestern District Conference of Wisconsin will hold its meetings, s. G. w., Oct. 8-10, at Phillips, Prtce Co. of Wis. betH. Restin. F. Otte.

The congregations ofJunget, Sauer, Gross, Franke, Stock Michael and Zschoche in and around Fort Wayne, Ind. celebrated missionary feast at "College Grove" Sunday, August 18. Preachers: the? P. Sauer, Franke, Zschoche and Gross. Net income: -732.07. C. Gross.

The "Pastoral and Teachers' Conference of North and West Mtchtgan" will meet, s. G. w., not in Grand Rapids, but in Frankenlust from October 23 to 27. - Please register immediately with Father F. Sievers sev. H. Schmidt.

On the 9th Sunday n. Trinitatis, the congregations at Pal m er, Linn and Chepstow, Kans. celebrated Missionsfest. Collecte: -64.00. Festive preachers: I.H.F. Hoyer, E.A.Frese and J. G.B. Keller.

The Fairfield mixed conference will meet, s. G. w., Oct. 15-17 bet P. A. Bartltng, Odessa, Big Stone Co, Minn - registration two weeks before. E. Th. Claus.

On the 9th Sunday n. Trin. the congregations off'I'. Hiller and Kaiser mission feast in the latter's congregation in Hancock County, Ind. feast preacher: Fr. Hiller and undersigned. Intake: -.99.26. W. J. Kaiser.

The next St. Louis One-Day Conference will not be held until the first Wednesday in November. St. Mary's.

On the 9th Sunday n. Trin. my congregation inGladstone, Nebr, celebrated Missionsfest. Collecte for inner mission -11.00. _____ A. F. Ude.

The Wtnnrbrago Teachers' Conference meets, s. G. w., on the first Friday in October at the school of teacher Paul at Oshkosh, Wis. Work: 1. Constitution for said conference, by teachers Brandenstein, Lotz, Schaus, Boecher and Brenner. 2. Bibl. history (temptation of Christ), by L. Lotz. 3. the first school lesson (practical), by L. Brenner. 4. what can a teacher do for health care, by L. Schaus. 5. how to achieve good singing, by L. Horst. 6. the preparation for the lessons, by L. Wegener. K. F. G. Brenner, Secr.

On the 9th Sunday after Trinity, my congregations of Newton and Halstead, Kans. celebrated Mission Feast in Newton. The Spring Valley congregation and guests from Hillsboro participated. Festival preachers: the A. Herring, E. Mähr, A. Meyer (English). Collecte: 37.00. I. V. Kauffeld.

The Western District of the Synod ofMissouri, Ohio, et al. St. will hold its sessions this year, God willing, at Concordia, Mo., from Oct. 16 to 22, according to a resolution passed last year. Subject of the teaching sessions: "The signs of the last times." (Prof. A. Gräbner.) Please contact the

On August 18, St. Paul's congregation at Fort Dodge, Iowa, celebrated Mission Feast. Collecte:-62.80. TheOehlertandAnsorgepreached .

On the 9th Sunday after Trin. the congregation celebrated betDewars, Ill, mission feast. Fest preacher: Fr. Iosi. Collecte:

Election display.

The Rev. R. Bishop of Btngen, Adams Co, Ind, has received all the votes cast by the electoral college, and is thus unanimously elected professor at Concordia College, Fort Wayne.
Fort Wayne, Ind, September 24, 1889, C. Gross,
Secretary of the Electoral College.

Announcement.

The local theological faculty regrets to have to declare that it is not in a position to provide further assistance from here. We have exhausted ourselves in the past year, and the few assistants we were still able to find with great difficulty have already been taken. -
Concordia Seminar, Springfield, Ill, Sept. 18, 1889.
Aug. Crämer,
PreseS of the institution.

For your consideration.

Trinity Lutheran Church of Lincoln, Nebraska, is ready to redeem Series II of its shares.
H. Frincke, 1309 L 8tr., Nehr.

Income into the coffers of the NebraSka DistrictS:

Inner Mission: By Fr. W. G. Bullinger of sr. Gemeinde bet Clear Water -6.25, to Goose Lake 2.00. Fr. C. H. Becker of sr. St. Paul-Gem. 7.10. Fr. S. Meeske, Missionfestcoll. sr. Gem., 6 p.m. Fr. J. M. Maisch, desgl., 8 p.m., August collecte 4 p.m. Fr. J. Hilgendorf, communion coll., 12:50. k. Joh. Meyer, desgl, v. sr. Bethlehem comm., 2.90. p. Tr. Häßler, Mtssionsfestcoll., 100.00. Fr. Ernst Flach, desgl., 50.00. k. J. Burmeister, desgl., 24.90, of J. Reiser 2.00. Fr. C. H. Seltz, mission feücoll. sr. Elk Creek and Arapahoe parishes, 35.75. Fr. Ad. Bergt, Jr. from the communion fund of sr. Joh.Gem. 11.50. Fr. C. Schubkegel, Mtssionsfestcoll. sr. Dretetnigk.Gem., 38.06. 8. H. Mteßler, desgl. from sr. and the Fischer and Holm Gemm., 83.68. P. W. J. Gans, desgl. from sr. and U. Jungs Gem., 34.65. P. Aug. Leuthäuser, desgl. from sr. Gem., 33.00. Aug. F. Ude, desgl. of sr., 11.00. P. W. G. Bullinger of sr. Gem. at Clear Water, 1.50, to Cash Creek, 4.50. k. C. H. Becker, Mtssionsfestcoll. sr. St. Paul's comm. at, 21.57. (P. -524.85.)
Negermission: P. S. Meeske Mtssionsfestcoll., 5.00. k.. I. M. Maisch, desgl., 6.00. Fr. E. Flach, desgl., 6.15. Fr. I. Burmeister, desgl., 17.21. Fr. Joh. Meyer von sr. W. J. Gans, Mtssionsfestcoll. of sr. and?. Jungs Gem., 17.35. Fr. C. H. Becker, desgl. of sr. St. PaulsGem., 10.00. (p. -66.71.)
New station in New Orleans: P. F. König by Fr. M. Merbtz 1.00.
Emigrant Mission in New York: Fr. Tr. Häßler, Mtssionsfestcoll. sr. Gem., 40.40.
English Misston: Fr. S. Meeske, Mtssionsfestcoll. sr. Gem., 10.00. Fr. C. H. Becker, desgl. of sr. St. Paul's Gem. 10.00. (S. -20.00.)
North Omaha Mtsstons Comm.: Kaff. H. Ttarks 10.33. Kaff. D. W. Roescher 24.86. p. J. M. Matsch, Mtssionsfestcoll, 10.00. p. W. Brakhage of N. N. 2.00. (p.-47.19.)
Synod treasury:?.C. E.Bodes Gem. 7.50, of N.N. .25. (S. -7.75.)
Poor students in Springfield: W. Brakhage of N. N. 5.00. P. P. Schulte of sr. Gem. at West Creek 3.30. P. J. Hoffman" of H. Wink 1.00. P. Joh. Meyer of sr. St. Pauls-Gem. 2.56. (S. -11.86.)
Springfield health insurance: P. L. Huber, ges. on Hrn. Wilh. Jans' wedding, 12.70.
Church building in Springfield: P. Fr. Königs Gem. 8.94. Saxon Free Church: P. W. Brakhage of N. N. 3.00. Deaf and Dumb Institution: P. Joh. Meyer of Mrs. N. N. 10.00. Hrn. L. Gnekow, ges. on Karl Abraham's wedding, 7.00. (S. -17.00.) Total -761.40.
Lincoln, Sept. 1, 1889. I. C. Bahls, Cassirer.

Revenue to the Eastern District's coffers:

Synodal treasury: From the congregation P. Kretzmans -7.00. Gem. P. Walkers 12.25. Gem. P. W. A. Freys 40.65. Gem. k. Beyers 12.19 and 12.85. Gem. Meyers 5.43. Gem. Sörgels 12.32. Gim. P. O. Schröders 10.00. (p. -112.69.)
College maintenance: Gem. F. Kings 9.00.
Pilgrim House: Kaff. Tiarks in Iowa Dtstrict 1.00.
Progyrnasium in New York: Gem. P. Lübkers 14.31. Misstonsfestcollecte of the congregations of k P. Her and Pechtold 3.50. Gem. U. Oelschlägers 5.00. By P. Wtschmeyer of W. Markus 1.00. Gem. P. Buchs, Allen Centre, 5.05. (S. -28.86.)
Emigrant Mission: Mission Frstcoll. of the Gemm. of the kk. Her and Pechtold 4.00.
Emigrant Mission in New York: Mtssionsfestcoll. of Gemm. in Buffalo 40.00. Kaff. Tiarks in Iowa District 1.00. Gem. of P. Morharts 5.00. (S.-46.00.)
Emigrant Mission in Baltimore: Mtssionsfestcoll. of Gemm. in Buffalo 30.00. Kaff. Tiarks in the Iowa District 1.00. (S.-31.00.)
Inner Mission in the East: By Bro. G. King of Bro. Koldewai 2.00. Gem. Bro. Walkers 10.00. By Ahner of Wittwe B. Rabold 5.00. Mission Festcoll. of Gem. in Buffalo 156.10. Mtssion Festcoll. of Gem. in Marttnsvtll, Bergholz, St. Johnsburgh and Tonawanda 90.00. Gem. k.

Morharts 15.00. Mission feast coll. of the Gemm. of? P. Her and Pechtold 8.25. parochial P. Engelders 19.75. (p. -306.10.)
Jewish mission: mission feast coll. of Gemm. tn Buffalo 30.00. mission feast coll. of Gemm. of? P. Her and Pechtold 2.50. Gem. of P. Lohrmanns 10.08. (p. -42.58.)
Negermission: Missionsfestcoll. der Gemm. tn Marttnsville, Bergholz, St. Johnsburgh und Tonawanda 15.00. MtssionSfestcoll. der Gemm. der? P. Her and Pechthold 8.00. By P. Sttemke of F. Homann .50. By P. Lohrmann of K. Pollhammer 2.00. (S. -25.50.)
English Gem. tn Baltimore: Gem. Fr. Renz' 3.00. Missionfestcollecte of the congregations in Marttnsvtll, Bergholz, St. Johnsburgh and Tonawanda 15.00 and 20.60. Kaff. Tiarks in Iowa Districts 11.07. Gem Fr. Pechtolds 7.50. (p. -57.17.)
Lutheran Free Church iwGermany: congregation?. Ebendicks 9.00. Gem. Fr. Sanders in Otto 9.93, Little Valley 5.34. (p. -24.27.)
Students at St. Louts: by Fr. Ahner from Wittwe B. Rabold 5.00. Gem. Fr. Pechtolds 4.00. By Fr. Koch from Wittwe Mehwald .50. St. Pauls-Gem. in Baltimore 30.00 for M. Sommer. (S. -39.50.)
Students in Fort Wayne: Women's Club of the Gem.?. Stiemkes 5.00, the Gem. P. Frtnckes 5.00 for F. Meuschke. St. Pauls-Gem. in Baltimore 30.00 for H. Bentrup. Gem. P. Stecks 28.50 for H. Westphal. (S.-68.50.)
To defray expenses incurred by sickness in Springfield: comm. P. Lohrmann's 18.70.
Mtssionsgem. tn Orlando, Fla: Kaff. Tiarks in Iowa Distr. 1.00.
Orphanage near West Roxbury: By P. Gram from Mrs. N. N. 5.00. Gem. P. Meyers 4.00. C. Pingel, Rockville, 1.00. By P. Lindemann from Mrs. E. Pfaff 5.00, F. Seils 1.00. F. Jsenhagen 1.00. (S. -17.00.)
Widow's Fund: By P. Ahners 24.01. By P. Walker from Mrs. K. W. 1.00. By P. Steup from G. A. Blinker 1.00. By P. Etrichs 14.00. By P. Beyers 26.68. By?. Pechtold from sr. Gem. 5.00, H. Braun 1.00. P. Pfeiffer 2.00. By I P. Gram from Mrs. N. N. 5.00. By P. H. Schröder 5.00. By P. Biewend from W. K. 2.00. By P. Wischmeyer 2.00.?. Kanold4.00. Comm. P. Sieks 15.00. (p.-107.69.)
Aid fund for Mtsstonsngemetnden: Ges. im Orgelconcert in St. Paulsktrche during Synod 65.00. Borrowed from N. N. 150.00. (S.-215.00.) Total-1155.66.
Baltimore, August 31, 1889. c. spilman, cassirer.

Entered the caste of the Western District:

Synod Fund: From Fr. Michels' congregation in New Haven - 4.00. Fr. Demetrios congregation in Emma 7.45. Fr. Grtebels congregation in California 5.00. Fr. Pröhl's congregation tn Feuersvtll, Mtssionsfestcollecte, 5.00. (S. -21.45.)
Church building tn Springfield: Fr. Obermeyer's parish tn St. Louis 55.10. Fr. Demetrios' parish tn Emma 4.55. (p. -59.65.)
Pro gymnastumtn Concordia: By Kassirer Mangelsdorf 18.90.?.Günthers Gem. in Mora 5.05. (p. -23.95.)
Repayment of debts: By Fr. Roschke in Freistatt from sr. Gem. 3.20. ges. on the wedding Schnetder-Frttz 8.30. (S. Kll.50.)
Walther College at St. Louis: P. F. Lothringer at Trinidad, Col., 5.00. P. Kuntz at Indianapolis, Ind., 10.00. P. Httzemann at Long Prairie, Minn., 5.00, Dreteinigk.-Gem. das. 5.05, Imm.-Gem. 2.13. J. Meier at Milwaukee, Wis, I. Brackmann tn Chtcago, Ill, C. Renz in Hudson, N. D., P. Haar tn Hubbard, Iowa, W. Falch in Waldenburg, Mich, P. Mundt in Columbia, Dak, each 1.00. Prof. Simon in Springfield, Ill, 5.15. Mrs. Räther tn Kenosha, Wis, 5.00, N. N. there 1.00. Pet. Schneider at Lenzburg, Iowa, 5.00. J. Hafner tn Gögletn, Ind., 1.00. S. Hörnicke at Lake Charles, La., 1.00. P. Pröhl at Feuersville, Mo., 5.00. Dr. Müller at Santa Ana, Cal., 10.00. (S.-66.33.)
Inner Mtssion of the Western District: Fr. Bundenthal's congregation in Augusta 2.00. Fr. Tönjes' congregation in Farmington, mission festival coll., 50.00. By Praeses Biltz, mission festival coll. of congregations tn and at Concordia, 150.90. Fr. Müller's congregation in Beaufort, mission festival coll., 25.00. Fr. Pröhl's congregation tn Feuersvtll, mission festival coll, 5.00. By Fr. Rohlfing in Alma from H. Meyer 1.50. Fr. Purzuer's congregation in Jefferson City 60.00. By Fr. Mießler, mission festival coll., 62.00, from Gottf. Mertz 1.00. Fr. Günther's congregation in Mora, mission festival coll, 70.00. Missionary feast coll. of the congregations of North St. Louts by Mr. Schwartz 400.00. By Fr. Brauer, missionary feast coll. of the congregations in Prairie City & Appleton City, 20.00. (p. -827.40.)
Negro Mission: Mtsstonsfestcollecten: by Fr. Tönjes' congregation in Farmington 10.00, by Praeses Biltz of the congregations in and near Concordia 20.00, Fr. Müller's congregation in Beaufort 5.40,? Purzuer's congregation in Jefferson City 10.00, Fr. Guenther's congregation in Mora 20.00, by Mr. Schwartz of the congregations in North St. Louis 75.00. by Fr. Brauer from the parishes in Prairie City and Appleton City 10.00. by Fr. O. Hanser from Mrs. Gödecker 2.00. By Fr. Griebel! from A. Böckhaus 1.00. By Fr. Rohlfing in Alma from H. Torlümcke 1.00 and from B. Fehner 5.00. (P. -159.40.)
English Mtssion: Mtsstonsfestcollecten: by P. Tönjes' Gem. in Farmington 5.00, by Präses Biltz of the Gemeinden in und bet Concordia 20.00, P. Müllers Gem. in Beaufort 5.00, P. Purzuers Gem. in Jefferson City 5.86, by Fr. Mießler for St. Louis 53.00, Fr. Günther's Gem. in Mora 15.00, by Mr. Schwartz of the parishes tn North St. Louts 100.00, by Fr. Brauer of the parishes tn Prairie City and Appleton City 6.00. (S. -208.85.)
Jewish Mission: Mission Festival Collect: by Fr. Tönjes' congregation in Farmington 6.70, by Praeses Biltz of the congregations in and near Concordia 10.00, Fr. Müller's conaregation in Beaufort 6.00.?. Pröhl's conarea. in Feuersville 5.00.



Emigrant Mission: Mission Festival Collect: von R. Pröhl's congregation in Feuersville 5.00, R. Günther's congregation in Mora 10.00. (S. -15.00.)

Emigrant Mission in Baltimore: Mission Festival Collect: by Praeses Biltz from congregations in and near Concordia 10 a.m., L. Mueller's congregation in Beaufort 5 a.m., L. Purzuer's congregation in Jefferson City 5 a.m. (S. -20 p.m.).

Emigrant Mission in New York: mission feast collect: by Praeses Biltz of tn and bet Concordia congregations 10.00, L. Mueller's congregation in Beaufort 5.00, L. Purzuer's congregation in Jefferson City 10.00. (S. -25.00.)

Widow's Fund: R. Bundenthal's Gem. in Augusta 1.07. R. O. Hanser in St. Louis 4.00, from Mrs. Goedecker 2.00, from Mrs. Moser 1.00. St. Louis Teachers' Conference 13.00. (S. -21.07.)

Orphanage near St. Louis: By Praeses Biltz in Concordia from H. Böppler sen. 1.00. By L. Achenbach in St. Louis from W. Hülskötter 5.00, from the Women's Association 5.00. From teacher Schröppel's school children in Point Prairie 3.50. (p. -14.50.)

Hospital in St. Louis: By L. O. Hanser in St. Louis, Thanksgiving Offering by O. Schwarzberg 1.00, Thanksgiving Offering by Mrs. W. Höfner 5.00. (S. -6.00.)

Deaf and Dumb Institution: By R. Rohlfing in Alma by H. Diekhoff 5.00.

Poor students in St. Louis: By L. Obermeyer from Bro. Brockmann of Zion 5.00, by N. N. 1.00. By L. Achenbach in St. Louis from W. Hülskötter 10.00. (S. -16.00.)

Poor students: Mrs. E. K. 4.00, Misses. S. and M. K. 2.00, from Mr. M. S. 5.00. For pine from Imm. Günther 1.00, Miss. Adele Brant 5.00. For Bundenthal by Jungfrauenverein 15.00. (S. -32.00.)

Poor students in Fort Wayne: Through Praeses Biltz in Concordia from N. N. 2.00, M. W. 1.00, from the Gem. 32.00 for Habekost. R. Rehwaldt's Gem. in Clark's Fork 12.70. By I. P. Janzow in St. Louis from the Virginians' Association for H. Dahl 10.00. (S. -57.70.)

Poor seminarians in Addison: By R. Janzow in St. Louis from the Virginians Association for E. Just 10.00.

Mission School in L. Birkner's parish: By L. Mießler, Mission feast coll. 25.00

Received for poor students: By Mr. R. O. H. Pröhl, Pfingst coll. sr. Gemeinde, -7.80 for the sick; by Mr. L. L. Zahn of the Frauenverein sr. Gem. 21 pot covers, 12 towels, 13 sheets, 2 quilts; by the local women's association -2.00 for the washing coffee; by Mr. L. Ääse, Conferenz-Abendmahls coll., -4.07 for Schoof; by Mr. L. Gutknecht, Abendmahls coll. sr. Gem. at Wayne, Nebr., -9.50; by Mrs. Latage dahier -2.00 for the Waschkaffe; by Mr. L. G. W. Schumm of the women's club sr. Gem. -10.00 and on a wedding coll. -5.00 for Sell; by the local Women's Association -2.00 for the Waschkaffe; by Mr. L. Hübner -20.00, thank offering for support received earlier; by Mr. L. Stiemke for Mrs. Brandt at cost -15.00; by Mr. L. Merbitz from the Women's Association sr. Gem. 3 quilts and 6 pairs of woolen socks; by Mr. L. Haake 3 boxes of bread and 1 box of meat, leftovers from the church consecration of sr. Parish. - A. Crämer.

With the heartfelt thanks for the abundant gifts in the past academic year, the undersigned combines the request that your love should also remember this fund in the new one, and all the more diligently, since the number of students, for whom otherwise no support could be found, has become far greater, likewise also the wash coffees, which have become empty again, and for which equally increased demands are being made. D. O,

For poor students the undersigned has received with heartfelt thanks: by Mr. L. J. Mueller of the Women's Association -40.00, by the Virgins' Association 3.75 for Z.; by Mr. L. J. P. Beyer 21.00 for O.; by Mr. R. Pfafe of the Women's Association at Iron Mountain 10.00; by Mr. R. J. G. Kunz, Indianapolis, Ind. 5.00. F. Pieper.

Received for the English Lutheran Mission: By Mr. H. Grote of St. Paul's parish, St. Louis -2.00. By Mr. Karl Kulling, Jonesburg, Mo. 5.00. By Mr. D. M. Linebarger of Salem parish, Springdale, Ark. 7.20.

C. F. Lange Kaff

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(M. C. Barthel, Agent.)

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Rev. U. Riek, 150 Lions Str., Oskosli, 1V1".

Rev. Löt. Aok. Sedaller, Rew Olin, Minn.

Osear R. Ruseli, Oor. RinZ & L. W. Udrea Sirs., Ottawa, Oan.

Lutereä from tds rust OLee from 8t. Louis, ülo., as sveouä-vlass matter.



45th Ann.

On ecclesiastical communion with false believers.

The Lutheran Church Review, a theological journal published within the General Council, discusses the pulpit and altar fellowship question in its October number and comes to the conclusion that the rule: "Lutheran pulpits only for Lutheran preachers, and Lutheran altars only for Lutheran communicants" is correct, but in its application it may well suffer individual exceptions, especially with regard to communion. This is the well-known position of many in the General Council, especially the English-speaking part of this body.

We would hardly go into this subject now if the article in the "Revier" did not refer to events and debates within the Synodal Conference which seemed to the article writer to speak in favor of his position.

As for the pulpit and altar fellowship question, the same is clearly decided in God's Word. In God's Word, all Christians are commanded to avoid the ecclesiastical fellowship of false teachers and false churches. Rom. 16, 17. says very clearly and understandable to every Christian: "Watch out for those who cause division and trouble apart from the doctrine which you have learned, and depart from them. As definitely and clearly as all Christians are commanded in Scripture, "Thou shalt not steal," just as definitely and clearly are they commanded to shun such teachers and fellowships as have written on their banners doctrines that deviate from God's Word and thus divide Christendom. And just as God does not allow any exception to the commandment: "Thou shalt not steal", there is also no passage of the Holy Scripture in which Christians are allowed under any circumstances to have ecclesiastical fellowship with false teachers and unbelieving communities. If one says that the rule: Lutheran pulpits only for Lutheran pastors, and Lutheran altars only for Lutheran communicants, is indeed taken from God's Word, the exceptions to this rule



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Monday, October 8, 1889. No. 21.

But to leave it to the individual pastors and congregations is just as foolish as if someone wanted to say: The rule: "Thou shalt not steal" is indeed taken from Scripture, but the determination of the exceptions, when in individual cases stealing is permitted, is left to the individual pastors and congregations. No, according to God's Word, if someone has church fellowship with unbelievers, he sins. He sins against God by setting aside God's majestic word. But he also sins against his neighbor, especially against his erring and weak neighbor, by encouraging him in his error instead of leading him away from error in love. Whoever thinks that love urges him to cultivate ecclesiastical fellowship with those who are members of unbelieving communities is deceiving himself. It is precisely love that demands the opposite behavior.

If, therefore, even in the Missouri Synod or the Synodal Conference, it had been acted or spoken as if it were not necessary under all circumstances to deny ecclesiastical fellowship to false teachers and unbelieving communities, this would simply be a sin.

But what the "Review" cites is not of the kind. First, the Review points out that the Trinity congregation in St. Louis, both at the dedication of its new large church and at the celebration of its fiftieth anniversary, invited an Episcopal congregation that had once extended hospitality to the Trinity congregation*) and held a special English service in view of this Episcopal congregation. The Review remarks: "Who will dare to criticize such an act as a praise of Lutheran principles, and yet who should not see that with it was connected a recognition of the Episcopal congregation as a Christian church?"

Only this much is to be noted briefly: That we Missourians still recognize the Episcopal Church as a Christian church, because essential parts of the Word of God are still taught in it, even if mixed with serious errors, should be generally known. The purpose of the invitation in question was therefore not to express this, but a completely different one. The Lutheran congregation wanted to express their appreciation for the hospitality they had received by inviting the recipients of this hospitality to attend a service as listeners. The Episcopal congregation was asked to listen to what the people they had once shown hospitality to were teaching. The invitation had nothing to do with the pulpit and altar community question. It was neither the admission of Episcopalian pastors to Lutheran pulpits, nor the admission of Episcopalian communicants to Lutheran altars, but an invitation to listen to a Lutheran sermon.

Further, the Review recalls a discussion at the 1878 meeting of the Synodical Conference, writing: "Among the questions which were particularly emphasized in that body was the question of the legality of marriage to the deceased wife's sister. At the Fort Wayne meeting in 1878, the Conference decided that such a marriage was forbidden; but it faced an exceedingly serious practical difficulty as to how to treat those who had already entered into such a union. The Conference contented itself with the statement: The question whether all unions already entered into contrary to Deut. 18 and 20 are necessarily to be dissolved again, is a casuistic question concerning the practical application of doctrine, which, though affirmed by most orthodox teachers, is also denied by equally unsuspicious teachers, and therefore requires the most conscientious consideration/ " In this the "Review" sees proof of its principle that one cannot insist on a complete agreement of doctrine and practice in all cases. But in this case there is no contradiction at all.

*)When the Saxon immigrants, on their arrival in St. Louis, were in great need of a place to hold their services, the Episcopal congregation (Christ Church) made the ground floor of their church available to the immigrants for a small pension.

The Synodal Conference is not of the opinion that although God's Word commands the dissolution of the marriage in question. The opinion of the Synodal Conference is not that, although God's Word commands the dissolution of the marriage in question, it must be left to the freedom of individuals whether they wish to act according to this command in all cases. Rather, the Synodal Conference holds that there is no clear Word of God in which this commandment is established. Just as the Synodal Conference was convinced on the one hand that entering into a marriage with the deceased wife Sister was forbidden in God's Word, so on the other hand it found no clear Word of God in Scripture for the fact that this marriage, once entered into, must certainly be dissolved again. *) So the Synodal Conference gave something to "conscientious consideration" for which there is no clear word of God.

Finally, the Review mentions that Blessed Dr. Walther said at the Synodal Conference meeting in 1884: "How reprehensible it is to try to establish matters of faith from the writings of the Fathers and to bind consciences to the doctrinal decisions of the Fathers." Thus, the Review points out, the fact that the practice of the Lutheran Church in its best days with regard to pulpit and altar fellowship was a very strict one and permitted no exceptions is not in itself proof that it must be just so in our time. In this the Review is quite right. A true Lutheran allows his conscience to be bound only by God's Word, not by the sayings or actions of the "Fathers". But that the fathers acted according to God's word in this piece, and that we must act in the same way if we want to be obedient to God's word, has been briefly explained above. F. P.

(Submitted.)

Motives, purpose and goal of the current school agitation.

The advocates of the compulsory school laws enacted in recent years, according to which no school is recognized as such in which certain subjects are not taught in English, especially the advocates of the Bennett law in Wisconsin, take every pains to present them as quite innocent and harmless, even as quite beneficial to the growing sex. The friends and patrons of the parochial schools, they say, have been quite unnecessarily agitated. The fear of the pastors in particular, that if they allowed interference with the freedom of parents to choose a school for their children, other interventions would soon follow until the parochial schools had lost their real purpose, was completely groundless. The average American has no desire to follow our religion.

*God's Word itself makes a distinction among marriages entered into against God's prohibition, as can be seen from the punitive determinations given in Leviticus 20. One of them is punished by death. These are to be dissolved absolutely, because they are explained by the death penalty for Ntcht marriages or incestuous connections. On other forbidden marriages God's word does not set the death penalty, but it threatens them only with other bodily punishments, namely with such bodily punishments, with which the toleration of the marriages entered against God's prohibition seems to be presupposed, e.g. 3 Mos. 20, 21: "they shall be without children". To the forbidden marriages of the latter kind belongs the marriage with the deceased brother's wife and that with the deceased wife's sister.

He could be of the opinion that the child enjoyed advantages in the state schools that it could not have in the municipal schools. He could be of the opinion that the child enjoyed advantages in the state schools that it could not have in the parochial schools, but he had not the slightest objection to its being taught the doctrines of the Lutheran church, if only it was assured of good schooling in other respects. Neither instruction in Christian doctrine nor instruction in the German language had been restricted by the compulsory school laws that had been enacted; nor was there any desire at all to impose such a restriction. But it was a great injustice to let the children grow up without instruction in the English language; after all, nothing was intended by these laws except that the children should be enabled to perform their duties as citizens in later years.

By such assertions some friends and patrons of the parochial schools and even members of our parishes are deceived into thinking that these laws intend no harm and that one need not entertain great fears in regard to the present school agitation. But do not be misled. If one wants to be clear about the motives, the purpose and the aim of this movement, one must not only look at the wording of the presently existing compulsory laws, although they also contain some provisions that are troublesome for us, but one must keep an eye on the whole movement from its beginning until now and pay special attention to the statements of the daily priest. It may be that some of the authors and defenders of these laws intend nothing more than that all children should also learn the English language, but to the attentive observer it cannot be in the least doubtful that this movement is in many cases not only hostile to all non-English languages, especially to our German language, but also bitter enmity against the parochial schools in general, yes, enmity against the religious teachings of the church communities concerned, thus also of our Lutheran Church, lies at the bottom of this movement, and the purpose and aim of the same is nothing else than to suppress the parochial schools and to drive the children into the state schools, where they are to be taught to keep all religions equal. The following statements and communications collected from various journals will sufficiently demonstrate this.

In a monthly magazine published by former Catholics in New York, The Converted Catholic, the bill concerning schools, which was brought before the Massachusetts legislature last year, reads thus:

"There is now before the Massachusetts Legislature a Bill relating to the supervision of all private schools on the part of the State. This bill is directed against the Roman Catholic parochial schools. It has been calculated that 40,000 children are educated in the parochial schools of Massachusetts, and the legislators of that state rightly think that so large a number of future citizens should be protected from the foreign ideas which govern such schools. Attachment to the pope at Rome is the first duty impressed upon them. *)

*) If the Americans regard the influence of the Roman Catholic schools as one which is obstructive or dangerous to the welfare of the state, they are right inasmuch as the papists, children as well as adults, are deprived of obedience to

What is the use, say the priests to the children, if you also have all the learning of Harvard College, and are not obedient to the Pabst? Mr. Thomas Leyden, a converted Catholic, doing a good work in Boston, appeared before the Legislature last month, and brought forward strong reasons in favor of the Bill. He related his own experience from the time he attended the parochial schools in Brooklyn, his birthplace, and showed how unsuitable they were for the education of American children."

The foreign ideas that are supposed to prevail in the parochial schools can only be understood as the doctrines of the respective churches. The paper in question then refers to a speech by a certain Rev. Joseph Cook, which he held in Boston. This Rev. Cook has spoken out against the parochial schools asv:

"1 It is historically true and well known that Roman priests, where they can have their own way, have never given in elementary parochial schools sub-rights sufficient to enable a population for the responsibilities of free government. 2 Roman Catholic parochial schools are obviously intended to destroy the American public school system. 3. the instruction given in them is always sectarian, usually garbled, and sometimes wholly misleading."

Here, then, it is openly stated: The parochial schools are reprehensible because the instruction in them is sectarian, that is, because the children are taught in them the doctrines of the respective church community. It is true that what has been said so far is first of all directed against the Roman Catholic parochial schools, and many a Lutheran might think that our Lutheran schools would not be affected by this. But make no mistake. What is objected against the Catholic schools, that they are sectarian, that the children cannot be educated in them to become American citizens, is, according to the opinion of those fanatics, also applicable to our Lutheran schools, which have first of all the purpose of instructing the children in the pure teachings of the Evangelical Lutheran Church and of educating them to become Lutheran Christians.

The teachings of the Lutheran Church, however, are as much hated by a large part of those school oppressors as the teachings of the Roman Catholic Church. We do not want to talk any further about the so-called freethinkers, who would like to wipe our schools off the face of the earth because they are Christian in the first place, because in their opinion the children are educated in them to be muckers and darkies. But even the Anglo-Americans who want to be Christian and who are among the school oppressors, from whom the agitation against the parochial schools mainly emanates, do not like our Evangelical-Lutheran teachings very much. Their religion is mostly the shallowest rationalism, that is, faith in reason, and doctrinal indifference is so great among them that preachers of different Christian communities not only cultivate pulpit fellowship with one another, but even concede their pulpits to Jews. In their sermons

The Pope is not only in spiritual, but also in secular, civil matters, inculcated as a sacred duty, and thus the obedience to civil laws is made dependent on an alien human authority, an authority that has already ruined more than one state.

Red.

they often deal with either political issues or certain events of the day or shallow morals. Such people, whose religion is the common religion of the Freemasons, can have no pleasure in Lutheran parochial schools.

The "**Sentinel**" in Milwaukee, in its weekly issue of August 1, 1889, carried an article in English translation from the "Medford Waldbote" published by Joseph Drucker, a former Socialist, expressing great hostility to all parochial schools, chiefly for the same reason that the school oppressors in Massachusetts have brought forward against the parochial schools. In this article it says in back translation from the English: "Only since the power of the church has grown with the immigration, a division has made itself felt, by which children are withdrawn from the advantages of a public school and are confined to sect schools, in which one tries to educate them to be disputing members of a disputing church. Since this segregation is wholly contrary to the spirit of the Republic, since every parochial school is a wedge driven into our public schools, since it should be the duty of a good citizen, and especially of the State, to nip in the bud all desires for segregation, that is, to see that the youth of the country are educated in the spirit which has found its best expression in the Declaration of Independence and in the Constitution, and its strength and enduring power in the wonderful development of the United States: the State makes no unreasonable demand - since, it is to be regretted, it does not prohibit the establishment of schools, all of which bear a European, but not an American stamp - when it seeks, at the least, to obtain supervision over all schools. No modern government allows itself to be deprived of this right, and it is a consequence of the foolish indulgence prevailing in this country, which will yet bear bitter fruit, that the parochial schools have been able to flourish so luxuriantly. In them the pupils are educated according to a form which is not in harmony with modern wisdom and government." - The **Sentinel** calls the article in which these words appear a strong and logical defense of the right of the state to exercise supervision over all schools, although in another place it asserts that it has no hostility to the parochial schools and does not seek to abolish them.

Governor Hoard of Wisconsin, on whose recommendation the Pond Bill and later the Bennett Bill, which became law, were brought before the Wisconsin Legislature, has felt impelled to give instruction to preachers as to what they should preach to the people in an address delivered on August 2, 1889. Among other things, he says the following:

"I believe in the fatherhood of God and that it is our duty, both of preachers and of the people, to do what we can to promote the brotherhood of man. The most important part of my creed is that I believe in what is honorable, what is chaste, what is lovely, what is good. Whether this creed is orthodox or not is of little concern to me. ... It is the duty of a preacher to try to reach the heart of the people. He is a narrow-hearted and shriveled human exem

plar, who sees himself only as a partisan of a church or a faith, to promote the growth of the church and not of the commonwealth.... He may help the church, but he does not help the people. ... There is a natural tendency in pulpit life, as in political life, to adopt the habit of blind partisanship. We see many men who are more partisans than patriots, to whom the expression of party is all in all. Thus we see preachers and parishioners whose convictions of duty to the commonwealth never go beyond the declarations of the church. This partisanship leads them away from contact with the common good, from sympathy for the common good and from understanding for the common good and, what is more than all, from public education. I often hear preachers put the progress of civilization entirely down to the work of Christianity. That is, I think, undue partisanship. They forget that there is something through which Christianity itself has become civilized. The Christianity of the dark antiquity is very different from that which shines today. Then it was barbaric, today it is civilized. What has brought about the change? The increase of knowledge among the people... Have you carefully examined the food, whether it has become musty with age or not? whether it is cut for another or dried? whether it is living reason or dead doctrine, what you administer?"

In Governor Hoard's view, Christianity is civilized through education. The doctrine that a person becomes righteous and blessed before God through faith in Christ is not found in his confession; it is food that has become musty with age. He wants living reason and not a dead doctrine of faith. No wonder that such a man complains that church "partisanship" leads preachers and parishioners away from public education (he probably means only education in the public schools, where Christianity is civilized in his opinion) and causes them to establish and maintain their own parish schools, in which only dead doctrine, as he calls it, but not living reason is administered. How is this different than when others object against the parochial schools that they are sectarian?

(Conclusion follows.)

Memorial to Blessed Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

Walther becomes ill - Last presentation - Last birthday party - 50th anniversary of office.

For fifty years God used this faithful servant in His service; then He harnessed him and let him depart in peace. In August 1886 he still attended the Synodal Conference meeting in Detroit (from August 11 to 16) as a delegate. He returned sick. But he did not allow himself any rest, but continued in his strenuous work. When the Western District held its meeting there on October 13 and the following days, he also conducted the doctrinal negotiations.

lungs. For 13 years he had been lecturing at the meetings of this district on the subject that "only through the teaching of the Lutheran Church alone is God given all glory, and that therefore the teaching of this church is the only true one. In this session it was necessary to bring the subject to a conclusion. It was a pitiful sight to see how the man, weakened by fever, although not powerless, lectured with an effort of all his strength. Some people wished that someone else would have done the work for him, but again, one had to grant him the joy of bringing his subject to a conclusion. It was a lamentable picture, but also the picture of a man who worked restlessly for God's cause, without regard for himself. After all, the glorious theme that he brought to a conclusion was the theme of his life: All glory to God alone! Deeply moved and with sobs he concluded his lecture: "So we have come to the end of our theses, which we have been discussing for thirteen years, in which it has been proven that our Lutheran church in all these teachings gives all glory to God alone and never gives the glory due to the great God to the creature. What is due to God, she also gives to him completely. May the good Lord help us not only to rejoice in belonging to such a church, but also to give Him all honor in our faith, confession, life, suffering and death.

Our motto in life must be: Soli Deo gloria (Glory to God alone). This is what the angels sang immediately after the Savior was born. This was the first thing and is also the main thing. God has regained his glory through Jesus. We have borne nothing of it but shame, but in that God has regained His glory, we have eternal blessedness. Blessed are all those who believe this from the heart! They will then see all the holy angels and continue the song of God's honor, praise and glory from eternity to eternity. God help, dear brethren, that one day we too will be among this multitude and then with all our heart truly give all glory to the dear God. For here we cannot, our shameful flesh clings to us. But there, when God has taken the old flesh from us, our teaching will not only be theory, but we will also practice it. O Lord JEsu, help us all to do this. Amen." *)

The Synod expressed its heartfelt thanks to him for the work he had put into the lectures he had delivered over the past thirteen years, and at the same time expressed the wish that he might suspend his lectures for a time on account of his sickly condition. But he did not follow the instruction, he did not consider himself entitled to stop the work assigned to him by the General Synod at the request of a district; even the suggestions of others to allow himself a time of rest were in vain, he continued to work until he completely collapsed.

On October 25, he celebrated his birthday. When in the evening his colleagues, relatives and friends gathered at his place as usual, he devoted himself to them in the well-known kindly way, but one could well notice that it was not done without straining his strength.

Soon after, his condition worsened, but he continued his work. On Wednesday, the

*) 27th Synodal Report of the Western District, 1886, p. 58.

On November 3, he still participated in the local one-day conference, and on the evening of that day he finally promised the supervisory authority that he would discontinue his lectures. When he could no longer be up, he lay on the sophia for a while, but his brother-in-law, pharmacist H. Bünger, forced him to lie down in bed. "You bring me in here," Walther said, "I won't come out again. At the beginning of December, his daughter, Mrs. Pastor Keyl, came here to take care of him. His son, Pastor F. Walther, also came here three times for the same purpose. In December he became weaker and weaker, his feet would no longer carry him, he could no longer walk.

January 16, 1887, was approaching. The 2nd Sunday after Epiphany was the day on which he had been ordained 50 years ago and had entered the sacred ministry. It had long been thought of celebrating the day of the 50th anniversary of his ordination accordingly, and how many had sent up hot wishes to God that Walther might live to see this high and rare day of honor in good health! But God's thoughts were different from ours. With Walther's continuing weakness, there could be no question of a grand celebration. However, God granted him the joy of experiencing this day, and a celebration did take place, even if it was not as great as was initially anticipated. The infirmary was furnished by a committee of the congregation with new, splendid, comfortable furniture. On Sunday morning, jubilant sermons were preached in the local churches. Already early in the morning the students had greeted Walther with a song and offered him their congratulations through a deputation. After the morning service, a number of friends from out of town congratulated him: Prof. Crämer accompanied by Mr. Uhlig, Schieferdecker and H. Sauer, and Mr. Meyer, a pharmacist from Fort Wayne. After the afternoon service the four delegates of the four parish districts, the pastors of St. Louis, the members of the faculty of the seminary, Prof. Hoppe and Mr. Barthel introduced themselves to the dear jubilarian. Walther received the well-wishers in the new invalid chair. First, Mr. Weise, who had already belonged to Walther's congregation in Bräunsdorf in Saxony and had attended his ordination, congratulated him on behalf of the congregation. Deeply moved, Walther expressed his gratitude for the love shown to him by the congregation so far and praised the undeserved grace with which God had blessed his, as he humbly confessed, little work. Pastor O. Hanser spoke in the name of the ministry, Prof. R. Lange in the name of the faculty. Afterwards, Pastor Achenbach presented him with the sum of \$3000 in gold collected by synod members. All congratulators shook hands with him and congratulated him briefly. On the anniversary day and already in the days before Walther received a lot of congratulatory letters from near and far. The day after, he dictated a letter of thanks to his son, Pastor F. Walther, which was published in the next issue of the "Lutheraner", *) which appeared - without his consent - in the festive decoration with his picture. The same reads:

"In Christ beloved and revered brothers, friends and benefactors!

In the last few days, and especially on the day of my fiftieth anniversary in office, I have received an almost innumerable number of the most wonderful letters of congratulations, partly from entire congregations, partly from pastoral conferences, partly from individual pastors and teachers, some from colleges of teachers together with their pupils and students, some of which have shamed me so deeply that I might have crawled into the earth, and others have urged me to shout aloud to God about the exuberance of my brothers' love.

My heart demands that I express my thanks. However, my physical infirmity still prevents me from doing this in more detail. It has been reported here and there in the papers that my physical condition has improved more and more every day; this is indeed the case. God's goodness be fervently and humbly thanked for this! However, it is not the case with my illness that it only resulted in great physical weakness, but rather that a complete absorption of all my bodily forces was the illness itself, from which I have been suffering for months now. This weakness of mine is still so great that, to mention only one thing, I can hardly walk three steps without support; indeed, if I try to take ten or more steps, even with the support of others, I lose my breath and come close to fainting.

My dear brothers, friends and benefactors will therefore consider it best if I postpone the drafting of a detailed letter of thanks until I have overcome the complete exhaustion of my, especially physical, strength, if it should please God so. Then I intend to write a circular letter, reproduced by printing, and send it to my dear well-wishers. In it I will also commemorate the great, in part most precious anniversary gifts, so that I, unworthy and miserable human being, have been honored on this occasion. Until then, it may suffice that God has inscribed these gifts of undeserved love in the book of retribution with indelible writing.

Signed in deepest humility and thankful flowing heart
St. Louis, January 17, 1887.

C. F. W. Walther,
Pastor at Lutheran Congregational Church of St. Louis, Mo."

This letter also shows us his great weakness. Soon he could no longer leave his bed. As difficult as it must have been for such a restlessly active man to lie there inactively, he patiently submitted to God's will.

(Conclusion follows.)

To the ecclesiastical chronicle.

I. America.

The Norwegian Synod's new seminary building in Minneapolis, Minn. was formally dedicated Sept. 8.

A local American political newspaper gives its opinion on the compulsory school attendance law of the State of Illinois,

*) "Lutheran," Vol. 43, No. 3.



"The Republic," as follows: "All of this is being done in the name of American freedom. Nothing can be more un-American. The private schools of Illinois have a constitutional and inalienable right to teach any religion they please, and to teach it in any language they please. The German language and the Lutheran religion shall not be imposed upon the public schools of the state; but the state is guilty of the most disgraceful tyranny when it seeks to impose arbitrary regulations upon private schools and thus abolish the German language or the Lutheran religion. The law is unconstitutional, null and void. It binds no one in conscience or in action. Those affected by it should resist it with all the strength of a freedom-loving people, of course in the constitutional forms prescribed for the preservation of freedom. Governor Fifer failed in his duty when he signed such a Bill. It is not a law; it is void. Officials who commit a crime of oppression in attempting to execute the law expose themselves to civil and criminal prosecution and should be held to the strictest accountability in every case. The free people of Illinois still have rights which are not at the mercy of the ignorance and prejudice of their governor and a majority in the legislature."

To what extent the new compulsory school laws may be inspired by the intention to "abolish the Lutheran religion" may be left for the moment. What is certain is that these laws, if implemented, will cause hardship to the Lutheran congregations and obstacles to their continued existence and growth, and in this respect the "Republic" certainly has reason to believe that these laws are unconstitutional.

II. foreign countries.

In Russia, the Lutherans have been forbidden by the government to hold mission festivals and to collect money for the needs of the mission and to send the money collected for this purpose abroad.

From Berlin. From the "Evangelical Lutheran Free Church" we learn the following: How things stand in Berlin is shown by the following statements of the court preacher Stöcker, which he made in a church meeting: A poor widow, who had lost her husband, went to seven, say seven clergymen, in order to obtain spiritual encouragement at the grave, but none had time for it. In another case, nine clergymen were asked one after the other to attend the funeral, but all refused because of lack of time. Another woman requested Holy Communion for her dying husband. She went to the three clergymen of her parish, but the man had to die unconsolated. A worker did not want to know anything about the church, because he had lost his wife and twelve children through death, and no pastor had cared. But can it be otherwise, when one clergyman is responsible for the care of 20-30,000 souls? - Every year in Prussia, especially in Berlin, quite a number of Jews convert to Christianity. Whoever hears this rejoices, but is disappointed when he learns that the majority of these conversions are of a purely external nature, without conversion of heart. Thus the "Kölnische Zeitung" tells a story about a certain Abraham Meier in Berlin: the assessment commission of the Jewish community assessed him, who until then had paid 24 marks synagogue tax, suddenly at 48 marks. Mr. Meier took offense and wrote that he would not pay anything in the future, because he was Abraham Meier, but - no longer a Jew. He had therefore, although baptized, quietly continued to pay his synagogue tax and would still pay it today, if he had not paid more.

would have been screwed. In his letter to the Commission, he expressly stated that he had gladly paid the 24 marks until now "out of love for the cause"; however, since the amount had been increased so significantly, he would not pay a penny more in the future. Furthermore: At the last Berlin city synod it turned out that all representatives of a congregation, apart from the clergy, were baptized Jews, and they all belonged to the liberal, i.e. unbelieving party of the synod! - It is said that individual "liberal" preachers baptize Jews without sufficient prior instruction, that they perform the baptismal ceremony "without ceremonies," that Jewish trainees from the court go to the preacher L. with a jacket and carriage trousers, the acts under their arm, and come out again as "Christians. What a light this throws on a Christian church that accepts new members from Judaism in such a way! This must be contemptible to the Jews themselves and may be one of the reasons why the mission to the Jews has so little success in our country. God have mercy on blind Israel and blind Christianity, which tolerates such hirelings among their preachers! (Rhein.-luth. Wochenbl.)

Progress of the Papacy in Germany. The German ecclesiastical papers now repeatedly complain about the spread of the Roman church within the so-called Protestant countries and regional churches. The Roman Church is steadily increasing in number of souls and is also gaining new members from the Protestant population. This has recently been proven by Father Scheuffler from Lawalde with regard to Saxony in a special writing, titled: "The state of Roman Catholicism in Saxony 1815 and 1888." There he reports among other things the following. On July 28, 1739, the foundation stone of the Roman Catholic court church in Dresden, the only one in the old Saxony proper, was quietly laid by Chiavari in the presence of two clergymen dressed in civilian clothes, and on June 29, 1757, this church was consecrated by the papal nuncio Count v. Archiello in the presence of the entire royal court with great festivities. In 1815 there were still only three Roman Catholic churches in Saxony outside Lusatia. And now the Roman Church in Saxony has 54 mission stations and 45 schools. In some places, e.g. in Bautzen, 50 percent of the fathers living in mixed marriages, i.e. Protestant house fathers, have their children educated Roman Catholic. In 1815 there were 24,000 Roman Catholics in Saxony; in 1885 there were 86,952. But also the power, prestige and influence of the Papal Church within the "Protestant" countries is growing. When the Prussian archbishops and bishops met in Fulda this summer, "they enjoyed," as an "evangelical" newspaper wrote, "the greatest courtesy on the part of the government. The government made the Fürstensaal of the railroad station available to them and gave them a respectful reception in the castle. And these princes of the church, who are again treated almost like sovereigns, came largely from the lowest classes of the people. Archbishop Krementz of Cologne is the son of a butcher from Koblenz, Archbishop Dinden of Posen the son of a shoemaker, Prince-Bishop Kopp of Breslau the son of a poor weaver, etc.". A Roman archbishop in Prussia, apart from the rich income of his ecclesiastical prebend, receives 36,000 marks, a bishop 24,000 marks state salary, a "Protestant" general superintendent, on the other hand, apart from the modest income of his burdensome parish office, only 2400 marks state allowance, the "Protestant" regional bishop of Nassau even only 750 marks. It is also statistically proven that the Roman institutions, such as monasteries, hospitals, etc., collect far greater sums from the Protestant population of Prussia and other countries, than the Protestant mild an-

schools. In large cities, such as Nuremberg, it is customary for the Protestant aristocracy to have their daughters educated in nuns schools. And so on. And unfortunately, the so-called Protestant churches of Germany have long since set aside the only weapon with which one can achieve anything against Rome, the unadulterated Word of God, Luther's teachings. Thus nothing else can be expected than that the pope will sooner or later regain the lost dominion in the countries where the Reformation broke out 34 centuries ago.

Papal idolatry. The pope has decreed that during the entire month of October, in addition to Mary, St. Joseph should also be invoked for help for the pabstical church. Mary does not seem to help the papacy enough, so one must try with another saint. Moreover, the pope promises an indulgence to the one who invokes St. Joseph according to the rules. The prayer prescribed by the pope reads: "To You, O Saint Joseph, we flee in our distress. Having implored the help of your most holy bride, we also confidently ask for your protection. For the love that united You to the Immaculate Virgin and God-Bearer, and for the fatherly love with which You embraced the Child Jesus, we implore You to look graciously upon the inheritance that Jesus Christ purchased with His blood, and to come to the aid of our need with Your power. O caring protector of the holy family, watch over the chosen offspring of Jesus Christ; keep away from us, O beloved Father, every contagion of error and corruption. Graciously assist us from heaven, Thou our strong protector in the struggle with the powers of darkness, and as Thou didst save the infant Jesus from the highest danger of life in the past, so now defend the holy Church of God against all persecutions of the enemies and take us all under Thy constant protection, so that we may live holy according to Thy example and with Thy help, die blessed, and attain eternal bliss in heaven."

What a Cardinal's Hat Costs. The President of the French Republic, Carnot, who is courting the favor of the Catholics, has put the Cardinal's beret on the three newly appointed Cardinals of Paris, Lyon and Bordeaux. On this occasion, one learns how much money must be paid for the Cardinal's hat. The papal envoy who first brings the "little cap" receives 5000 francs and in gifts for inkwell, cigars, etc. not less than 1000 francs. The second envoy, who brings the "beret", receives 10,000 francs and 1000 francs for gifts. His secretary, who accompanies him on this important mission, is also given 1500 francs. The various bulls that the pope has had made cost 22,000 francs. The journey of the new Cardinal to Rome, where he has to get the "hat" himself, and the numerous feasts he has to give there to the papal court, are at least calculated at 12,000 francs. So the whole Cardinal's dignity, calculated low, costs 52,500 francs! One sees that Rome still knows how to make money.

(Rh. L. Wbl.)

From England. The "Evangel. Kirchlicher Anzeiger" writes: In England, as in some other countries, gambling is forbidden by the police. The fact that they nevertheless have a seductive effect and captivate many reckless people with their magic is not surprising. But that in a church community, yes, in the house of God itself, such things go on and are tolerated, will surprise some. In the parish of St. Ives, 200 years ago, an excentric head granted the pastor and the church council a tree nursery of considerable extent, with the provision that the heirs of the trees should be allowed to grow in it.

The proceeds of the ceremony are to be used for the purchase of Bibles. But to this commendable provision the deceased added the other one, that dice would be thrown for the Bibles in the church and the whole ceremony would be introduced and concluded by an address of the clergyman. The unfortunate vicar had to undergo the not easy task of initiating a game of dice by prayer on Tuesdays in Pentecost week. This time he somewhat shortened the liturgy for the evening service and then gave an address in which he exhorted those present to look with reverent seriousness on what was about to take place, in consideration of the place; he regretted that he had been placed in the position of allowing the evil custom to take place in a house consecrated to the service of God, but for 200 years the same had been observed. A large table was pulled into the church, covered with a linen cloth, and some 20 boys and girls appeared as their names were called out. Everyone had three throws, and whoever luck gave the highest eyes, received a Bible. When all the copies had found their owners, a song was sung and the clergyman said the blessing. - Nothing is reported about the pastor's opposition to the bad habit, but the newspaper from which we learn this notes that the same clergyman was the first to introduce auricular confession in the parish.

The fact that during the Jewish processions on the feast of Purim Christians are forced to play the figure of Haman for money, and the Jews beat him with clubs, testifies to the **superiority of** the Jews in Galicia (Austria). This year, a priest in Lopjonka, a Galician town, managed to keep the poor person in question from this performance by giving him money and keeping him in the parish house. He then received a threatening letter from the Jews. (Lodz Kchbl.)

Dancing. Pagans shame some who use the Christian name and still want to defend the worldly dancing. In the "Allgemeine Missionszeitschrift" it says: "The dancing of persons of both sexes with each other is very offensive to the Chinese. Even apart from morality, it is at least ridiculous to the Chinese when adults, serious men, jump around like children. The Chinese have the dancing done by actors. Female persons are also excluded from the stage. The Chinese would hardly allow the ballets of the civilized stages of Christian countries in brothels. Likewise, he thinks of the artistic productions of ladies in the circus and as tightrope walkers and the like.

Ordinations and introductions.

By order of the honorable President Birkmann, I have ordained Cand. R. Seils, appointed missionary for Northwest Texas, at Hamilton, Texas, on September 1.

Joh. Barthel.

By order of the Venerable President Pennekamp, on 11 Sonnt, n. Trin. Cand. E. Meyer, appointed traveling preacher, was ordained in the congregation at Oakley by the undersigned. H. Grefe.
Address: Rev. 8th Glue. Oaklev. RoZuu Oo.. Ran8L8.

On behalf of the Honorable President Sievers, on 13 Sonnt, n. Trin. Mr. Cand. M. Zagel was ordained in Willow City, Botttneau Co., Dakota, and installed in the Grand Harbor and Devils Lake branches on September 16 and 17.

Gotthard Potratz.

Address: Rev. 14 2aZel Willow City, Botttneau Co., Dak.

On the 13th Sunday a.Trtn. Mr. Cand. H. Gucken b e r g e r, called by the Trinity congregation of McKeesport, Allegheny Co., Pa., was ordained by order of Praeses Brand, assisted by R. Fr. Brand, and introduced by F. A. Ahner.

Address: Rev. 8. ouokeuderAer,

IrknRoesport, AlleKlIeny On. Ra

On behalf of the venerable President Brandt, Candidate W. Schaller was ordained on the 13th Sunday n. Trin. in the Martini church by the undersigned with the assistance of the kk. Frincke sea. and Stiemke and was ordained into his office as city missionary. G. John.

By order of the President of the Wisconstn District, Mr. Cand. Robert Heike ordained and inducted at Antigo, Polar and Norwood on the 16th Sunday after Trin. S. W. H. D ai b.
Address: kcv. baits Heike, -lutiAO, kunAluckc Oo., ^Vis.

By order of Hcn. Praeses Bühler on the 13th Sunday n. Trin. Mr. R. J. W. Theiss was introduced in the congregation of East Portland, Oregon, by Ed. Dörtng.
Address: Rev. 4th Ndei88. ^Idiau, OrcZou.

By order of the edrw. President Sievers, on 13 Sonnt, n. Trin. Mr. P. V. v. Destinon was inducted into his congregations at Stanford and Princeton with the assistance of Mr. R . F. Büsche. Trapp.
Address: Rev. V. v. ve8tillOI, Spencer Lrook, l8uuti Oo., Alian.

On September 22, Mr. R. H. Erck was introduced at the Lutheran Trinity Parish at Oshkosh, Wis. on behalf of Mr. Praeses Sprengeler byl . G. Nützel.
Address: Rev. ü. Rrck, 160 Lo^ven 8tr., O8dkO8d, 1iVi8.

On the 16th of Sonnt, n. Trin. in accordance with orders received, I introduced R. W. Moll in Kirkwood, Mo. introduced, kk. Mteßler, Landgraf and Wesche asfistirten. M. Guenther.

Church dedications.

(Delayed)
On 7 Sunday after Trinity, the First Lutheran Congregation of Palmer Rapids, Ontario, dedicated their newly built church (frame building, 20X37) to the service of God. German and English were preached. R. F. Kretzmann.

On the 11th Sunday a. Trin. the Lutheran Zion congregation in Dentson, Iowa, dedicated their newly built church (with tower and altar niche) to the service of God. Celebrant preachers: RR. F. Bünger and M. Herrmann. W.T. Ströbel.

On the 11th Sunday n. Trin., the Trinity Lutheran congregation in Fedor, Texas, dedicated its enlarged church to the service of God. Celebrant preachers: kk. Buchschacher and Ernst. G. Birkmann.

On the 12th Sunday n. Trin. the Lutheran Trinity Parish of Blue Earth and Watonwan Coun ty consecrated their newly built church (20X36) to the service of God. Celebrant preachers: RR. Schulze and Schulenburg. C. Ross.

On the 12th Sunday n. Trin. the newly built little church (28X40) of St. John's Lutheran congregation at Shell Lake, Wis. was dedicated to the service of God. The undersigned preached the German sermon, Mr. R. R. D. Biedermann an English sermon. C. lobst.

On September 8, St. Paul's Parish in Carroll, Iowa, dedicated its new church (36X26X12). Celebrant preachers: L. Miller, Bro. Busse (English). Ch. F. Herrmann.

On the 12th Sunday n. Trin. the Lutheran Trinity congregation in Atchison, Kans. consecrated its newly built church (46 ft. wide, 91 ft. long, with a 130 ft. high steeple) to the service of God. Celebrant preacher: Rk. C. Hafner, C. F. Gräbner and M. Große. C. Cousin.

On the 13th Sunday n. Trin. the Lutheran St. Paul's congregation near Bethel, Ill. consecrated their new church (30X60X16 with tower and altar niche) to the service of God, kk. Merbtzt and Drögemüller preached. I. H. Haake.

On September 15, the Immanuel congregation of Briar Hill, O-, dedicated its new church. Festpredtger: Lothmann, Weseloh, Wesel (English) and Wambsganß. C. F. W. Hug e.

On September 15, our new church at Le Mars, Iowa, (61X36, along with Tdurmvv'sprung and altar niche) was dedicated. Celebrant preachers: RR. A. Dommann, A. Brüggemann (English) andF . S. Bünger.

Mission Festivals.

On the 2nd day of Pentecost, the Baltimore, Md. congregations celebrated Mission Feast inLutherville. Preaching were RR. H. Walker and W. Dallmann. Collecte: -233.62. T. Stiemke.

On S. Sunday, n. Trin. the Lutheran congregations at Logan and Pebble Creek, Nebr. celebrated Mission Feast. Festival preachers: Rk. Nob. and Bendtn. Collecte: -66.15.
Ernst Flach.

On 10 Sonnt, n. Trin. the congregations of Belknap, Rogers City and Moltke, Mich. celebrated Mission Feast. Collecte: -48.00. Festival preachers: Rk.Br. Potzger and J. D. Druckenmttler.

On 10 Sonnt, n. Trin. the Lutheran Trinity congregation at Neelyville, Ill, celebrated mission feast. R. Oetting and undersigned preached. Collecte:-45.10. J.H. Haake.

On the 10th Sunday after Trinity, the congregation of Onaga, Kans. celebrated the mission feast. Festival preacher: R. G. Polack

On the 10th Sunday n. Trin. the congregations of Rk. Evers, Sttzmann, Seemeyer and those of the undersigned celebrated mission feast at Leslie, Ohio. Festival preachers: RR. F. W. Franke and Seemeyer. Collecte: -100.76. C. Penalties, jr.

On the 10th Sunday n. Trin. the congregation inBlueHtll, Nebr-, celebrated mission feast with the Zion congregation tn Webster County. Speaking were the Rk. Dannenfeldt, Storm and J. Oesch. Collecte: -46.05 for inner mission. C. Schubkegel.

On the 10th Sunday n. Trin. the congregation at WestBloomfteld, Wis. celebrated mission feast. Festival preacher: the RR. C. Ebert, Th. Nickel, L. Osterhus. Collecte: -92.04.
_____ G. A. Frustel.

On the 10th Sunday". Trin. my congregation celebrated Cedar Bluffs, Nebr. mission feast. Festival preachers: RR. A. Hofius and I. P. Müller. Collecte:-33.00. Aug. Leuthäuser.

On the 10th Sunday n. Trin. the congregations of Carroll ton and Norborne, Mo. celebrated mission feast. R. Walther and P. Ehlers preached. Collecte: -66.00. J. F. Schmidt.

On the 10th Sunday n. Trinity, my congregation in Farmington, Mo. celebrated Mission Feast. Festival preachers: J. Schaller and O. Pfaffe. Collecte:-70.70. G. Tönjes.

On the 10th Sunday a. Trin. the congregation of Hillsboro, Kans. celebrated a mission feast, in which also members of the congregations of Spring Valley and Lincolnvtlle participated. Festival preachers: RR. Mencke, Spannuth (English) and undersigned. Collecte: -22.10. E. Müller.

On the 10th Sunday n. Trin. the two congregations of the undersigned at Huntington, Ind. celebrated mission feast. Festival preachers: Dir. Bäpler and R. Dtemer. The Collecte amounted to -46.30. To this is added the proceeds of the sermons given by Mr. R. Jox for the benefit of the Mission: -6.65.
St. Hassold.

On the 10th Sunday n. Trin. the congregations of RR. F. L. Schröder, Chr. Merkel, G. Link jun. and H. W. Schröder mission feast tn St. Clatr, Mich. Festpredtger: RR. Chr. Merkel and F. L. Schröder. Collecte: -225.00.
H. W. Schröder.

On the 10th Sunday n. Trin. the congregations of RR. Kühn and Poblmann mission feast at Loutsville, Ky. Festival preacher: R. Chr. Kühn and undersigned. Collecte: -142.00.
F. W. Pohlmann.

On Aug. 25 and 26 the congregation at Feuersville, Mo. celebrated mission feast with those at Useful and Drake. Speakers were Rk. Buszin, J. G. Fischer, Pröhl and undersigned. Collecte: -

On the 10th Sunday n. Trin. the congregation at Chippewa Falls, Wis. celebrated mission feast with congregations of the surrounding area, k. Jul. Friedrich and R. G. Scköwe (of the Wisconsin Synod) preached. Collecte: -25 for interior and Negro mission.
- F. Otte.

On the 10th Sunday n. Trin. the congregation of the undersigned celebrated at Buckle y, Jlls, mission feast. Collecte: -64.00. Festival



On the 10th Sunday n. Trin. the congregation in Hobart and that of the undersigned celebrated mission feast at Crown Point, Ind. ? Fr. Scheips and Herzberger preached. Collecte: -84.50 and -26.00 for a poor student. G. Heintz.

On the 10th Sunday n. Trin. the congregation of the undersigned in Arborville, Nebr. celebrated mission feast with that of P. G. Bürger. Collecte: -41.00. Festival preachers: P. G. Bürger and J. G. Lang.

On the 10th Sunday n. Trin. the St. Paul congregation near Carson, Kansas, celebrated Mission Feast. Collecte: -17.82. Celebrant preachers: Fr. C. H. Becker and H. F. Eggert.

On the 10th Sunday n. Trin. the congregations of? P. H. Fischer, Holm and those of the undersigned mission feast at Loseke Creek, Nebr. Feast preacher: ? P. H. Frtncke, Fr. König and Holm. Collecte: -83.68. H. Mießler.

On the 11th Sunday n. Trin. the St. Johannis parish of Seeor, Ill., celebrated mission feast. Festive preacher: Mr. P. Eklen and undersigned. Collecte: -112.00. L. Zahn.

On the 11th Sunday n. Trin. the four congregations in West St. Louts County, Mo. celebrated mission feast at the orphanage in DesPeres. Festival preachers: ? Fr. Obermeyer and Btrkner. Collecte: -128.00. Th. Mießler.

(To be continued.)

Conferenz displays.

The Pastoral and Teachers' Conference of Southeastern Michigan will be held, s. G. w., Oct. 8-13, at Jackson, Mich. - Timely registration is desired. F. Tresselt.

The Buffalo Conference will meet at Martinsville, Niagara Co, N. U., on October 8 and 9. - People report bet A. Chr. Grossberger.

The Pastoral Conference of Central Illinois will hold its meetings this year, s. G. w., at the church of Mr. P. Merbitz at Beardstown from October 15 morning at 9 o'clock until October 17 evening. - All who intend to come should report in time to the local pastor. E. Hetnemann.

The "Pastoral and Teachers' Conference of Northern and Western Michigan" will meet, s. G. w., not in Grand Rapids, but in Frankenlust, October 23-27. - Please register immediately with Father F. Sievers son.

H. Schmidt.

The Special Conference of Southeast Nebras ka will meet, w. G., November 5-7 at P. F. Meyer's parish in Ktowa. - Registrations welcome. G. Storm.

The North Illtnois Pastoral Conference will meet next time in Joliet. Beginning of first meeting Nov. 5, 9 vi.; closing of last meeting Nov. 7, 11:30 rr.-All who cannot attend would like to sign out with Fr. Th. Büniger.

The Central Illinois Teachers' Conference will meet, s. G. w., November 6-8, at Peoria, Ill. This conference will include all teachers working within the Pastoral Conference District of Central Illinois. - Immediate registration with Mr. D. Meyn, teacher, 405 Maple 8tr, keorla, IU., is requested. E. F. A. Stahmer.

English Hymnal.

According to the wish of our be. Dr. Walther, an English hymnal based on the German model was produced several years ago by Prof. A. Crull, and it has now appeared in print on behalf of the General English Conference. Since it is desirable that this book be regarded as the English hymnal of our Synodal Conference, and thus also be introduced wherever English worship is established, it seemed reasonable to give everyone the opportunity to examine it, and for this purpose to have as cheap an edition as possible produced. Such an edition of 2000 copies is now available. Printing errors found in it do not hinder the examination of the book in any way and these are to be eliminated as far as possible in the one thousand still unbound. Schreiber believes he may say that the book, as far as the songs are concerned, will hardly suffer considerable changes. However, the request is hereby made to all who have an interest in this certainly highly important matter to have a look at the book and to send any wishes or suggestions to the undersigned **before** the next meeting of the English Conference, which is to take place in 1891. If we want to build a Lutheran English church for our descendants, we must also make sure that we have

Income to the California and Oregon District's coffers:

Internal Mission of the District: By Mr. President Bühler from Mrs. N. van Bergen -20.00. From St. Paul's Congregation in San Francisco 57.15. Zion's Congregation in Oakland 10.00. St. John's Congregation in San Francisco 5.00. From St. Paul's Women's Association in San Francisco 30.00. From Women's Association of Zion's Congregation in Oakland 20.00. By Cand. Ehlen of F. Ragoß in Orange, Cal., 5.00. Collecte bet der Ordination der Candidaten Ehlen und Meyer 38.30. Von Gliedern des St. Paulus Frauen-Verein 6.25. Vom Jünglings-Veretn der St. Paulus-Gem. 20.00. (S. -211.70.)

Poor Students: From the Women's Veretn of St. Paul's Parish tn San Francisco 20.00.

San Francisco, Sept. 16, 1889. J. H. Hargens, Cass. 400 81xt:li

Revenue into the Illinois District's coffers:-

Synodal coll. from Fr. Schwarzkopf's congreg. in Danvers -5.00. Fr. Mangelsdorf's congreg. 10.00. congreg. tn Homewood 8.20. from synodal coll. in Fr. L. Lochner's congreg. 1.13. communion coll. from congreg. tn Dorsey 5.55. (p. -29.88.)

Inner Mission: Mission feast bill from Chandlerville 58.85. I. H. Lange and K. Hedler through Fr. Detzer 1.00 each. Fr. Schwarzkopf's congregation 7.00. St. Peter's congregation in Prairietown 8.00. Mission bill from the congregations of. Grant Park and Sollitt 48.80. K. Hedler by P. Detzer 1.00. Mission coll. from P. L. Zahn's congregation, Secor, 60.00. N. N. by 1". H. H. Brauer 1.00. Th. Reinhard by 1". Bartling 1.00. half of coll. from mission feast at Bonfield 18.25. Mtssionsfesteoü. of Gemm. of kk. Gräf, Hild and Schwartz 49.07. mission festival coll. in Fr. Schieferdecker's parish, Hamel, 70.00. Wittwe Krtedemann from Fr. Wunders parish 1.00. mission festival coll. of the parishes of kk. Kükü, Kowert, H'yer and Hornung 20.00. mission coll. of Gem. in Squaw Grove 51.20. mission festival coll. in Sadorus 23.00, Peoria 30.00, Strasburg 38 00, Pektn 40.00. Fr. L. Lochner's Gem. 9.53. Franz Tobe! by dens. 1.00. (S. -588.70.)

Heathen Mission: Mission Festival Coll. in Fr. Schieferdecker's parish 10.00. Mission Festival Coll. in the parish of c. kk. Kühn, Kowert, Heyer and Hornung 10.00. N. N. by Fr. M. Große 1.00. (S. -21.00.)

Negro Mission: Fr. W. Heinemann's congregation in Okawville 11.75. Mr. Zahn's congregation for New Orleans 20.00, for Springfield 10.00. 1". Feddersen's congreg. 3.00. Th. Reinhard through Fr. Bartling 1.00. One-fourth mission coll. of Bonfield congreg. 9.12. Mission feast coll. of congreg. of kl". Gräf, Hrlv and Schwartz 12.26. N. N. by Fr. W. Heinemann 10.00. mission festival coll. tn Fr. Schieferdecker's parish 48.00. Mr. K. Hedler by l'. Detzer .50. mission festival coll. tn Sadorus 11.50, Peoria 10.00, Strasburg 15.00, Pektn 25.00. N. N. by P. M. Große 1.00. (S. -188.13.)

Widow's Fund: communion coll. of Chandlerville parish 3.01. G. Wasinskt by Fr. Crämer tn Decatur .50. Thank offering by Mrs. H. W. Maßmann in Venedy for fortunate de. Entb. 4.00. Marie Keller through 1 Fr. Hölter 1.00. Mr. W. Frye in New Minden 5.00. Chicago Teachers' Conference by teacher C. Köbel 28.75. P. E. Heinemann 5.00. (P. -47.26.)

Jewish Mission: mission coll. in Fr. Zahn's Gem. 5.00. k. C. Brauer's Gem. 5.00. mission coll. tn P. Schieferdecker's Gem. 2.00. mission collecte at Squaw Grove 10.00, Peoria 5.00, Pekin 3.00. (S. -54.00.)

Deaf and Dumb Institute: High-zett coll. with Mr. C. Ricklofs by P. G. Sievers 2.48.

Church building in Springfield: P. Hiebers Gem. 6.11. k. Frederktngs Gem. at Dwight 8.00. By Kaff. Schmalzriedt 20.61. 1". Strieters Gem. 14.00. p. Schieferdeckers Gem. 19.00. by Kaff. Sptlmann from the Eastern District 289.41. By Kaff. Tiarks 10.50. Communion coll. in k. Schmidt's parish, Crystal Lake, 4.00. P. Wangerin's parish at Sollitt 6.50. Ch. Kühn 1.00. P. Traub's parish at Peoria 16.00. P. W. v. Schenck's parish 8.00. (S.-408.18.)

Furthermore: By l'. J. L. Crämer from individual members of his congregation. Zions-Gem. tn Decatur 175.00. By P. Link from P. H. Katts Gem. 9.15. By P. Ramelows Gem., Elk Grove, 13.26. By Kaff. Eissfeldt 32.85. By Kaff. Querl 82.75. P. Succops Gem. 42.75. P. Liebes Gem. 9.10. By etl. members from k. H. W. Rabe's Gem. 15.25. (p. -380.11.)

Studying orphans: From the Gem. P. W. Kohn's .60th Karl Labahn by P. Müller, Lake View, 5.00. (p. -5.60.)

English mission: mission collection in P. Zahn's parish 4.00. From P. W. Kohn's parish 2.65. Mission collection of the parishes of the church of the Gräf, Hild and Sckwartz 24.53. Gräf, Hild and Sckwartz 24.53, of the parishioners of kk. Kühn, Heyer, Kowert and Hornung (for St. Louis) 7.00. Mtssionsfestcoll. tn Strasburg 4.70, Pektn 10.00. (p. -52.88.)

Emigrant Mission: mission coll. in P. Zahn's Gem. 5.00. A quarter of the mission festival coll. tn Bonfield 9.13. Mtssion festival coll. of the Gemm. of the kk. Gräf, Hild, and Schwartz 12.29. Mission festival coll. in Sadorus 11.50, Peoria 5.00, Pekin for N. U. 8.00, Baltimore 8.00. (S. -58.92.)

Orphanage near St. Louis: Mr. W. Frye in NeuMinden 3.00. Wedding collecte: Oetting-Heitkamp by k. Müller tn Ehester 4.45. (S. -7.45.)

Hospital in St. Louts: Mr. W. Frye in Neu-Minden 2.00.

Building fund tn Addison: Mrs. N. N. from P. Röders Gem. 25.00.

Poor students in Springfield: P. C. Schröders Gem. for Bergen 5.00, for Eifert 10.00. For Werf: P. Müllers Gem. tn Schaumburg 15.00; by dens. of N. N. 5.00, by dens. by N. N. .50. women's club in Fr. Bartling's Gem. for Schlobohm 30.00. Fr. Bartling's Gem. for Bräm 15.00, for Wittbracht 15.00. mission festival collecte tn Pekin

k. Wunders Gem. for K. Haase 10.00, for dens. v. dess. Frauenverein 5.00. Mission feast coll. in Pektn 10.00. (S. -102.00.)
Mission among the Bohemians in Minnesota: K. Mickow from Fr. Wunders Gem. 5.00. R. Gahl through Fr. Succop 5.00. (S. -10.00.)
Gem. at Rockford, Ill: P. Rabe's Gem. at Yorkville, 14.18.

For Lutherans in White Lake damaged by hail: W. Helmkamp and Fr. Holtz 1.00 each by k. Uffenbeck. N. N.- through P. M. Große 1.00. (S. -3.00.)

German Free Church: P. C. B. amrs Gem., Eagle Lake, 17.30. N. N. by dens. 1.00. M. ssi<nsestecleete tn Pekin 10.00. (S. -28.30.)
Walther College: R. Gahl through P. Succop 5.00.

Orphanage in Addison: P. Brauer's Gem. in Brecher 3.80. Orphans' Association of the Gem. of Homewood 5.50. School children of teacher Hildebrandt in Decatur 1.70. (S. -11.00.)

Pilgrim House in New York: Fr. Schwartzkopf's comm. in Danvers 3.00. Mission Festcoll. tn Squaw Grove 10.00. (S. -13.00.)

Household fund in Addison: comm. in Echester 10.00.

k. Druckenmiller's Filialgem.: Missionscollecte in k. Zahns Gem. 8.00.

For Fr. Bangerter: Women's Association of the Beardstown congregation 5.00. Mission Festcoll. in Pekin 10.00. (S. -15.00.)

Poor students in Milwaukee: virgins club in k. Hölter's Gem. for Abraham 7.50. Junglings-Veretrn tn P. Bartltns Gem. for A. Schwarz 16.00. On J. Reakens Hochzeit in k. Schieferdeckers Gememde ges. for Heidel 5.00. JungfrauenVeretrn tn P. Wunders Gem. for J. Burkart 10.00, for dens. from Frauenverein das. 5.00. (S. -43.50.)

Sick pastors and teachers: Marie Keller by k. Hölter 1.00.

Building fund tn, Milwaukee: 5th ct. of comm. P. L. Lochners 25.25.

Poor students in Fort Wayne: Jünglings-Verein in k. Hölter's Gem. for Stark 6.05 and from the Jungfrauen Verein 7.50. Jünglings Verein in Fr. Bartltns Gemeinde for Hamel 25.00. At J. Renkens wedding in Fr. Schieferdeckers Gem. ges. for Flachsbar 5.00. Jungfrauen-Verein in Fr. Wunders Gem. for Ullrtch 10.00, from the Frauenverein 5.00. Missionfestcoll. in Pekin 10.00. (S. -68.55.)

Poor students in St. Louis: women's club in k. Mennicke's Gem. for Möller and Mennicke 10.00 each, whose Missionsveretrn for each ders. 10.00. Young Men's Association in Fr. Suceop's Gem. for Abel 27.00. W. Bostedt by dens. 2.00. Young Women's Association in Fr. Wunders Gem. for Ohlinaer 10.00, by the Women's Association for dens. 5.00, desgl. for Leutheußer by Jungfrauen-Verein 10.00, Frauenverein 5.00. Missionsfestcoll. tn Pekin 10.00. Jungfrauen-Veretrn in P. Retnkes Gem. for H. Bohl 40.00. (S. -149.00.)

Springfield, Ill, Sept. 25, 1889, J. S. Simon, Kaff.

Thanks to.

With heartfelt thanks received through P. Schieferdecker from the Ehrw. Distrctts-Conferenz zu Red Bud -12.55 for the purchase of an artificial leg for Stud. Knust.

Revenue to the Eastern District's coffers:

Synodal treasury: From the congregation P. Stutz' -36.28.

College entertainment: Gem. P. F. Königs 11.00 u. 12.00.

Progymnasium in New York: Gem. P. Germanns 5.62, Mlssionskaffe der St. Marcus Gem., Brooklyn, 25.00, desgl. for Lehrerzöglinge 25.00, Ktnderlehrcollecte 15.00. By k. Beyer von N. N. 25.15. Missionsfestcoll. der Gemm. in New York und Umgegend 100.00. Gem. P. Stiemkes 25.12. (S. -220.89.)

Emigrant Mission: Kaff. Schmalzriedt in the MichtganDistrict 30.00.

Emigrant Mission tn Baltimore: Kaff. Schmalzriedt in Michtgan dstrtrct 11.40.

Inner Mission in the East: Through Fr. Stutz of Mich. New 2.00. Missionary Fund of St. Marcus Parish, Brooklyn, 25.00, Ktnderlebrcoll. 15.00. Missionary Festival Coll. of the Gemm. k. Kuhlmann's 15.00. mission feast coll. of congreg. in New York and vicinity 79.51. m ssion feast coll. of congreg. Fr. Dubpernell's 5.00. For Baltimore: mlssion feast coll. of congreg. Baltimore 233.62, Coll. at the ordination of Mr. Schaller at St. Martin's Church 31.53, and at St. Paul's Church at the inaugural sermon 35.30 (p. -441.96).

Jewish Mission: Kass. Schmalzriedt in the Michtgan District 2.00. Missionary Fund of St. Marcus Congregation, Brooklyn, 25.00, Children's Teachers' Fund. 12.32. Mlssionsfestcoll. of congreg. in New York and vicinity 79.51. Missionsfestcoll. of congreg. of P. Dubpernells 5.00. (p. -123.83.)

Negro Mission: mission fund of St. Marcus Parish, Brooklyn, 25.00, children's teachingoll. 10.00. Mission festival coll. of the Gemm. Fr. Kublmann's 5.00. Missionary feastoll. of the congregation in New York and vicinity 79.51. By Fr. Bohm from the Mtssion House Bridge 10.10. Missionary feastcoll. of the congregation Fr. Dubpernell5.00. (p. -134.61.)

English comm. in Baltimore: Kaff. Schmalzriedt in Mtchigan-District 12.00. Parish P. Lübckerts 276.00. (S. -288.00.)

Comm. in Springfield, Jlls.: Comm. P. Nauss'5.00. Comm. P. Stiemkes 30.13. (S. -35.13.)

Lutheran Free Church in Germany: By Teacher Krieger by Mrs. A. Dadds 2.00.

Students in St. Louis: Gem. Fr. Sennes 27.15 for O. Gräßer. Women's Association of the congregation Fr. F. Königs 10.00 for M. Merz, 10.00 for T. Fleckenstetn. Missionary Fund of St. MarcusGem. of Brooklyn, 30.00 for Poppe. By P. Walker from Mrs. M. K. 5.00, W. B. 2.00 for John Henry. (S. -84.15.)

Students in Springfield: St. Paul's Congregational Church, Baltimore, 10.00, Women's Club 25.00 for G. Wockenfuß. Women's Club of the Gem. P. Stiemkes 20.00 for J. Koßmann, 20.00 for R. Hübsch. (S. -75.00.)

Students in Fort Wayne: Women's Association of the Beardstown

Wedding 6.50 for O. Dubvernell. Mission festivals, the Gem.?. Dubpernells 2.00 for the wash coffees. (S. -8.50.)

Deaf and Dumb Institution: Through Fr. Ahner by Mrs. R. Schwartz 10.00. Mission Fund of St. Mareus Parish, Brooklyn, 25.00. (S. -35.00.)

Gem. in White Lake, Dak.: D. M. 1.00.

Indian Mission: Mission Festcoll. of the Gem. Fr. Dubperneüs 3.05.

Orphanage near Roxbury: By Fr. Gram from Mrs. Boldt 10.00.

Orphanage tn College Point: By P. Steup of Mrs. Dr. E. Sihler for fortunate, returned. Sea voyage 11.00.

Aid fund for Mlssstons parishes: Jubtläumscollecte der Gem. P. Sennes 95.82. Gem. P. Stutz' 30.00. Gemeinde?. Henkels 9.66. Mlssionsfestcoll. of parish P. Dubpernells 5.00. (S. -140.48.) Total -1768.28.

Baltimore. Sept. 30. 1889. c. spoilman. cassirer.

Revenue into the Michigan District's coffers:

Synod treasury: By the congregation in Lisbon -2.00 and 6.60. By the congregation in Big Rap.ds 3.61. By P. Mühlhäuser of F. W. Förster Sr. 2.00. By the congregation in Sandy Creek 3.00. By the congregation in Adrian 8.00. comm. in Amelth 12.30. By P. J. F. Mueller of Wittwe N. 1.00. By P. Sievers Jr. of N. N. 2.50 and 1.10. comm. tn Roseville 36.00. comm. in Manistee 20.00. (S. -98.11.)

Negro Mission: From Mission Festival in Belknap 8.00. By Fr. Muehlhäuser from W. Schroeder 1.00. Durcd Fr. Fackler from N. 2.00. Mission Festival in Sherman 5.50. By Fr. Lemke from N. .50. By Fr. Huegli from E. Kundinger 10 00. By?. Mueblhäuser from J. W. Foerster, Sr. for Springfield 1.00. (S. -28.00.)

Deaf and Dumb Institution: Gem. in Monitor 2.00. Gem. in Sandy Creek 2.00. and 3.00. Gem. in Hilsdale 3.45. By teacher Helmrerch of Mrs. Kergan 1.00. (S. -11.45.)

Poor students from Michigan: M. Beyerlein Sr. in Frankenmuth 5.00. By P. Mühlhäuser of H. Blum. 50. Gem. in Roseville 10.57. By P. Fackler of N. 1.50. By P. Lemke of N. .50. (S. -July 18).

Inner Mission: Gem. in Monitor 7.60. Gem. in Wyandotte 14.36. Gem. in Bay C'ty 13.72. From Mlssion Feast in Belknap 24.00. By Fr. Fackler of N. 2.00. By Fr. Sievers Jr. of N. N. 2.50. By Teacher Helmrerch of Engelhardt 5.00. Gem. in Manistee 10.00. From Mssion Feast in New Haven 9.70. Nachtr. from Mission Feast of Detroit's Westl. Congregations. 2.00. (S. -90.88.)

Support fund: By P. J. F. Müller from Wittwe N.1.00. By P. Hügli from E. Kundinger 10.00. (S. -11.00.)

Student Walther in St. Louis: Through P. Fürbringer, sent to J. L. Knoll's wedding, 13.58.

Student List tn Addison: comm. in Frankenmuth 18.25.

Buchheimer students in Fort Wayne: Women's Club of Trinity Congreg. in Detroit 27.00.

Orphanage in Addison: By teacher Helmreich of Mrs. Kergan 1.00.

Pilgrim House: By P. Sievers jun., on J. Boss baptism ges., 2.05. Jewish mission: comm. in Frankenmuth 28.20. From mission festival tn Belknap 8.00. (p. -36.20.)

German Free Church: Gem. in Manistee 11.00. By Fr. Lemke of N. .50. (S. -11.50.)

English Mission: From the Mission Festival in Belknap 8.00. By Fr. Hügli from E. Kundtnger 10.00. (S. -18.00.)

Heathen Mission: By Fr. Heinicke, bet Gusts infant baptism ges., 2.00. From mission feast in New Haven 10.30. (S. -12.30.)

Emigrant Mission: From the Mission Festival in Sherman 5.50.

Gem. inRogers City: Gem. in Lisbon 13.70.

Hospital in St. Louis: Gem. in Sandy Creek 2.00 and 3.00. (S. -5.00.)

For poor coreligionists in Dakota: by Fr. Dreyer, on Horn's wedding ges., 3.83, on Jost's wedding 12.71. (S. -16 54.) Total-438.13.

Detroit, Sept. 30, '89, Chr. Schmalzriedt, Cassirer.

Income into the coffers of the Western District:

Synod Fund: From Fr. Rothe's parish in Pevely -4.00. Fr. B "rkart's parish in Luthervtll 3.19. Fr. Rupprecht's parish in Cole Camp 7.00. (S. -14.19.)

Church building in Springfield: Fr. Köstertng's congregation in St. Louis 10.35.

Progymnasium in Concordia: Fr. Weseloh's congreg. in Kimmswick, Mlssionsfestcollecte, 10.00. By Fr. Richter in Washington, Wed. coll. bet Walkenhorst-Mtttdorf, 5.05. By Fr. Wangerin tn St. Louis by Mrs. K. 1.00. Fr. Matusckka's congreg. in New mile 14 00. (S. -30.05.)

Inner Mission of the District: Mtssionsfestcollecten: Frohna by Mr. Weinhold 150.00, Kimmswick by Fr. Weseloh 40.00, Ft. Smith by Fr. Germann 39.00, West Ely by Mr. Lehenbauer 41.65, Gordonville -Tilsit by Fr. Schäfer 25.00, Hanntbal by Prof. Pieper 34.40, Corning and Craig by Fr. Lentzsch 25.00, Eisleben by Fr. Grupe 25.00.?, Pfaffes Gem. in Iron Mountain, Hauseoll, 15.00. Fr. Richter's Gem. tn Washington 2.30. by Fr. Schäfer from Wittwe Herzinger 1.50. by Fr. Germann from Mrs. Johanna Grober 1.00. (P. -399.85.)

Negermission: Mtssionsfestcollecten: Frohna by Mr. Weinbold 50.00, Kimmswick by Fr. Weseloh 18.00, West Ely by Mr. Lehenbauer 10.00, Gordonville-Tilsit by Fr. Schäfer 12.50, Hanntbal by Prof. Pieper 10.00, Corning and Craig by Fr. Lentzsch 12.05, Eisleben by Fr. Grupe 5.00. Fr. Pfaffe's congregation tn Iron Mountain, Hauseoll, 7.25. Fr. Richter's congreg. tn Washington 1.00. Fr. Meyr's congreg. tn Frtedheim 4.10. (p. -129.90.)

English discord: Mtssionsfestcollecten: Frohna by Mr. Wetnbold 20.00, West Elv by Mr. Lehenbauer 10.00, Gordonville Tilitt by ?-Schäfer 12.50, Corning and Cra "g by P. Lentzsch 9.20, Eisleben by P. Grupe 10.00.?. Pfaffe's congregation at Iron Mountain, Hauseoll., 10.00. (P. -71.90.)

Jewish Mission: Mtsfionsfestcoll. in West Ely by Mr. Lehenbauer 5.00. Fr. Grupe's congregation in Eisleben 3.45. (S. -8.45.)
Böhmenmtsston: P. Richter's Gem. in Washington 6.60. Through P. Edlcrs in Norborne by Mrs. H. Poos 1.15. P. Grupe's Gem. in Eisleben 3.20. (S. -10.95.)
Emigrant Mission: Mtsfionsfestcoll. in West Ely by Mr. Lehenbauer 5.00.
Widow's fund: By P. Wangerin in St. Louis, ges. on Hrn. A. L. and Mrs. E. Rohffings sub. Wedding, 10.65. By teacher Hölter v. Th. Guest 1.00, by Mrs. Südmeyer .25. (S. -11.90.)
Sick Pastors and Livery: Through Fr. Friedrich in Chattanooga, Thank Offering by J. Usmüller, 1.00.
Orphanage near St. Louis: By Father Richter in Washington from Mother Fricke 1.00. By Father Wangerin in St. Louis from Mrs. N. N. 2.00. (S. -3.00.)
Poor students: By Fr. Wangerin in St. Louis from Mrs. N. N. for T. u. G. W. 15.00.
Poor Students in Addison: By I Fr. Wangerin in St. Louis from Mrs. Kaiser for the orphan boy 5.00.
k. Hübrners Gem. in Hannover: Through Fr. Friedrich in Chattanooga, ges. auf der Hochzeit Krauß-Börger, 2.75.
k. Hers Gem. in Omaha: By I Fr. Lentzsch, Mtssionsfestcoü. in Corning and Craig, 10.00.
Fr. Btrkner's Mission School in St. Louis: By I?. Birkner by Ed. Junghans 15.00.
Gem. inWhiteLake,Dak.: By I P. Grupe in Eisleben, s. at Ristig-Eifert's wedding, 4.35.
k. Greifs Gem. in Davenport: By Mr. Bolz of k. Janzows Gem. in St. Louis 15.00.
St. Louis, Oct. 1, 188 pp. H. H. Meyer, Cassirer. 2314 N. 14bd 81,r.

Entered the caste of Canada - District:

InnerMission: Wedding collcte bet Radke in Pembroke -3.80. Part of Missionsfestcollecte in Bruers parish in Normanby 20.00. Desgl. in 1 Fr. Germeroth's parish in Wartburg 20.00. Coll. in P. Borth's parish in Ottawa 23.20. Part of Mtsfionsfestcoll. in I P. Krrmis' parish in Wellesley 25.10. Desgl. in I P. Frosch's parish in Elmtra 25.00. (p. -117.10.)
Student Fund: Coll. in P. Landsky's parish in Logan 5.65. Desgl. in Mitchell 4.71. Desgl. in Monkton 1.86. Part of Misionfestcollecte in Normanby 25.00. Coll. in I?. Halboth's congregation in Jordan 2.80. Part of the mission festival collection in Wartburg 16.29. By Fr. Bruer in Normanby 4.00. Coll. in I Fr. Bende's congregation in Humberstone 6.00. By Fr. Borth in Ottawa 1.80. by Fr. Bruer at Howick 3.50. part of mission festival coll. at Wellesley 20.00. Mrs. K. Heyet at Elmtra 1.00. part of mission festival coll. at Elmtra 25.00. Desgl. for Stud. Dtefenbach and Battenberg 5.00. Harvest festival coll. in I?. Ktrmts' parish in Poole 2.50, desgl. in its parish at Wellesley 8.07. G. Helm tn Poole 1.00. (p.-134.18.)
Negro mission: part of mission festival coll. tn Normanby 10.00. Desgl. tn Elmtra 5.00. (S.-15.00.)
Emigrant Mtss,on tn New York: Theil of the Missionfesteoll. in Normanby 6.80. Desgl. in Wellesley 6.00. (S. -12.80.)
Emtgrantrn Mtssion in Baltimore: part of Mission Festcoll. in Normanby 5.00. Desgl. tn Wellesley 5.00. (S. -10.00.)
Synod treasury: Coll. tnl Fr. Borth's Gem. in Ottawa 11.00. DeSgl. tn 1 Fr. Halboth's Gem. in Ftsherville 13.10. (S. -24.10.)
Church building in PalmerRaplds: From P. Kretzmann's Gem. in Wtiberforce 5.80. Desgl. in Grattan 3.00. From -tzm- 1.20. (S. -10.00.)
English Mission: Theil of Mission Festcoll. tn Elmtra 5.00.
Preacher and teacher widows and orphans: By H. Neuert in Ltnwood 1.00.
Wellesley, Ont. i.Oct. 1889. george renfer, cassirer.

Incorporated into the caste of the MSeonfiu distriets:

Saxon Free Church: Collecte in Milwaukee on occasion of a lecture by Praeses Willkomm -88.16. By Herm. Meier, Milwaukee, 2.00. I P. F. Wolbrecht's congregation, Sheboygan, 38.79. (p. -128.95.)
Pilgrim House in New York: St. Stephen's Parish in Milwaukee 50.00.
Jewish mission: part of mission festival coll. in Belle Plaine 5.00.
Poor students tn Addison: Women's Association of the Gem. I P. F. Wolbrechts in Sheboygan 15.00.
Poor students tn Sprtngfeld: By P. W. I. Friedrich 16.00.
Heathen Mission: Mission Festival Coll. in Fr. Gräfs Gem. 20.00.
Church building in Sprtngfeld: I P. Ph. Wambsganß' Gem. tn Avrll 12.00.
Poor Students tn St. Louis: Virginians Society of St. Stephen's Comm. tn Milwaukee 6 p.m. Women's Society of same comm. 6 p.m. Hockzeits coll. at Gudert-Specktn, Milwaukee, Oct. 12 (S. -Oct. 36).
English miss ton: I P. C. Strasens Gem., Watertown, 18.17.
Pupil A. Oetjen: By P. L. Osterhus of F. Kipp 3.00. F. Präfke 1.00.
Poor Sch üler tn Milwaukee: Women's and Maidens' Association tn Sheboygan 15.00. Betdlebens-Gem. tn Milwaukee 12.50. By P. W. J. Friedrich 10.00. (p. 37.50.)
Orphanage in Wittenberg: Hochzettscoll. at N. Collenburg, Waterford, 5.50, bet Sttlmann-Ebert by I P. G. A. Feustel 3 30. (p.-8.80.)
Dtkrtcts-Unterstützungskasse: From the C. E. Häbnel 5.00, H. Erk 5.00, Ph. Wambsganß 4.00, C. Jobst 1.00, L. G. Dorpat 2.00, J. L. Osterhus 2 00, E. Hübner 5.00, G. Präger 2.00. I P. J. L. Osterbus' Gem. 6.00. Kreuz-Gem. in Milwaukee 12.00. I P. F. L. Kartb's Gem. 10.60. I P. G. Präger's Gem. 6.00. Hochzettscoll. bet Karl Ringel, Richmond 4.25 k. F. Grothes Gem. 9.51 (n. -74.36.)

Innere Mtssion of D t str t c t s: From the Southern Wisconsin Pastoral Conference .60. R. C. Strasen's congreg. at Watertown, 60.00. R. F. Schumann's congreg. at Waterford, 2.76. Mission Festcoll. at Chtppewa Falls 15.76, tn R. W. Graf's congreg. 31.36, tn I". P. Plaß' Gem. 40.00, tn Belle Plaine 10.00, in Pella 45.50. R. F. Wesemann's Gem. 24.24. by R. W. J. Friedrich 46.60. (p. -276.79.)
Synod treasury: 1 P. Renniecke's congreg. in Town Jackson 2.75. By Dir. Ch. H. Loeber, tuition, 10.00. (p. -12.76.)
Student J. Karrer: Hochzettscoll. in P. Gruber's ZionsGem. 4.20. Cong. in Phillips: St. Stephen's Cong. in Milwaukee 20.00, Zion's Cong. 37.50.
English comm. in Baltimore: Stephans comm. tn Milwaukee 2.00. By R. W. J. Friedrich 2.00. (S. -4.00.)
Negro Mission: mission feast coll. in Chippewa Falls 10.00. Lina Ruhe, Sheboygan, for Springfield 1.00. Lisette Laubenstein, Grafton, 2.00. By R.W.J. Friedrich 10.00. (S. 23.00.)
School fund: From the congregations of RR. C. Strafen, I. Strafen, G. Löber, W. Graf, E. Base, Endeward, C. Jobst, W. I. Friedrich 1.00 each. Zions-Gem. in Wausau 1.00. (S. -9.00.)

Received for the orphanage at Addison, Ill, since June 20,

1889: From congregations, etc., in Illinois: through Kafsirer J. S. Simon -44.46, 30.20 and 38.27. From Chicago: through P. Wunder of N. N. 10.00, Mrs. Mar. Krtedemann 2.00; by R. Bartling for Wattenhaus reports 2.81, by Mich. Morawske, Joh. Bohnhoff u. K. Kolptn 1.00 each, Pet. Breus 2.00, I. JüngUng 2.00; by R. Hölter for Mar. Keller 1.00, for orphanage reports 8.21; by R. Uffenbeck from Mrs. Car. Sch önbeck 1.00; by R. Kohn from sr. Gem. 3.60, Auguste Ehrenberg 2.00; by R. Lochner's Gem. 12.44; by R. Werfelmann's Gem. 11.85; by P. Müller from Karl Labahn 6.00; by R. Succop from Fr. Barkenhagen, Joh. Ahrens and N. N. 1.00 each; at the orphan festival from Christ. Wendt 1.00 and by Joh. Harmening from Heinr. Wendt 1.00; by E. H. Fischer, Vermächtniß from Jak. A. Rothschild 500.00. - Through J. H. Schweer in Eagle Lake from R. Brauer's Gem. 32.85. Mrs. Wolf tn Bethlehem 1.00. From R. Böder's Gem. in Arlington Heights 17.23. 1 P. Grupes Gem. in Rodenberg 10.00. By 1 P. Detzer in Ntles Centre from Karl Hedler 1.00. R. Rabe's Gem. bet Yorkville 27.80. R. Bünger's Gem. bet New Bremen 6.40. R. Heerboth's Gem. tn Wheaton 5.60. By F. R. Müller from R. Feiertag's Gem. tn Colehour 14.30. By R. Große in Hartem from W. Schulz .50. Ch. Baucke tn Bensenville 6.00. By Joh. Harmening from Miss Minna Lewerenz in Elgin 1.00. By Teacher Stahmer in Bloomtngton, ges. at Schwartz-Ehrlich's wedding 12.80. Collection at Wattenfeste (Sept. 8.): Collections 1003.57, soda stands 169.47, coffee stand 183.49, jee-cream and candy stand 65.85, ctgar sales 98.06, and surplus from R. R. Fare of Chicago revelers 822.80. (S. -3163.36.)
From congregations, etc., outside Illinois: By Kassirer Schmalzriedt 4.43 u. 8.00. By Kassirer Eißfeldt 20.00. By R. Spiegel tn Jackson, Mich. by F. Walz 5.00. (S. -37.43.)
By children: By teacher Brauer tn Willow Springs, Ill. of s. pupils 3.00. By teacher Eggers tn Homewood, Ill, By etl. pupils 1.60. By Chicago, Ill: by R. Wagner of Elfe Diener .93, N. N. .07, R. Löbers pupils 1.00; by teacher Brackmann of Dora Wölfe! .50, of s. pupils 4.60; by R. Wunder, Chrtstenlehr Collecten, 8.67; by R. Succop desgl. 23.20; by teachers' pupils: Skolz 1.10, Dörfler 4.00, Ruhland 12.00, Riemer 4.35, Eckhardt 3.00, Burhenn 5.35, Nützet .65, Müller 9.00; by Frl. B. Loffau's pupils 8.00; from the piggy bank of Anna Consör .48, Willie Fehse .10, Arthur Fehse .10, Emilie Wartens .06. From teacher Brase's pupils at Crete, Ill, 2.00. By R. Große tn Harlem, Chrtstenlehr-Collecten, 6.00. By teacher Beinke's pupils in Blue Earth City, Minn, 2.55. By R. Spiegel's pupils in Jackson, Mich, 4.36. By teacher Militzer's pupils in Arltngton Heights, Ill, 2.45. (P. -108.90.)
Cost money: By Kassirer Röscher from R. Trautmann in Columbus, Ind. for A. & H. Wagester 6.00. Mrs. Fraatze in River Forrest, Ill, 1.00. Jul. Abel tn Schaumburg, Ill, 5.00. Johann Peter Hansen in Lake Linden, Mich, 2.00,10.00 u. 10.00. Adam Wurst tn
For poor students the undersigned received with heartfelt thanks: by Mr. R. Heyner, ges. at the MachmeyerRteck wedding for M. -10.08; by Mr. R. G. Sievers, Pullman, Ill, for W. 8.76; by Mr. Joh. Streeb, Saginaw Citv, for W. 16.00. F. Pieper.

For the local seminar library

received with heartfelt thanks from Mr. R. R. v. Niebelschütz: HI^SRR - Rovura ^estuiueuduiu. Rough. Luslleue, 1645. M. Günther.

Correction.

The Mifsionsfest ad at Fairbank, Iowa, should not read, "Collecte: -64.26," but: Collecte: -55.75. Th. Wolfram.

New printed matter.

The fiftieth anniversary of Concordia College at Fort Wayne.
Festive description by Prof. A. Crull. Printed by Louis Lange Jr. & Co, 370 Dearborn St., Chicago, Ill, 1889.

After a short description of the festival, this 16-page pamphlet contains the speeches held at the festival, namely Pastor Beyer's festive sermon, Dir. Bäpler's welcoming speech, Prof. Gräbner's German speech and Dir. Käppel's English speech; - a booklet, not only interesting for all Concordians, but also for all who love our institution.



For the Reformation Festival

the "Lutheran" brings to mind the following writings already recommended earlier:

Fick, C. J. H. Das Lutherbuch, oder Leben und Thaten des theuren Mann Gottes Dr. Martin Luther. Price: Illustrated 30 Cts.

Mathrsius, **Joh.** Dr. Martin Luther's Life. New edition, revised from the original prints, with a complete index. A commemorative publication for the jubilee year 1883, Prers K1.00.

Möller, Johann. Der vertheidigte Luther, that is: Thorough refutation of what the popes accuse Dr. Martin Luther's person of his parents, birth, profession, ordination, doctorate, marital status, fornication, perjury, blasphemy, heresy, court, drunkenness, insolence, volatility, sedition, lies, communion with the devil, falsification of the Scriptures, death, burial, etc., and what else concerns his writings, works, manners and speeches. Price 60 Cts.

Fick, C. J. H. Das Geheimnis der Wickheit im römischen Pabstthum, aus seinen Lehren und Werken dargethan. Price 75 Cis.

Hoe von Hoenegg, Matth. Evangelisches Handbüchlein, darinnen irrefutably aus einigen heiliger Schrift erwiesen wird, wie der lutherische Glaube recht katholisch, der Päbstler Lehre aber im Grunde irrig und wider das Wort Gottes sei. For the salvation of heavenly truth. Price 60 Cts.

Passional. Christ and Antichrist. By Dr. Martin Luther. With pictures by Lucas Kranach the Elder. Price: Softcover. 20 cts.; hardcover 30 cts.

Pfeiffer, Dr. Aug. Lutherthum vor Luther. 75 Cts. **Frey, A. E.** Luther and his friends. Nicely bound \$1.00.

Luther picture, lithograph. After Wehle. K1.00.

" Bust portrait. Oil color dr. 20X15H. 50 Cts.

"" 35X19. 75 Cts.

" by G. Pfau. 35 Cts.

Fick's Luther Book is a brief but faithful account of Luther's life. Whoever desires more detail, should buy Luther's Life by Mathesius. And whoever wishes to read an even larger work on Luther's life and the entire history of the Reformation can be recommended Junius' Reformation History, an excerpt from Seckendorf's magnificent Reformation History. Möller saves in his excellent writing: Der "vertheidigte" Luther, Luther's honor against the lies and blasphemies of the papists. Fick's Geheimniß der Bosheit exposes the abominations of the papacy: Hoe's Handbooklet Refutes the Abominable Heresies of the Pabstical Church. "Passional Christi" shows in pictures on one side the arrogance etc. of the Antichrist, on the other the humility etc. of our Lord Jesus Christ. Pfeiffer's "Lutheranism before Luther" answers very well the question of the papists: Where was your Lutheran church before Luther? Frey's writing: "Luther and his friends" is a characterization of Luther in the light of his relations to his friends and his oral and written intercourse with them. - Who wants to decorate his room with a beautiful Luther picture, can get such a picture in lithography, oil color printing and photography. Contact Concordia Publishing, St. Louis, Mo.

In a few days appears:

American calendar

for

German Lutherans

to the year 1890 after the birth of our Lord Jesus Christ.

Price: 10 cents.

The Luth. Concordia Publishing House.

(M. E. Barthel, Agent.)

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Herausgegeben von der Deutschen Evangelischen
Redigirt von dem Lehrer-Collegio

45th Ann.

For the Reformation Feast.

What did Luther have in mind above all in the work of the Reformation? The godless life of the

Monks, or the ceremonies, or the doctrine?

Luther: "All reformation or improvement that may be undertaken is in vain unless the doctrine is first purified. For behold the folly of the pope and all subsequent conciliar authorities, who first of all decree certain external ceremonies, such as commanding the priests to wear long robes, to read their seven times and mass diligently, and forbid them to gamble and commit fornication. They call this a reformation of the church. And if a council is held one day, such a thing will be dealt with and decreed in it. For the bishops and cardinals are crude and clumsy people who have no thought for the word and the doctrine, do not understand it and do not ask anything about it. - This is a beautiful reformation, because first the doctrine is reformed and purified; then the sins are swept out, such as usury, theft, robbery and fornication. Finally, there is also an admonition that the people and the priests in the temple should dress honestly. Our reformers (the papists) reverse the order; for they begin their reformation from shoes and garments, and what is the noblest and best they leave." (On Gen. 35, 2. St. L. ed. II, 910 f.)

"Therefore we have also punished and challenged the papacy, not that they live wickedly and shamefully, which they themselves must also confess; but so we say to them: even if they lead a holy English life, which they have never done nor will ever do, and keep not only their own, but also Mosiah's law, which is both also impossible; so we consider them not only hirelings, but also wolves themselves, because they teach nothing, but that which kills souls. For nothing can feed souls nor make them alive that is not the teaching of Christ. - With the reason one pushes the whole Pabstthum and everything



No. 22.

... and had established and built up. When the mobs began to rise up, who thought to overthrow the papacy altogether and to obscure our name by denying the bodily presence of Christ in the Lord's Supper, by desecrating baptism, by storming images, and by abolishing all ceremonies, our doctrine immediately had to be used and blasphemed. . . . If they had taught with us in harmony, as they began, and had diligently pursued only the article on how to become pious and righteous before God, namely, that we are justified neither by the law nor by our own righteousness, but only by faith in Christ, then this one article would without a doubt have laid the whole papacy low in time, neatly and singly. . . . The fact that the papacy of this time is becoming weak and feeble is not due to the storms and rumblings of the evil spirits, but to the article which we are always practicing by writing, reading and preaching, and, if God wills it, even to the pit: which is that we are justified by faith in Christ alone, not by the law, much less by the lies and deceitfulness of the pope. ... Where such an article is taught purely and diligently, the pontiff falls away without all outlining of an outward thing, without all rumor, without all human power and authority, without all sacramental storming, by the Spirit of God alone. And such victory and triumph is not accomplished by us, but by Christ alone, whom we confess and preach." (On Gal. 3, 5.)

What did Luther take comfort in during his struggle?

Luther: "By the grace of God, I have kept this way for these eighteen years. I have allowed my enemies to be angry and angry, to blaspheme and condemn me, to counsel against me without ceasing, to devise many evil practices, and to practice various wicked deeds. I have let them fearfully worry how they would kill me, how they would eradicate my doctrine, even God's doctrine; at the same time, I have been cheerful and good (but once better than the other), not very much resisting their rage and fury.

Luther: "In my heart this article alone reigns and shall also reign, namely faith in my dear Lord Christ, which is the unifying beginning, means and end of all my spiritual and divine thoughts, which I may have day and night forever. (Preface to the Expository of the Epistle to the Galatians).

"When we first began to preach the gospel by the grace of God, there were many who were pleased with such preaching, and they thought well of us; and from the preaching of the gospel came power and the fruits of faith. But what happens? Suddenly, the spirits of enthusiasts, Anabaptists, and sacramentarians sweep in, breaking and tearing down in one fell swoop what we had previously, with great effort and labor, for a long time

But I have kept to the comfort of the Lord's table, that is, I have commanded the matter to our Lord God, into which He has led me without all my will and counsel, and in the meantime I have spoken to Him a Lord's Prayer or a Psalm. This is all my armor, so that up to now I have not only resisted my enemies, but have also accomplished so much by God's grace that when I look behind me and remember how it was in the papacy, I must be heartily surprised that it has come so far. I should never have imagined that only the tenth part should happen as it is now before my eyes. (On Ps. 8. E. A. 39, 99 f.)

(Submitted.)

Bone idolatry in the Roman Pabst Church.

Pabstry is a world full of superstition and idolatry. By some examples it should become clear to us that and how the Roman church does idolatry with the bones of its so-called saints. Athanasius, bishop of Alexandria, also wrote a biography of St. Anthony. In this writing we read about St. Anthony, among other things, the following: "Although he neither succumbed to the weakness of having to indulge in more sought-after nourishment because of old age, nor changed anything in his clothing as a result of the debilitation of his body, nor even washed his feet, he nevertheless remained healthy all over his body." With the bones of St. Anthony, who "neither washed nor combed his hair," the Roman Church performs great idolatry. It is true that Athanasius says that "no one knows where he was buried except those two" (mentioned in the previous chapter). But the burial place has been found. Interesting are the remarks that the Roman Dr. Thalhøfer makes at one point on the life story of St. Anthony. Here we hear a faithful son of the Pabst Church, a Roman Catholic professor of theology in Munich. Thalhøfer notes: "Around this time (561) his venerable body was found, not without finger pointing from above, solemnly raised and transferred to the church of John the Baptist in Alexandria. This fact is vouched for by Victor, bishop of Tunon . . . and also by St. Isidore . . . When subsequently the Saracens took possession of Egypt, the body of Anthony, like those of many other saints, was brought to Constantinople. From there, around the year 1000, it came as a gift from the Greek emperor to Josselin, a nobleman from the Dauphins, to St. Didier, which then became the headquarters of the Antonian Order, and finally in 1491 these venerable remains (perhaps a part of them) are said to have come to Arles, after they had previously been recognized in Vienne by deputies of the Holy See under oath of the Abbot General of the Antonians." Now read on. Thalhøfer writes: "One used often, as Aymar Falco reports, to pour wine over them (the bones of Antonius) and the wine consecrated in such a way then to all kinds of sick people,

The Holy See, however, permitted this consecration only in that monastery, probably also for this reason, in order to be able to prevent fraud and deception more easily". (Athanasius, Vol. II, 325 ff. Edition by Thalhøfer.)

This idolatry increased from year to year. Real or supposed bones of holy people were worshipped in an idolatrous way, and the stories of miracles that were said to have happened through them were multiplied to an unbelievable extent. People went on pilgrimages, often from far away, to the places where such remains were found. There was a formal dispute about the bones. Everyone claimed to have the real bones. Many writings have been written about it by Roman writers. In the "Gesammelten Nachrichten von den neuesten Kirchengeschichten" of 1753, volume 97, there are letters in Latin "concerning the gift of a piece of the arm of St. Benedict, founder of the Benedictine Order, given by Cardinal Quirini to the monastery of Wesselbronn in Bavaria". However, a great dispute arose about this in the Pabst Church, between the French and the Italians. The latter claimed that they had bones not only of Benedictus, but also of his sister Scholastica. So the bones of the saint and his sister were in three places, in Bavaria, in Italy and in France. They did not know how to distinguish the bones of Benedictus from those of his sister. Nor did they know where they were. Each place - out of the three - claimed to have the real bones. The matter had to be decided by a miracle (?). Mabillon tells us how it happened: "They did not know which were the bones of St. Benedict and Scholastic. The matter had to be decided by a miracle. Two recently deceased children were taken, one male, the other female. As soon as one touched the bones of St. Benedicti with the boy and the bones of St. Scholastica with the maiden, both came to life." Here, then, dear Lutheran reader, is a miracle, and consequently the most succinct kind of proof according to the principles of the Roman Church; a miracle which not only distinguished the bones of St. Benedicti and St. Scholastica from one another, but also served the French to assert that these bones must have been what they were thought to be. Bishop Berarius immediately built a new nunnery between the city walls of Mans and the Sarthe River, and brought the remains of St. Scholastica there, where great miracles took place even in the time of Adrevaldi. In spite of these miracles (?) - so the Italians firmly claim - Benedicti and Scholasticā bones are still in Italy. Does not the Roman Pontifical Church thereby admit loudly and clearly that the miracles it claims are of no validity and prove nothing? But they prove to us that the Roman church is full of idolatry and idolatry. That is why Luther, too, in the Schmalkaldic Articles, cannot use the words



find strong enough to mark this abomination in the Pabst Church. "Fifthly, the sanctuary, in which so many public lies and foolish works have been invented, made of dogs' and horses' bones, which also for the sake of such absurdity, which the devil has laughed at, should have been condemned long ago, if there were any good in it; in addition, without God's word, neither commanded nor advised, it is quite unnecessary and useless. But the most serious thing, that it also has to work indulgence and forgiveness of sins, as a good work and service of God, like the mass etc." (Müller, p. 304.)

"It is not to be wondered at," Luther says of such papist miracles, "whether signs are sometimes performed by the ungodly, and the devil deceives people with them, as he has deceived the world with the pilgrimages in the name of Mary and the departed saints, item, with the appearance and rumbling of the dead. For here you hear, especially in these last times, that it is said that the devil shall reign mightily in Christendom through the end of Christ. For it is a bad art for him to perform signs and wonders (if God gives him room). For he is able to captivate and charm the eyes and senses of the people in such a way that they have to swear that they are true signs, as it was said that he made some dead people alive, whom he kept under the water for several days or otherwise in such a way that they had no breath, and after that they came to themselves again. . .

"With such ghosts and lies the spirit has also deceived many great people, as St. Gregory and others. Should he not have deceived us sleeping and snoring people much more, so that he accepted and worshipped everything for truth, which he has pretended through any jack? without that he now, now that the light shines again and exposes such his lie and deception, must be ashamed of such his lies and ghosts himself. But where again seduction and darkness should begin, through God's wrath and doom (as will happen after us, if the world should stand longer), and the devil begins to do signs through a false saint, and perhaps heals a sick person, then you should well see how the mob would fall with great force, that no preaching and defense would help against it". (Walch VIII, 581 ff.) A. S.

(Submitted.)

Motives, purpose and goal of the current school agitation.

(Conclusion.)

The Americans of English tongue, among whom the school fanatics are most represented, are also to a large extent temperanceists and prohibitionists, who want to prohibit and abolish all use and manufacture of spiritual drinks, as well as the trade with the same. In recent years, they have made many efforts to win supporters among us Lutherans by sending their temperance papers to Lutheran pastors free of charge for a longer period of time, and also by inviting them to their

The same is true of the temperance assemblies that were held. To their chagrin, however, they had to make the experience that their teachings could not find acceptance with us, that we rather hold fast the word also concerning the moderate use of spiritual drinks: "Therefore let no one make you conscience about food, or about drink, or about certain holidays, or new moons, or Sabbaths. Col. 2, 16. No wonder that they now have a great anger against us. How poisonous their hatred is against the Lutheran church can be seen from a paper published by the Good Templars, a secret temperance society, called "The Western Good Templar". In the number

In the report of one of the corresponding members of this society, dated April 10, 1889, the following information is given concerning a small town in Wisconsin, in which a church belonging to the Missouri Synod is located:

"On Thursday I was in H., and could not succeed in getting the Lodge to work. This town is a fine specimen of eastern Wisconsin. Thirty years ago there were three flourishing churches in this place. Since then the Congregationalist church has been sold as a fruit store, the Presbyterian church is closed and rotting, and the Methodists are left with forty members. The town now has the curse of several saloons, a brewery, and a Lutheran church. And if there is anything worse in the state than a brewery, it is the ordinary Lutheran church. It is composed of ignorance, superstition and drunkenness." One can hardly believe his eyes when reading this. Our Lutheran Church is here placed in the same row with saloons and breweries. Truly nothing good can be expected for our parochial schools from such temperance fanatics.

In addition to what has been said so far, there is now the xenophobia of the English Americans in general and especially their hatred of the Germans, combined with jealousy of the growth of foreign elements in the United States. It is feared that in the not distant future these foreigners will come to dominate the country. It is well known that the vile vice of destroying offspring in the making is almost universal among Americans of the English tongue. In their wives and daughters they have raised a squeamish, work-shy race, who spend their days in idleness, finery and pleasure-seeking, and are neither willing nor able to take upon themselves the discomforts connected with maternal duties. With horror the English Americans come to the realization that their tribe is dying out, while the foreigners and their descendants are multiplying greatly. Well-meaning physicians among them, who must have the best knowledge in this matter, point out this abomination and try to warn their fellow tribesmen against total extinction. Some years ago, a physician, Dr. John Ellis, published a paper entitled "Deterioration Of the Puritan Stock and its Causes," in which he discusses this affliction more extensively. After presenting statistics on the state of Massachusetts, where the present school agitation began, he comes to the following conclusion:

"The fact is before us that the foreign-born inhabitants of know. The desire to suppress the parochial schools is already Massachusetts, who constitute in number less than one-fourth of the indicated by the assertion that the parochial schools have the population of the State, produce more than one-half of the children evident intention of destroying the American public school system, born in the State. It is therefore perfectly clear that without a thorough or, as a school superintendent in Wisconsin has expressed it, that change in the religious ideas, in the education, in the customs and the parochial schools are a constant threat against the public habits of the natives, the present native population and their schools, a fear now often entertained by the Roman Catholic Church descendants will not govern that State during a single generation, in its agitation against the public schools. However, this intention is say after thirty-five years. Just think of it, dear reader, not merely hinted at, but also openly expressed. In the August 1889 Massachusetts, which has a population which is, on the whole, number of a Chicago paper, "Signs of the Times," among the "signs perhaps the most enlightened and best educated of an equal of the times" is expressly mentioned "suppression of papist number in any other part of our country, if not in the whole world, is parochial schools, whose existence is a threat to the freedom of the rapidly diminishing in its native population, with a certain prospect United States," that is, suppression of all Roman parochial schools, even those in which, as in the Irish, instruction is given only in English. The aim is not the introduction of English instruction in the parochial schools, but their abolition. It would be a poor consolation for us Lutherans that only Roman Catholic schools are mentioned, for we must not expect that an exception will be made for our schools. Governor Fifer of Illinois also spoke to this effect last winter in his message to the Legislature: The poles must be educated, and the strong foreign element in our population, which is rapidly increasing in number, must be Americanized; but for the accomplishment of both ends, attendance at our public schools is the best means. As reported in the Chicago Times of August 7 of this year, the government of Manitoba is already proceeding with the abolition of the parochial schools. It is intended to abolish the dual school system in the next session by nationalizing all schools and forcing both Protestants and Catholics to attend them. This procedure of the Manitoba government should soon find imitation in the United States. If we are silent and hands-off in the present movement, we may expect that in the next legislative sessions we shall have laws laid before us by which all children will be forced into the public schools.

This Dr. Ellis then cites the words of an American preacher who writes thus:

"Girls are now brought up differently from the old tribe. When they come into marriage, they are not used to care, work and responsibility. They are not willing to take upon themselves the cares and discomforts of motherhood.... I believe that the evils mentioned here exist to a great extent among the descendants of the Puritan tribe and do not occur to any appreciable degree among the foreign-born population, and to this circumstance I attribute the difference shown in the statistics. I believe that wholesome truths set forth in plain language are needed in this matter."

The same Dr. Ellis exclaims in another paper, "Our American parents must change the way they educate their daughters, or the children of Irishmen, Swedes, and Germans will rule this country, for the simple reason that they will populate it!"

So you see: the English Americans realize that their tribe is dying out; they fear that with the extinction of their tribe Puritan ideas and principles will perish and foreigners will get the reign. In this jealousy we have to look for one of the causes of the present school agitation. One wants, so that foreign ideas do not become dominant, to turn the foreigners into Puritans in language, customs and also in religious views as quickly as possible; and in order to achieve this goal, one wants to suppress the parochial schools, in which, as the Puritans say, foreign ideas prevail, and drive the children into the public schools.

That this is the actual intention underlying the school movement cannot be denied.

If we therefore resolutely oppose the efforts of the school oppressors that have recently come to light, we are not only fighting for the preservation of our German mother tongue, but above all for the preservation of our parochial schools, yes, for the preservation of our dear Lutheran church among our descendants. Even if the present agitation were directed only against the German language, we would have every reason to oppose the efforts of our enemies. The wonderful writings of our Lutheran Church are, after all, mostly written in German. How sad if they were not accessible to our descendants because the German language had been lost among them! The "Lutheraner" brought a warning example in its number of July 1, 1878. "In Monroe County, Tennessee, one finds," it says in that number, "in the English Lutheran congregations there, almost on the average, German names and German faces, but the German language has disappeared. The

Dear people complain very much that their parents did not provide for German schools and German instruction and that they now cannot even read the beautiful Bibles with interpretations, postils and prayer books which are still to be found in almost every home." But this fight is about something much higher and more important namely about the freedom enjoyed in this country until now to teach our children the pure doctrine of the Evangelical Lutheran Church which we have inherited from our fathers, and to hand down the heritage of the divine Word to our descendants.

F. Wesemann.

(Submitted.)

The Missouri Synod in Cairo, Ills.

Recently a brother minister presented the undersigned with "Herald and Magazine" of August 10, in which on page 128, under the heading: "Not yet perfect either," a lecture is given to the Missouri Synod for what they are doing in Cairo, Ill. which requires reply and rejection. The matter is as follows An "Iowa pastor" is "written from Cairo" about what Missouri is doing and doing there. This letter moves the man's heart to the following public outpouring:

"Last fall the congregation at Cairo, Ill, was abandoned by our synod because nearly all the members of the congregation - men and women - had joined the lodges and openly declared that they would rather leave the church than the lodge. This congregation turned to the General Council for a pastor - in vain. Then they turned to the Missouri Synod, and lo and behold, the strict Missouri Synod immediately took care of these people. So that this precious (?) congregation would not escape her, a student from St. Louis was first sent on a temporary basis "until the right man is found" - as was written to me by Cairo. The "right man" has now been found; last Sunday he preached his inaugural sermon. Although Missourians are always telling people they don't have enough pastors for their churches - they had one for this church. These people can really do anything - even trample on their own principles, if they think they can hurt us with it, which fortunately is not the case this time."

The "Herald and Magazine", however, accepts this outpouring of heart, which is based on pure hearsay, without further ado as the truth; for it attaches the following admonitions to the same: "To the 'Witness of Truth' in particular, this communication of the Iowa pastor is urged. We are eager to hear what he has to say about it"; and then: "The lodge question, as illuminated at Cairo, is for the time being recommended to the Missourian papers for serious consideration."

Such a course of action, both of the Iowa pastor and of the magazine, is self-judging; it is therefore unnecessary to lose even one word about it. However, in defense against the poisonous remarks and the untimely hasty rebukes of "Herold und Zeitschrift", here follows a short truthful report about the trade in Cairo, which the undersigned is qualified to give before others, because he was the actor in the whole matter.

In the late fall of last year, someone (if I am not mistaken, a woman) asked Pastor B. Sievers why the Missouri Synod was not concerned about Cairo and trying to gather a congregation there. There are Lutheran people there who are being visited and cared for.

should. Pastor Sievers wrote to Pastor Wagner in Chicago, a member of our Commission for Inner Mission, and sent him the address of a man who could be contacted for further information. Pastor Wagner, however, left the operation of the matter in my hands around Christmas. After the festive season, when I was about to write to the man in Cairo for further inquiries, I received a direct request from a Mr. Kürzdörfer that I should come to Cairo as soon as possible, preach there and give advice; however, Mr. K. wrote me nothing about the church conditions, so I knew nothing either. When I asked whether I should come on a Sunday, in which case I would not be able to leave until mid-February, I was told that I should come immediately, and that evening service would be scheduled for Wednesday, January 30.

So I left for Cairo on January 29th, certain in my heart that I had a vocation, in the opinion that I should help a number of abandoned Lutherans there with advice and action to form a congregation. That I had been called by an already existing congregation, which had been served by Iowa for two decades, but had been "abandoned last fall" by this synod, I had no idea when I left; I only learned about it when I was there.

What the people wanted from me became apparent in the meeting held after the evening service. I was presented with various questions to answer. First of all, they wanted to know why Missouri had been in dispute with Iowa for so many years and why it was still in dispute. After I had briefly stated the points of difference, they further asked what was the brainchild of the so-called evangelical synod, whose president had offered the congregation a pastor? After I had also given information about this, the main question finally came up: What is Missouri's attitude towards the lodges? I answered: Missouri rejects all lodges just as decidedly as Iowa. They asked further: What do you actually have against the lodges? I replied: To answer this question thoroughly and exhaustively would require more time than we have at present, but I would like to mention a few points. 1. the sinfulness of joining under oath, which no man could give with a good conscience, 2. the denial of the true God and the idolatry of which the lodges are guilty in their religious exercises, 3. 3. the close and intimate brotherhood between believers and unbelievers, between Christians, Jews and Turks, which is in conflict with God's word and Christianity; and when I wanted to mention more, someone stood up and said: "Pastor, that is enough; we now know how your synod stands with the lodges. Upon request, I then explained how a pastor from our synod would act if he found lodge brothers in a congregation, and finally the declaration was made that a meeting would be called on Sunday, that the matter would be discussed further, and that I would be informed of the result.

But now I asked specifically: What is the congregation's position on the Iowa Synod? Is it a member of this synod? And if so, why does it not seek resupply from it? To which



I received the answer that the congregation had never been affiliated with the Iowa Synod, as far as was known; but even if it had been, all fellowship with it had now been cut off, since the Synod had declared that Cairo would never again receive a pastor from it. That this declaration is correct is confirmed by the reporter in "Herold und Zeitschrift" by the statement that the congregation had been abandoned by the Iowa Synod.

I explained to Mr. K., in whose house I was staying, upon questioning: If the congregation desires a pastor from us (which I strongly doubt), it will undoubtedly get one under the constitution it has (it is essentially St. Louis); but it will have to be patient until the exams in our institutions; until then, however, a student could provide it with services.

This was the first visit of a Missourian pastor to Cairo, and I must confess that on the way home I thought it would probably be the last^ But it turned out differently.

On February 5, I was informed by letter that no definite result had been reached on Sunday because they wanted to wait for the answer of the **General Council**, to which someone had turned on the advice of a pastor friend of the Iowa Synod. Around the middle of February, I was informed from a board meeting that a negative reply had been received from the Ocnarul Council, and I was asked whether we would send Cairo a student for the time being and later a pastor, if the congregation should so desire, and I was asked to communicate once again in writing what I had said verbally about the Lodge system, especially about the behavior and actions of our pastors towards it when they find it in congregations.

To this I replied that the congregation should be assured that we would give it a pastor if it so desired, and that I would endeavor to procure a student for it for the time being. In the matter of the lodges, however, I wrote her something like the following:

Our synod condemns all lodge activities as unchristian and anti-Christian, i.e. as a thing that must not have and keep a permanent place in a Lutheran Christian congregation.

Our pastors will therefore try to convince members of the congregation who belong to lodges of the sinfulness of the lodge system and to persuade them to leave; but they will do this with all patience and teaching.

Our pastors will not refuse a Christian burial to lodge members whom they have not yet been able to convince of the sinfulness of the lodge system, but who, as far as men can judge, have died as Christians, provided that the lodge as a lodge does not interfere; they will, however, remain at home if the lodge as such also wants to bury them.

Of course, there will be a fight, but the fight does not have to and will not lead to spiteful friction, tumults and discord, if the fighters meet each other respectfully, look at the matter calmly in the light of the divine word, sincerely seek the truth and humbly submit to the word of God.

This letter of mine was communicated to the congregation in Cairo on Sunday Quinquagesimä.

decided to ask the Missouri Synod to send us a pastor, and has now received one on the 5th Sunday after Trinity in the person of the Rev. Mönkemöller, a St. Louis high school graduate this year.

So Missouri came to Cairo and so, as reported, everything happened with the supply of the community there. The reader may now judge for himself what to make of this little piece of Iowa reporting. - The "Herold und Zeitschrift", however, may consider how much it goes against love and all justice to spread such reports of opponents, based on mere hearsay, which pillory a whole orthodox synod, in its wide circle of readers without further ado and without first hearing the other part. She would also be seriously advised to withhold judgments and admonitions in the future until she has heard both parts.

J. A. F. W. Müller.

Memorial to Blessed Dr. Carl Ferdinand Wilhelm Walther.

(Continuation instead of conclusion.)

Uplifting sick - and deathbed - Blessed farewell.

Except for the last month, he expressed interest in the welfare of the church, the synod, the institution. "Oh that only," he declared, "our Synod would persevere in what it has! God has shown it such abundant grace, - and that it only keeps a pious ministry and does not allow unworthy persons into office!" Once he told his son that all students should prepare a paper on the subject: "What must a young preacher preach above all things, if he wants to make his congregation blessed?" He continued to administer the funds received for poor students for quite some time. Up to a month before his death, he insisted that his own people pay his contributions to the congregation regularly. However, the closer he came to the end, the more his interest in his closer and wider surroundings receded, and his mind was only focused on one thing, a blessed end through Christ. While in the former time he had still cherished the hope that he would once again recover and be able to resume his usual work, he later gave up these thoughts and looked forward to being released from his duties and longed for salvation.

He often confessed that he felt great joy when he let pass his mind the many great benefits that God had shown him during his long life. Once he said. Many thought him to be a rather stiff-necked man who could not be dissuaded from his opinion, but he was sure that this "obstinacy" was a **donum Dei** (a gift of God). He often praised it as a special grace of God that he had protected him in this last illness from severe spiritual challenges, which he had not been spared in earlier illnesses. He consoled himself of God's gracious election and allowed himself to be comforted by it. Once, when Mr. Pastor C. C. E. Brandt visited him with Mr. Pastor Bartels, he lamented, "O, how great patience God must have with me poor sinner, ah, sin, sin!" - and when he then

was comforted from the Gospel, he rejoiced in the divine consolation and, weeping tears of joy, exclaimed: "Alas, if we did not have the consolation! The faithful Savior! Oh, that will be glorious when we see the one we have not seen here and yet loved. Would that I were there already! But, God willing!" On Sundays he used to have his daughter or his son read the sermon from Heßhusius' Postille*) to him.

In the last weeks he often lay asleep and was unconscious. When, during this time, Schreiber said to him at a farewell visit: "The Lord will not forsake thee nor fail thee; he will mightily assist thee," the weary man said, turning his head a little: "Especially in the last hour! Often from his heart came the sigh, "God, have mercy!" Often he prayed: "Christ's blood and righteousness - this is my adornment and garment of honor," etc. When Pastor O. Hanser took leave of him, he answered his question whether he was looking forward to the heavenly glory with yes. In the week before last, his son had to read the following passages of Scripture to him: 1 John 2, Psalm 103, John 14, 15 and 17, 1 Peter 1, and the songs: "In thee have I hoped, O Lord" etc. (No. 365), "Jerusalem, thou high-built city" etc. (No. 443), and "There is yet a rest" etc. (No. 443).

On May 4, the General Synod was to meet in Fort Wayne. The departure of his colleagues, who had to go to the Synodal Assembly, was most painful; they knew that they would not see him again in life. When his son reminded him on May 4 that the synod was about to begin, but that he would soon be called to another assembly, that of the patriarchs, prophets and apostles, he replied, "That will be glorious!" From that day on, it was possible to speak to him intelligibly again and he grasped everything that was said to him, whereas the days before he was almost always unconscious. He must have sighed a lot: "God, have mercy! Oh God, do not leave me!" but he also confirmed the consolation of death, which he was given from God's word, until the end either with a yes or with a nod of the head or a handshake. When an old parishioner visited him on May 5 and began the 23rd Psalm ("The Lord is my shepherd, I shall not want"), he said the whole Psalm. On the evening of May 6, at his request, Pastor Stöckhardt prayed again with him and the relatives, and then recited to him the verse of the Evensong, "If this night shall be the last in this Jammerthal, then lead me, HErr, into heaven to the chosen number," etc.; whereupon he said, "God grant!" To the question put to him by Pastor Stöckhardt, whether he now also wished to die confidently on the grace of the LORD JESU Christ, which he had witnessed all his life, he answered with a loud, clear yes. Towards midnight he seemed to be in severe pain once more and then said, "It is enough!" Since then he seems to have felt no more agony. Saturday, May 7, he lay dying all day, as they say, but retained consciousness to the last and clearly indicated that he well understood what Pastor Stöckhardt, Prof. Schaller and his son told him. In the evening 5-1/2 o'clock he passed away gently and quietly. (Conclusion follows.)

*Postilla, that is, interpretation of the Sunday Gospels throughout the year. By Tilemann Heßhusius. St. Louis and Leipzig. Published by F. Dette.

(Submitted.)

The Kansas District

of our Synod met on September 12 in Atchison, Kansas, to hold this year's sessions in the beautiful, newly built church of the congregation of Mr. P. C. Vetter there. The meeting was opened with a solemn service, at which the Reverend General Praeses Schwan preached. The synodal members were present in fairly full numbers. Newly admitted to the synodal association were 3 congregations, several pastors and 3 teachers.

The doctrinal negotiations were led by Father R. Kaiser. His very timely topic was: The independence of the church from the state. On the basis of four theses, Mr. Kaiser explained 1. that according to God's Word the church is and should be independent of the state, 2. that this independence exists in this country, 3. how in recent times this ecclesiastical freedom of ours is threatened, and 4. how this danger should be countered in a serious way and with the right means. Following this presentation, the matter of our parochial schools in their relationship to the state was also discussed and it was decided to ratify the Declaration of Principles of the Honorable Wisconsin District and to adopt its resolutions in this matter as ours. A school commission consisting of five members was elected.

Furthermore, the District decided to establish a church building fund to support poor communities. The Mission Commission was entrusted with its administration. Referring to this, the District recognized the importance of incorporation, decided on it and appointed the Incorporators.

A mission report showed that work is being done with blessing in many places; however, those present also recognized with sadness how much beneficial work must be omitted because of a lack of funds and workers. The report on the growth and prosperity of our institution in Concordia, Mo., was all the more joyful, and the district decided to support a possible new building. The site of the next synodal meeting will be Hermansberg, Marshall Co. in Kansas.

God grant that the young Kansas District, the youngest of our Synod, may continue to grow and strengthen, that through the ministry to which God has also appointed it, many thousands of souls, as the living stones, may be built up to the spiritual house, and to the holy priesthood, to offer up spiritual sacrifices acceptable to God, through JESUS CHRIST. C. F. Gräbner.

To the ecclesiastical chronicle.

I. America.

Chinese Mission. There are 123 Chinese schools and missions in the United States with about 1600 students and audiences. This does not include the 217 Chinese Christians on the coast of the Pacific Ocean.

Canada. The Governor General of Canada has been presented with 600 petitions with a total of 55,000 signatures requesting that he veto the Quebec Legislature's bill granting H400,000 to the Jesuits, or else dissolve the Quebec Parliament, thereby giving the people an opportunity to express their views on the

to announce the law. However, the governor general refused both Romans called to their Mars and Jupiter, and in Germany they call and the law was declared valid. (Apol.) now: 'Hear us, Germania! How long will it take, then the necessary

Roman Archbishop Ireland is building a streetcar in St. Paul, altar will be erected and the incense burner waved, priests of the Minn. with a capitalist. After all, it makes money! Germaniacultus will also be found. But will 'Germania' help when the emergency comes? This goddess and her worshippers are precisely

II. foreign countries.

In eastern Austria, the papacy is extremely active. This is also shown by the complaints about the expansion of the convent system. In a nunnery in Vienna, 45 nuns were initiated into the monastery. News came from all parts of the country about the establishment of new monasteries and the expansion of existing ones. A Tyrolean newspaper writes: "Nothing flourishes better in Tyrol in general and in Innsbruck than the monastic system. The mast-loads of the clerical persons of both sexes increase with conspicuous rapidity both in number and in extent."

Pleasure-seeking. The German people are afflicted with an insatiable desire for pleasure. It has long been noticed that the secular festivals and celebrations of all kinds are becoming more and more prevalent. Now one has tried to determine this abundance of celebrations also in numbers, at least in relation to the Grand Duchy of Baden. There, in the months of May, June and July of this year, no less than 71 flag-raising festivals took place, 12 singers' festivals, 12 firemen's festivals, 8 warriors' festivals, 4 gymnastics festivals, 2 anniversaries of associations, 1 fountain festival; perhaps others that have been forgotten. It goes without saying that these 110 festivals were all held on Sundays, and that the church service was neglected. In Alsace-Lorraine one moves in the same direction. We could mention a small town in Lower Alsace, where a flag consecration of the local warriors' association, announced with great pomp, attracted the population of many villages. On the Sunday in question, the churches throughout the canton were extremely poorly attended. Disappointed and displeased by the unnecessary expenditure of money, the people returned home in the evening. The whole ceremony of the flag consecration had seemed extremely boring to them. Afterwards, of course, the newspapers told of great enthusiasm, which, however, was - more precisely seen - mainly present with the innkeepers, because of the good business they made on this Sunday. - There is no doubt that such festivities promote drunkenness and disrupt family life.

(Mbl.)

German paganism. The "Pilgrim from Saxony" writes about this: "We have often pointed out that our present patriotism often has a very unhealthy character. We do not want to talk about the disgusting flattery with which many newspaper writers and orators virtually persecute our princes, great statesmen and commanders. With them, flattery is, so to speak, part of the business. But what can one say about it, when during the presence of the Emperor and the Empress in Bayreuth, the local Consistorialrath Dr. Schick held a sermon, which, as -Freimund' reports, contained almost only praises of the imperial couple present at the service? Is ^this still church service? - Under certain circumstances, patriotism degenerates into idolatry. At the serenade, which was brought to the emperor during his presence in Dresden, one sang also a song with the heading 'prayer'. Who was being prayed to? To the living God who made heaven and earth? Not at all, the prayer rather began with the words: 'Hear us, Germania'. Our modern sentimental Christianity will of course have an excuse for this phrase, but we testify to such poetry: it is simply pagan, idolatrous. The ancient athe-ists cried out: 'Hear us, Pallas Athena!' The

finally get up the courage to distinguish between true, noble German patriotism and this pagan national cult and to renounce the latter in clear words! Unfortunately, however, the Christian conservative press keeps a great silence in the face of such sad phenomena, and occasionally even bravely goes along with them, because otherwise it might fall into disfavor with the great masses. Above the 'Honor the King' one has, as it seems, forgotten the 'Fear God' in wide circles."

Death notice.

On October 3, Father Hermann H. Kowert died blessed in the Lord at Island Grove, Effingham Co, Ill.
W. Lewerenz.

Ordinations and introductions.

By order of the Honorable President Btrkmann, Mr. Cand. I. H. Todt on the 15th Sunday n. Trin. tn Qutncy, Gadsden Co., Florida, ordained and inducted by the undersigned with the assistance of the Rev. J. F. W. Reinhardt. Arth. E. Michel.
Address: Rev. U. 'rocks, o. o. Llr. Ll. druellinKör, OackMen 6o., kla.
On the 13th Sunday after Trin. in accordance with a commission, k. Albert Brauer tn Hutchinson County, S. Dakota, introduced by me with the assistance of Fr. Br. H. Ei ckhoff.
By order of the honorable Mr. Praeses Sprengeler, on the 15th Sunday after Trin. Father F. W. Grumm of Wayside, Wis. was introduced by Mrs. Schneider.
Address: Uev. P. grumm, zVaMüe, Sro^vn 6o., 1!Vi8.
By order of the Honorable Praeses Sievers, on the 16th of Sonnt, n. Trin. Mr. P. A. Ph. Pankow tn his congregation at Gaylord, Sibley Co., Minn. was installed. Rob. Koehler.
Address: Rev. kü. kankorv, ka^lorck, Lidle^go., LlInn.
On behalf of the Honorable President Sievers, Father F. Bösche was introduced on the 16th Sunday after Trin. tn Waltham, Mower

Church dedications.

On the 12th Sunday n. Trin. the Lutheran congregation of Rieh land, Ill, consecrated its new church to the service of God. Dtekk. Früchtentcht and Döderlein Jr. preached. H. G. Schmidt.
On the 13th Sunday n. Trin., St. Paul's Lutheran Parish of New Orleans, La., dedicated its newly built church (80 X44) to the service of God. Solemn preachers were the ck. C. I. Crämer, L. Wahl and N. J. Bakke. G. J. Wegener.
On the 14th Sunday n. Trin. the Lutheran congregation of St. Paul at St. Thomas, Dak. consecrated its newly built second church (30X52) to the service of God. The undersigned and Father W. Friedrich were the celebratory preachers.
Hermann Brauer.
On the 14th Sunday n. Trin. our newly built church on the Indian Reservation west of Tyndall, S. Dak. was dedicated to the Triune God.
Bro. H. Etkchoff.
On the 16th Sunday a. Trin. the Bohemian congregation in Minneapolis, Minn. consecrated their little church to the service of God. The festive service in the morning was Bohemian, that in the afternoon German. In the morning Father Achenbach and the undersigned officiated, in the afternoon Praeses Sievers and Father Volkert.
Carl Houses.

Mission Festivals.

On the 11th Sunday n. Trin. the congreagation in Pektn. Ill.



On the 11th Sunday n. Trin. the congregations of Newburgh and Euclid, O., celebrated mission feast at the latter place. Festival preachers: the? P. N. Dankworth and A. Schmidt. Collecte: -104.32.
A. Ernst.

On the 11th Sunday n. Trin. the congregations of Mr. k. Polack and the meinenge celebrated mission feast in Spring Valley, Kansas. Speeches were given by kk. H. C. Senne and F. Eggert and student J. Höneß. Collecte: -117.08. J. H. F. Hoyer.

On the 11th Sunday n. Trin. the St. Paul parish betBrownstown, Ind. celebrated mission feast with the parishes ofPohlmann and Schulze. Festival preachers: Fr. Pohlmann and Fr. Hiller. Collecte:

On the 11th Sunday n. Trin. Mr. P. J. F. S. Her auS Omaha tn our church at Paptlion, Nebr. held a Mtssion service. Collecte: -34.25.
W. Hüsemann.

On the 11th Sunday n. Trin. the congregations of the kk. Böse, Fischer, Zucker, Sieger and those of the undersigned mission feast in Florida, O. Feast preachers: Fr. Schlesselmann and Prof. Zucker. Collecte: -169.31.
W. Schuft.

On the 11th Sunday n. Trin. the congregation of the undersigned celebrated with the neighboring congregations and the congregation in Evansville Missionsfest tn Inglefield, Ind. at which the kk. S. Schmidt and S. Bauer preached. Collecte: -93.00.
G. Mohr.

On the 11th Sunday n. Trin. my congregation in Beaufort, Mo. celebrated mission feast with the congregations of Port Hudson and Poeuf Creek. Festpredtger: kk. Winkler, Frese and Michels.

On the 11th Sunday n. Trin. the two congregations at Lyons Creek, Kans. celebrated Mission Feast. Collecte: -75.00. Festival preachers: Fr. E. Müller andOtto 'Mencke.

On September 1, the congregations of Father Markworth and the undersigned celebrated Mission Feast tn Waymansville, Ind. Intake: -29.00.
I. G. Schäfer.

On the 11th Sunday n. Trin. the congregations of kk. I. H. Rabe and G. Schröder mission feast inHinckley, Ill. Collecte: -54^0. Feast preachers: kk. J. Strikter and Rabe.
G. Schröder.

On the 11th of Trinity, the congregation of West-Ely, Mo., celebrated a mission feast with the participation of the congregations of Palmyra and Hanntbal. The pastors of the mentioned congregations preached.
Br. Nützel!

TheZions parishbet Wtsner, Nebr. celebrated on the 11th Sunday n. Trin. with the congregations of kk. Adam and Bendin mission feast. Festival preachers: A. Hofius and A. Lange. Collecte: -72.00.
H. No one.

On the 11th Sunday n. Trin. celebrated the congregations of the kk. Frese and Krause tn the parish of the undersigned at Sadorus, Ill, mission feast. Festpredtger: Father G. Blanken and k. F. Ave-Lallemant. Collecte:-46.00. H. Krause.

On the 11th Sunday n. Trin. my congregation in Pine City, Minn. celebrated Mission Feast. Festival preachers: kk. Trapp, Albrecht and undersigned. Collecte: -24.15. H. Dahlke.

Mission feast celebrated Concordia, Mo. with neighboring parishes on Sept. 1 and 2. Festival preachers: kk. Rehwaldt, H. Ehlers, Jehn and Lobeck. Collecte: -266.15.
F.J. Biltz.

On the 12th Sunday n. Trin. the congregation at Lakefield, Minn. celebrated mission feast, members of surrounding congregations attending. Speeches were made by k-W. Becker and undersigned. Collecte: -28.50. J. F. Rubel.

On the 12th of Sunday, A.D., my congregation at Broadlands, Ill, celebrated Mission Day. Fr. Wambsganß preached. Collecte: -10.00.
C. F. J. Johanning.

On 12 Sonnt, n. Trin. my congregation celebrated atDteterich, Ill, with guests from the congregations of kk. Kowert, Heyer and Hornung. Festpredtger: the kk. H. Bartels and I. Heyer. Collecte: -37.00.
G. Kühn.

On 12 Sunday, Trinity, the congregation of Fort Smith, Ark. celebrated a mission feast. Celebrant: the undersigned and P.



On September 8, the congregations at Prairie City and Appleton City, Mo. celebrated Mission Feast. Festival preachers: W. Brauer and F. Schriefer. Collecte: -40.20. C. J. Umbach.

On the 12th Sunday after Trinity, a mission feast was celebrated at Elmtra, Ont. Fr. Andres and J. Kirmts preached. Collecte: -65.00.
Joh. Frosch.

On 12 Sunday, Trin, the congregation of Lincoln, Texas, with guests from the congregation of Father Btrkmann, the neighboring congregation and the congregation of Gtddtns, celebrated the mission feast. Festival preachers: kk. G. J. Müller and Joh. Barthel. Collecte: -56.75.

Louis Ernst.

On the 12th Sunday n. Trin. our congregation celebrated mission feast with neighboring congregations in Jefferson County, Mo. Festival preachers: Meyer and Dautenhahn. Collecte: -68.00.

P. Weseloh.

On the 12th Sunday n. Trin. the congregation in Glencoe, Minn. celebrated Mission Feast. Speakers were: ck. J. H. Muller, v. Destinon, and undersigned. Collecte: -30.60. C. Dreyer.

On the 12th Sunday n. Trin. the congregations of kk. Heinemann, Mezger, Ponttz and those of the undersigned celebrated mission festival in Venedy, Ill. festival preachers: kk. Ponitz and A. Rohlfing. Collecte: -89.20. E. L. Mangelsdorf.

On the 12th Sunday n. Trin. the congregation in South Bend, Ind.

On the 12th Sunday n. Trin. my two congregations celebrated a mission feast near Columbia City, Ind. Father H. Jüngel and the undersigned preached. Collecte: -55.13.

H. Jungkuntz.

On the 12th Sunday n- Trin. the congregations of the kk. Gräf, Htld and that of the undersigned in Bethlehem, Ill, mission feast. The following preached: A. Reinke, Chr. Kössel and Ph. Fritze. Collecte: -106.81. Louis J. Schwartz.

On the 12th Sunday n. Trin. my congregation celebrated betGolden, Ill, mission feast. Festival preachers: kk. Knies and Haake. Collecte: -58.50.
W. C. H. Oetting.

On the 12th Sunday n. Trin. the congregations of North St. Louis mission feast. Festival preacher: kk. Imm. Mayer and Obermeyer. Total income: -621.08. C.L. Janzow.

On the 12th Sunday n. Trin. the congregations at Indian Creek and Arenzville, Ill. celebrated the Mission Festival, in which the congregations of Beardstown and Bethel also took part. Festival preachers: kk. J. Seidel and A. Willner. Collecte: -117.16.

I. Drögemüller.

On the 12th Sunday n. Trin. the congregations of Prairie Town, Bethalto, and Neu-Gehlenbeck, Ill, celebrated Mission Feast. Festival preachers: I?!'. Köstering, Jben and Nightingale. Collecte: -142.00.

G. A. Slater.

On the 12th Sunday n. Trin. my church in Aston Township, Iowa, celebrated Mission Feast. Collecte for Inner Mission in Iowa -50.58. Festival preachers: Fr. L. Traub and

A. C. Dörffler.

On 12. Sunday n. Trin. the congregation of the undersigned atBonfield, Ill, with members of bet Dwight held mission feast in the church. The Rev. H. Brauer and the local pastor spoke. Collecte: -

The parishes of Champaign and Hensley, Ill, celebrated on the 12th Sunday a. Trin. Mission Feast. Undersigned preached. Collecte: about -29.00.
L. Frese.

At Farmers Retreat, Ind. on the 12th Sunday n. Trin. Fr. Zollmanns and my congregation with guests from Aurora and Ctnccinnatt mission feast. Prof. G. Stöckhardt preached and the ck. C. A. Frank, G. Markworth, A. Brömer. For the mission: -126.60. E. W. Kähler.

On the 12th Sunday n. Trin. the congregations of Altenburg, New Wells, Uniontown and Frohna celebrated with the participation of the neighboring congregations mission festival at Frohna, Mo. Festival preacher: kk. C. L. Janzow and C. C. Schmidt. Collecte: -220.00.

W. Zschoche.

On the 13th of Sunday, the congregations of Hancock, Lake Linden and Columet, Mich. celebrated Mission Day. Celebrants: E.

On the 13th of Sunday, Trinity, the congregation of Father Röscher celebrated a mission feast with that of the undersigned here in Staunton, Ill. Festive preachers: Professors Stöckhardt and Wyneken. Collecte: -106.50. I. G. G.

On 13 Sonnt, n. Trin. the congregations at Gordonville and Tilsit, Mo. celebrated mission feast, with kk. Matthes and Pflantz preaching. Collecte: -50.00. H. Schäfer.

On 13 Sonnt, n. Trin. the congregation celebrated mission feast at Benson, Ill. Mr. P. A. Sippe! and undersigned preached. Collecte: -44.00. The District.

On the 13th Sunday after Trinity, my congregation, with the participation of neighboring congregations, celebrated the Mission Festival at Ashippun, Wis. Festival preachers: kk. W. Gräf and G. F. Schilling. Collecte: -40.00. - P. Platz.

On Sun. 13, A.D., the congregations at Fall Creek, Wis. celebrated Mission Feast with the congregations at Augusta and Beargrass Creek. Festival preachers: kk. Knuf and Heyner. Collecte:-60.00.

The mission feast of the congregations of New York and the surrounding area was held in Brooklyn on September 15. Festival preachers: kk. Sieker, Lühr and W. Busse. Collecte: -346.69 (including the proceeds of a mission house box for Negro mission in the amount of -10.10). E. Bohm.

Conference - Displays.

The Southern District Mixed Pastoral Conference will gather Nov. 5-7 at Good Thunder, Minn. - Registration is requested by Rev. Iooi. I. Schulenburg.

The Red River Pastoral Conference will meet, s. G. w., Nov. 5 and 6 at the undersigned's home. Pick up: Monday afternoon from Evansville. Aug. Hertwig.

Display.

Teacher Hermann Rohde has had to be relieved of his duties because of drunkenness. He is hereby publicly warned. Fedor, Lee Co, Texas, Oct. 8, 1889. g. birkmann,?.

Income to the California and Oregon District's coffers:

Internal Mission of the District: From an unnamed widow in San Francisco -1.00. From Mr. P. J. H. Theiß from the Women's Association of his parish in Oakland 10.00. From Mr. P. J. Kogler, Orange, Misstonsfestcollecte 59.80. From the St. Paulus Women's Association in San Francisco 15.00; from several members of the same 3.50. from the Concordia Young Men's Association in San Francisco 5.00. from Mr. J. E. Schäfer, teacher, Los Angeles: surplus of the collection for the entertainment evening of the Young Men's Association 7.15; from signatures (k. Runkels Gem.) 2.85. from St. Paul's congregation in San Francisco 19.75. (p. -124.05.) Poor Students: From the Women's Association of St. Paul's Parish in San Francisco 10.00. San Francisco, Oct. 6, 1889. J. H. Hargens, Cassirer. 400 Sixtd 8tr.

Incoming to the Kansas District Koste:

Inner Mission: From Fr. Voit's parish, Independence, Mifsionsfestcollecte, -20.00. Fr. Keller's parish, Palmer and Chepstow, desgl-, 43.00. By Mr. H. H. Meyer of the parish at Hiawatha, desgl-, 18.75. By Fr. E. Müller of the parish at Hiüsboro, desgl-, 17.10. Fr. Hoyer's parish at Hanover, desgl, 100.00. By the comm. of the kk.: Mencke and Kreth at Herrington, desgl., 50.00. Kauffeldt at Newton and Halstead, desgl., 22.05, Kaiser bet Junction City, desgl., 36.75, A. Schmid at Onaga, desgl., 25.00. Fr. Ludwig at Bremen 4.00. Synodalcollecte at Atchison 24.53. (S. -361.18.) English Mission: P. Voit's congregation at Independence, Mission Festcoll., 15.00. P. Keller's congregations at Palmer and Cbepstow, desgl., 10.00. By P. E. Muller of the congregation at Hiüsboro, desgl., 5.00. P. Kauffeldt's congregations at Newton and Halstead, desgl., 7.00. (S. -37.00.) Negro Mission: P. Voit's congregation at Independence, mission festival coll., 11.45. P. Keller's congregations at Palmer and Chepstow, desgl., 11.00. P. Hoyer's congregation at Hanover, desgl., 12.80. kk. Mencke and Kreth's Gemm. at Herrington, desgl-, 25.00. k. Kauffeldt's Gem. at Newton and Halstead, desgl-, 5.00. k. A. Schmid's Gem. at Onaga, desgl., 8.00. (p. -73.25.) Synod Fund: Fr. Hafner's Gem. in Leavenworth 9.00. Widows and Orphans Fund: Fr. Frese and Gem. at Palmer 4.85, by dens. of N. N. 1.00. Fr. Matthias in block of Mrs. Sonnenberg 2.00. (S. -78.50.) PoorStudentsinConcordia, Mo.: By Fr. Gräbner of the Women's Association in Topeka for Roglitz and Klein 10.00. Poor Students in St. Louis: By Fr. Rauh of the Denver Women's Association, Col., 5.00. District Building Fund: P. Stemmermann's Gem. in Humboldt 5.26. P. Lotbringer 2.00. P. F. Meyer. Pueblo. 5.00. (S. -12.26.) Total:

Incorporated into the Middle District caste:

New construction in Addison: subsequent from P. Stock's Gem. near Fort Wayne -4.00. Synod treasury: Joh. Fr. Schneider from U. Pohlmann's parish in Dudleytown -2.50. U. Seuel's parish in Indianapolis 16.00. P. Husmann's parish at Arcadia 5.55. Dess. Gem. in Tipton Co. 7.62. P. Niemann's Gem. in Cleveland 203.00. P. Preuß's Gem. at Avilla 2.90. Lienhardt's Gem. at North Amherst 4.65. P. Kaumever's Gem. at Lancaster 14.25. k. Franke's Gem. at Fort Warne 8.50. P. Berg's Gem. in Adams Co. 5.50. P. Kleist's Gem. in New Haven 4.80. k. Jox's Gem. at Logansport 7.05. (p. -282.32.) Inner Mission: Fr. Schupmann's congregation in Gar Creek -4.00. Part of the mission festival tax. P. Pohlmann's congregation in Dudleytown 100.00. By dens. of Joh. Fr. Schneider 2.50. Part of the mission festival coll. of the congregation of kk. Hiller and Kaiser in Julietta 43.13. Unnamed by Fr. Rump tn Tolleston 5.00. By Fr. Preuß of Th. Keßler in Auburn 1.00. Mission festival coll. in Fr. Lehmann's parish near Brownstown 20.35. Part of the mission festival coll. of the parishes of ck. Weseloh, Walker, Niemann in Cleveland and Rupprecht in North Dover 300.00. Found in Armenb. U. Saupert's Gem. in Evansville 6.00. Mrs. E. Griesse's. 1.00. By U. Kähler in Farmers Retreat of Mrs. E. Rullmann 5.00. Mission festival coll. U. Dankwort's Gem. at Mount Hope 70.09. part of mission festival coll. of congregations at Euclid and Newburgh d. U. Ernst 100.00. by P. Fischer Tbeil d. mission festival coll. at Florida 100.00. part d. mission festival coll. P. Thieme's Gem. at South Bend 32.00. Desgl. of the same at Inglefield by P. Mohr 50.00. Desgl. of the congregation at Wavmannsvtile and at White Creek by P. Schäfer 15.00. D. R. of U. Niemann's Gem. at Cleveland 2.00. Desgl. E. K. .50. G. (postmark Toledo) 3.00. By P. Kähler Theil of mission festival coll. at Farmers Retreat 50.00. By P. Werfelmann at Neudettelsau from Mrs. D. 2.00. From J. A. V. .50. By P. Saupert at Evansville from Mrs. Hehning of Newburg 2.00. By U. Schmidt Theil d. mission festival coll. at Seymour 50.00. Mission festival coll. U. Koch's congreg. tn Huff 25.50. Part of mission festival coll. of congreg. in Fort Wayne and vicinity 500.00. (p. -1490.57.) Negro Mission: Fr. Schupmann's congregation in Maumee Township -1.43. Part of mission festival coll. Fr. Pohlmann's congregation in Dudleytown 25.00. Desgl. of congregations of UU. Hiller and Kaiser in Julietta 21.13. Desgl. d. Gem. of UU. Weseloh, Walker, Rupprecht and Niemann 40.00. Desgl. of congregations in Euclrd and Newburg 34.28. Desgl. of congregations in South Bend 10.00. By k. Mohr Theil der Missionsfestkoll. at Inglefield 15.00. Desgl. of congreg. at White Creek and Waymansville 14.00. By?. Sieving at Fairfield Centre by D. Mertz (f. New Orleans) .50. G. (postmark Toledo) 2.00. By U. Fischer part of the mission feast coll. in Florida (for New Orleans) 20.00. By k. Kähler part of the collection at the mission feast in Farmers Retreat 25.00. By P. Werfelmann in Neudettelsau from Mrs. M. B. 1.00. From Mrs. C. Sch. 5.00. By P. Horst in Hilliard from M. Dotz 1.00. Part of the coll. at the mission feast of the congregation in and near Fort Wayne 100.00. (p. -315.34.) English mission: part of the mission festival coll. P. Pohlmann's congregation at Dudleytown -17.00. Women's congregation P. Saupert's congregation at Evansville (for Baltimore) 2.00. By U. Fischer Part of the mission festival coll. at Florida 40.00. Desgl. at Inglefield by P. Mohr 10.00. By U. Kähler Part of the coll. at the mission festival at Farmers Retreat 10.00. Part of the mission festival coll. at Fort Wayne 50.00. (S. -129.00.) Emigr. Mission New York: part of the mission festival coll. in Julietta -14.00. Desgl. in Inglefield by Fr. Mohr 10.00. By Fr. Kähler Tbeil of the coll. at the mission festival in Farmers Retreat 25.00. Fr. Werfelmann's coll. in Neudettelsau 8.88. Part of the mission festival coll. in Fort Wahne 33.38. (p. -91.26.) Emigr.-MissionBaltimore: part of the mission festival coll. of the congregation of ck. Hiller and Kaiser in Julietta -7.00. Fr. Werfelmann's congregation in Neudettelsau 8.87. Part of the mission festival coll. in Fort Wayne 16.69. (p. -32.56.) Jewish mission: part of the mission festival of the congregation of the Church of Christ, Weseloh, Walker, Rupprecht and Niemann in Cleveland -6.99. Weseloh, Walker, Rupprecht and Niemann in Cleveland -6.99. By Fr. Kähler in Farmers Retreat of Mrs. E. Rullmann 5.00. By Fr. Fischer part of mission festival coll. tn Florida 9.31. Ditto by Fr. Movr in Inglefield 8.00. By k. Kähler part of coll. at mission festival in Farmers Retreat 6.00. Tbeil of mission festival coll. in Fort Wayne 32.00. (S. -67.30.) Fellow believers in Germany: Through Fr. Kähler part of the mission festival coll. at Farmers Retreat -10.00. Through U. Jox in Logansport coll. at the wedding of Conr. Feiling 5.00. Coll. at the church feast of St. Paul's Parish in Fort Wayne 153.25. (p. -168.25.) Heathen Mission: Unnamed by U. Rump in Tolleston -5.00. k. Kuntz' Gem. in White Lake, Dak.: Etl. Gldr. U. Gross' Gem. in Fort Wayne -14.50. Desgl. 8.00. By U. Mohr in Inglefield by B. Umback 2.00. P. Sieving's Gem. in Fairfield Centre 8.55. Women's v. U. Saupert's Gem. tn Evansville 10.00. By P. Schmidt in Seymour wW, H. Rösener 1.00. (S. -44.05.) 2nd Gem. at Louis-ville, Ky.: U. Seuel's Gem. at Indianapolis -20.00. P. Engelder's both Gem. at Sugar Grove 4.75. P. Schwan's Gem. at Cleveland 20.00. P. Schäfer's Gem. at Waymannsville 6.00. U. Hüge's Gem. at Briar Hill 14.50. P. Horst's Gem. at Hilliard 12.60. Dess. Filialgem. 4.00. (p. -81.85.) Gem. in Springfield, Ill: I P. Niethammer's Gem. in La Porte -22.70. U. Saupert's Gem. in Evansville 20.65. (S. -43.35.) Missions' Gem. in N. Omaha, Nebr.: P. Sieving's Gem. in Fairfield Centre-9.10. P. Lehmann's Gem. near Brownstown 24.50. W. Ranke sr. from P. Gross' Gem. Ft. Wayne 10.00. (S. -43.60.) Missions' Gem. to S. Omaha, Nebr.: By Bro. Kähler at Farmers

Poor students in Springfield: on Fr. Heinze's Hochz. tn Elkhart gef. Church building tn Springfield: by Mr. Hörmann at St. Louts of A. for Habbboth -4.00. Theil ders. Koll. 4.10. By teacher Fedder gef. at Bishop 1.00, Mrs. Otto .25. (p. -1.25.)
Fr. Lange tn Valparaiso 2.00. Frauenv. 8. Niethammer's Gem, in La Progymsnasium tn Concordia: 8. Wacker's branch at Pymont
Porte for A. Neuendorf 10.00. Part of the Koll. sent by Fr. Sievtng in 3.00.
Fairfield Centre on Father Krehl's birthday for Alb. Ziebell 5.85. By k. Debt repayment: 8. Demetrtos Gem. in Emma 7.40.
Werfelmann tn Neudettelsau by J. Sch. for Jäbker 5.00. 8. Gotsch's Inner Mission of the District: Mission Festival Collects: 8.
Gem. at Hoagland 6.00. By P. Sauer in Fort Wayne for G. H. Koch: Hüschens Gem. bet Cape Gtrardeau and Egypt Mills 30.00, 8.
ges. on Oswald Stahn's Hochz. 13.70, ges. on Diedr. Rodenbeck's Matthes' Gem. bei Perryville 23.25, Meyers Gem. in NeuBielefeld by
Hochz. 8.02. (S. -58.67.) Mr. Poggemöller 45.00, 8. Falles Gem. tn Glasgow 4.05, 8th
Poor students in Fort Wayne: Through Fr. Jüngel in Fort Wayne Hansers Gem. in St. Louis by Mr. Schuricht 100.00, Gem. in
for Schurdel: Hochzettskoll. Götte-Speckmann's -3.80. Desgl. Carrollton and Norborne by 8th Schmidt 18.70, 8th Brandts Gem. in
Güttner-Gomoll's 2.00. From Fr. Zorn's in Cleveland fund for poor St. Charles 43.75. Dr. Schade tn St. Louis by Prof. Gräbner 10.00.
students 27.00. By 8th Weseloh in Cleveland for K. Horsch 8.00. 8th (S. -274.75.)
Kähler and Gem. in Farmers Retreat for G. Gotsch 19.00. By 8th Inner Mission in the Northwest: Dr. Schade in St. Louis by Prof.
Sieving tn Fairfield Centre for Val. Kern: by 8. Preuß in Avilla 2.00. Gräbner 10.00.
D. dens. Wedding coll. in Auburn 3.00. Ges. on Father Krehl's Negro Mission: Mission Festival Collect: 8th Hüschen's
birthday 5.85. From F. A. 2.00. From B. W. .50. By 8. Werfelmann in congregation at Cape Girardeau and Egypt Mills 10.00, 8th Matthes'
Neudettelsau from J. Sch. for Knies 10.00. Chr. Teufel from 8. congregation at Perryville 5.00, 8th Hanser's congregation in St.
Weseloh's Gem. in Cleveland for K. Horsch 30.00. Louis Kühne das. Louis through Mr. Schuricht 30.00, 8th Dautenhahn's congregation in
for dens. 6.00. Collect on Rud. Thomsen-Stohlmann's Hochz. in Antonia 5.00. Dr. Schade in St. Louis through Prof. Gräbner 10.00.
Bedford for Rimbach 12.50. By 8th Sauer in Fort Wayne for (S. -60.00.)
Laukandt: Collect. on Herm. Helmke's Hochz. 6.30. Collect. on Conr. English Mission: Mission festival collections: 8th Hüschen's
Förster's Hochz. 8.41. From 8th Weseloh's church in Cleveland for congregation at Cape Girardeau and Egypt Mills 5.60, 8th Matthes'
K. Horsch 5.00. (p. -151.36.) congregation at Perryville 5.00, 8th Meyer's congregation at Neu-
Poor Pupils tn Addtson: Cleveland Teachers' Conference for E. Bielefeld by Mr. Poggemöller 10.15, 8th Hanser's congregation at St.
Leutner -5.00. By 8. Zorn tn Cleveland: From the bequest of be. Louis by Mr. Schuricht 13.00, congregations at Carrollton and
Schönnewaldt 31.00. Women's v. 8th Niethammer's Gem. in La Porte Norborne by 8th Schmidt 18.65. (p. -52.40.)
for Bro. Dubbert 10.00. By 8th Huge in Briar Hill for W. Hacker: Bohemia Mission: Wittwe Beck tn Honey Creek by 8th Holls 1.00.
collect. on Dammann-Schulze's Hochz. 4.15. N. N. that. 1.00. (S.- Emigrant mission: Gem. in Carrollton and Norborne by 8. Schmidt,
51.15.) Missionsfestcoll., 18.65.
Washing box office in Springfield: By 8. Werfelmann in Emigrant Mission in New York: Dr. Schade in St. Louis by Prof.
Neudettelsau from J. Sch. -5.00. Gräbner 10.00.
Seminar organ in Addison: By 8th Werfelmann tn Neudettelsau Widow's Fund: St. Louis Teachers' Conference 7.00. By 8. Meyr
by J. Sch. -5.00. in Frtedheim from sr. Gemeinde 6.50, by N. N. 3.50. Dr. Schade in
Watsenhaustn Indianapolis: Schulk. 8. Jungkuntz's Zions-Gem. St. Louts by Prof. Gräbner 20.00. (S. -37.00.)
tn Columbia City - .77. Desgl. dess. St. Petri Gem. . 39. 8. Husmann's Sick pastors and teachers: Dr. Schade in St. Louis by Prof.
Gem. at Arcadia 6.52. 8. Lübker's Gem. at Bremen 11.80. Mrs. Gräbner 10.00.
Kunder at Elkhart by 8. Hetnze 1.00. Virginsv. 8. Niemann's Gem. at Orphanage near St. Louis: 8. Falke's Gem. in Glasgow 2.00. By
Cleveland 10.00. L. Lehmann at Brownstown 1.27. N. N. by 8. Hugeteacher Kilz of s. pupils 1.73. Dr. Schade in St. Louts by Prof.
tn Briar Hill .50. From 8. Weseloh's Gem. in Cleveland 4.10. From Gräbner 10.00. (S. -13.73.)
Unamed from L. 10.00. (p. -46.35.) Hospital in St. Louis: Dr. Schade tn St. Louis by Prof. Gräbner
Deaf and Dumb Institution: P. Walker's Gem. in Cleveland -7.94. 10.00.
By 8. Lehmann near Brownstown from Wittwe Rupprecht .50. From Deaf and Dumb Institution: Dr. Schade tn St. Louts by Prof.
8. Weseloh's Gem. tn Cleveland 5.00. (S. -13.44.) Gräbner 10.00.
Dtstrctts support fund: 8. Lübker's Gem. in Woodland -1.65. By Poor students tn Louis: By Kassirer Vogt of the Young Men's
8. Kähler in Farmers Retreat from Mrs. E. Rullmann 5.00. By J. Association in West Ely 5.00. Dr. Schade in St. Louis by Prof.
Ortstadt from d. Gem. in Kendalville 10.00. by 8. Werfelmann in Gräbner 10.00. (S. -15.00.)
Neudettelsau from I. A. V. 1.00. Ktndtaufskoll. at J. V. 1.10. by Poor Students in Springfield: Dr. Schade tn St. Louts by Prof.
Unnamed from L. 10.00. by 8. Jor in Logansport Coll. on Louis Gräbner 10.00.
Dieckmann's Hochz. 9.30. (S.-38.05.) Total: -3232.66. Poor Pupil Fort Wayne: Dr. Schade tn St. Louts by Prof. Gräbner
Fort Wayne, Ind, Sept. 30, 1889. 40.00

D. W. Röscher, Kassirer.

Received from July 1 to September 30.'1889:

Mr. Roscher's receipt came too late for the previous number

For emigrant mission:

By W. Merker - .40. cassirer C. Spilman 11.25. Mrs. Rahm 2.00.
W. Pagel .40. cassirer G. Renfer 6.80. G. M. Btckel 2.00. Hetnr.
Feste 2.00. J. U. .75. 8. W. Busse .70. N. N. 1.00. R. Bunke 2.00.
Chr. Mertz 10.00. 8. Fr. König 1.00. Hilscher.75. Cassirer C. Bahls
46.40. E. Dürr .50. Emilie Trenkley 5.00. Peter Becker .15. Cassirer
C. Spilman 49.00. Cassirer D. W. Röscher 42.87. Heinrich Becker
.25. Ferd. Evers 1.50. E. Tetzlaff 1.22. W. Wellenbrink 6.00. (Total:
-193.94.)

For the Pilgrim House:

Cassirer C. Spilman 1.00. Cassirer J. C. Babs 6.00. Kaff. G.
Renfer 5.00. Kassirer C. Spilman 34.08. N. Bunke 3.00. Kassirer C.
Spilman 1.00. (Total: -50.08.)
Non-interest bearing loans received-485.00. Reclaimed-605.00.
S. Keyl.

Received for the orphanage in Addison, Ill:

From 8. Müller's parish in Schaumburg: From W. Sporleder, Joh. Gieske,
Heinr. Gteske, F. Hansinger, C. Hattendorf, H. Nerge, H. Hattendorf
2 p. oats each, W. Hattendorf 3 p. do., Chr. Färse, Chr. Kastning and
G. Benroth 1 p. do. each. From W. Battermann at Arlington Heights
(8th Roeders Gem.) 6 remainders calico, 1 remainders gtngham, 6
pr. shoes. Chr. Wtlkentng tn Goodenow 1 suit f. boys, 5 pr. stockings,
1 pr. shoes. From 8. Brauer's Gem. in Crete: from the sewing club,
4 shirts for boys, 5 shirts for girls, 4 pr. stockings; from the women's
club, 5 pr. pants for girls, 3 aprons, 3 shirts, 6 pr. stockings, 1 pr.
shoes. Chr. Wtlkentng tn Goodenow 1 suit f. boys, 5 pr. stockings,
1 jacket. From Chicago: from 8. Mueller's Gem. in Lake View from
Mrs. Grunnow 1 skirt, 1 pr. pants, 1 vest, 1 hat, 1 cap, 1 shirt; from
8. Kohn's Gem. from Mrs. N. N., 1 wool shawl; from G. A. Fleischer,
28 pieces wool yarn, 16 lbs. Cotton yarn; from 8. Succops Gem. of
Müllers Thtes 3 Pr. shoes, Mrs. Blum 4 aprons, 1 coat, 1 jacket, 1 vest,
1j Aards trouser stuff; from 8. W. Nffenbeck's Gem. of Friederike
Gusermann 3 handkerchiefs, 2 Ads. Kattun, 1 Pr. Strümpfe; from 8.
Bartlings Gem. of Mrs. Gläßner 2 packets of worn clothing, Wittwe
Winter 10 Aards Kattun, 6 handkerchiefs; from 8. Engelbrechts Gem.
of Emma Schröder 9. pair of stockings, 8 handkerchiefs, Emil Müller
10 Ads. woolen clothing; from 8. Hölters Gem. of Mrs. Nagel 3
remnants Kattun, 1 ball, 3 Pr. Stockings; from 8. Retnkes Gem. of
Aug. Fischer 1 remnant muslin, 1 remnant linen, 1 remnant
underlining; from 8. A. Wagners Gem. of N. N. 18 handkerchiefs;
from 8. Wunders Gem. of Mrs. Stumpfbaus 18 handkerchiefs, 11
collars, 13 shirts, 10 aprons, 22 dresses, 1 manj tel, 12 ms. gtngham,
4 neck of women's dresses, 4 hats

Income into the coffers of the Nebraska DistrictS:

Inner Mission: By 8. Aug. F. Ude from s. Preaching place bet
Alexandria -1.00. 8. H. Niemand from sr. Gemeinde 57.00. 8. Wm.
Hüsemann, mission festival coll., 34.25. 8. Th. Möllertng 2.00. 8. W.
Harms, 2 collects sr. Gem., 6.00, thank offering from A. Harms 5.00.
8. J. Hoffmann from Ed. Wol1.00, by Mrs. Borchers .35. 8. J.
Hilgendorf, coll. at Arlington Synod, 151.00. 8. J. G. Lang, mission
feast coll., 27.32. Mission feast coll. of 88th Brakhage, Bode, and
King congregations 69.20. 8. G. Weller, mission feast coll., 57.46.
(p. -411.58.)
Negro Mission: 8. H. Niemand's Gem. 5.00. 8. J. G. Lang,
Mission Festcoll., 4.56. Mission Festcoll. of the Gem. of the 88th
Brakhage, Bode and King 17.30. 8. G. Weller, Mtssionsfestcoll.,
14.37. (S. -41.23.)
Jewish Mission: 8. H. Niemand's Gem. 5.00. 8. J. G. Lang,
Mission Festival Coll., 4.56. 8. G. Weller, Mission Festival Coll.
14.36. (S. -23.92.)
Emigrant Mission tn New York: 8. J. G. Lang, Mission Festcoll.,
4.56.
English Mission: 8. H. Niemand's Gem. 5.00. Hrn. C. Abrahams
1.00. (S. -6.00.)
Mission comm. tn North Omaha: Kaff. C. Eißfeldt from the 1
Wisconsin Dtstrict 20.00. Kaff. Chr. Schmalzriedt from the Michtgan
District 12.00. (S. -32.00.)
Synodal treasury: 8. G. J. Bürger, Abendmahlscollecte sr. Zion's
congregation, 8.55.
Widow^and orphans: 8. Denninger v. sr. Gem. 8.00.
Poor students in Springfield: 8. J. Catenhusen of Mrs. Louise
Rupke in South Bend 5.00.
Deaf and Dumb Institution: 8. J. Catenhusen from Mrs. Louise
Rupke 5.00. 8. S. Meeske from the collection bag of sr. Gem. 8.00.
8. Th. Möllering from sr. Gem. 5.00. (S. -18.00.)
For Lutherans in Dakota affected by hail: 8. G. Weller, Collecte
sr. Gem., 19.75, from Mr. Aug. Döhling 1.00. 8. Th. Möllering 7.80.
8. J. M. Maisch from Fritz Rehwinkel .50, Wittwe Spanuth .50.
Incoming tn the caste of the Western District:
Synod treasury: From 8. Great congreg. in St. Joseph -10.00. 8.
Umbach's congreg. in Prairie City 2.77. 8. Wangerin's congreg. in
St. Louis by Mr. Umbach 34.60. 8. Obermeyer's congreg. tn St.
Louts by Mr. Goehmann 14.50. Dr. Schade's congregation in St.
Louis by Prof. Gräbner 10.00. (S. -71.87.)



for girls, 1st Pr. shoes. From P. Großes Gem. in Addison by Christ Hetdemann 2 p. apples, H. Helfers 5 p. potatoes. From P. Mangelsdorf's Gem. in Venedy by H. Külker and son of Women's Club 12 waists, 13 pr. pants, 6 shirts for boys, 6 dresses, 7 shirts, 13 pr. pants for girls, 4 pr. stockings. From P. Zahn's Gem. in Secor from the Woman's Club 12 shirts, 14 Pr. pants, 3 waists, 10 aprons, 19 dresses, 4 Pr. stockings, 1 Pr. gloves. Mrs. Lawrenz in South Chicago 2 dresses worn. From Georg Diehl in Dolton 24 pr. stockings, 4 suits, 6 waists, 6 undershirts, 6 pr. underpants, 2 caps. Heinr. Lieb in Lake Zurich 1 remainder Kletderzeug. Mrs. Wichtendahl in Maywood 1 pack of worn clothes, 1 pr. shoes. From Colehour from Mrs. Schröder 3 Ads. Flannel, 3 Uds. Gingham, Wittwe Braun 3 Uds. Gingham, 6j Aards calico, 3 aprons. P. Fackler in Adrian, Mich, 6 pairs of stockings. From the sewing club of the seven little girls - Clara Lißt, Sophie Zucker, Lulu Wolf, Jda Bastian, Bertha Griebel, Jennie Dümmling and Paula Dümmling - at Fort Wayne, Ind, 1 dozen towels.

Many thanks to all dear donors!
Addison, 26 September 1889.

With heartfelt thanks undersigned has received for our church

Received for **the orphanage in Wittenberg, Wis:** By Mr. J. Büning, wedding coll. at W. Witte in Milwaukee -22.15. By Fr. Diehl, at C. Rode's wedding, 4.50. Surplus of travel money from Northeastern Pastoral Conference v. Wisconsin .56. By Miss C. Engelder in Marquette 3.00. Collections at orphan festival in Wittenberg, Wis. 287.87. By 8. B. Sievers in Milwaukee from H. Meibohm a ten dollar actie. By teacher Maurer in Wausau, at F. Bojak's wedding ges., 6.13; by s. school children .80. by 8. Röhrs 1.00. by 8. Schulze in Mankato, Minn, 2.00. by 8. tailors from E. Schmidt .25, F. Böder .50, Schwahn .50, F. Wallschläger, A. Natzke, C. Wallschläger, G. Frosch, Ph. Schatz, H. Natzke, F. Frosch, M. Natzke, A. Häse, 8th Krumm each 1.00, A. Kickhäfer 3.00, C. Hinz, H. Schröder, H. Natzke Sr. each 5.00, I. Krüger .50 from Wayside. Merrill, Wis. 2 Oct. 1889. S. W. H. Daib.

With heartfelt thanks undersigned has received for our church building: From the parishes of the 88th: J. H. Werfelmann -10.00, W. Lothmann 30.76, L. E. Kretzschmar 6.07, H. G. Sauer 65.00, F. W. Pohlmann 20.00, H. Schlesselmann 32.00, H. Lüker 23.75, Chr. Hiller 11.00, Ph. Wambsganß jr. 21.00, G. Gößwein 11.00. By Mr. Präses Niemann from Wittwe H. 5.00, by 8. A. Ernst from N. N. 1.00. By Mr. Kenreich 35.00. (S. -271.58.)

Briar Hill, O., Sept. 18, 1889, C. F. W. Hüge.

Received through Mr. 8. A. Brömer of the Frauenverein sr. Gemeinde for Stud. Klausung -20.00, for dens. by Mr. Fr. Schuh 1.00. M. Günther.

New printed matter.

Proceedings of the Thirty-first Annual Meeting of the Michigan District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1889.

This synodal report brings the timely paper: "The Freedom from the Sabbath of the Old Covenant, which Christians have through the Gospel." Here our biblical Lutheran doctrine of Sunday is defended, which is confessed in the Augsburg Confession: "Those who think that the order of Sunday is established as necessary for the Sabbath are very mistaken, for the Holy Scriptures have abolished the Sabbath," - a doctrine which is rejected by all sects, even by so-called Lutherans, e.g. in the General Synod. Whoever wants to become firm in this doctrine, whoever needs weapons against the reproaches of the enthusiasts, should take up this report; and whoever desires that many get rid of the grave error and praise the glorious freedom that we have in Christ, should help to spread the report. The report can be obtained from the Concordia publishing house against payment of 25 cents.

Christmas song for male choir by A. W. F. Grimm.

Christmas song for mixed choir by A. W. F. Grimm.

It is a choral piece for the dear Christmas feast that the honored author presents here in twofold form. A more chorale-like opening chorus is followed by a tercet; then the full chorus begins with an invitation, to which the following movements correspond in faster movement. The whole piece is easy to perform, the price 25 cents, by the dozen -2.00. Orders are accepted from Rev. G. Blanken, Buckley, Iroquois Co, Ill, who requests money sent by registered letter, or by draft or express money order.

Changed addresses:

Rev. ^nZ. Lnr^ckork, 473 ^osepkine 8lr., Ae>v Orleans, 8a.
kev. 8 8 Lklen, darren, Omatilla Oo., OreA. /
Rev. 8 8. 8K. Oraekner, Oolnmkla Oltzs, Inck.
Rev. 8. onekenker^er, 627 181k ^ve., KloReesport, 8a.
Rev. 8r. Dear, 403121k 81r., 8neklo, Oolo.
Rev. 8. 8oknmann, RenckallvUe, 8okle Oo., Inck.
8. 0. roll call, 935 k 8inman 8lr., Okioa^o, 81s.
0. Rnr^ckort, 93 81kert^ 81r., klerlcken, Oonn.
0. oross, 8amlin, klonroe Oo., 8.1^.
Rck. klsoko^v, 473 3osepkine 8lr., l^erv Orleans, 8a.

Lntsrsck ab Ike kost OLes at 8t. 8onls, Klo., as seconck-class matter.



Herausgegeben von der Deutschen Evangelischen
Redigirt von dem Lehrer-Collegen

45th year

(Submitted.)

The Wittenberg Nightingale.

In barren grove at silent night, When otherwise the
singers are silent, A birdlet small, in plain costume, Its
art begins to show: There resounds the nightingale's
song With wonderful sweet sound, And all is silent
and listens. -

Once upon a time, when Christianity was covered
by a nightly silence, it was a monk in a simple dress
whose voice awakened them.

A sound went through the German land, Not high
from the throne, no, as known, From Wittenberg in
Saxony.

A song as never sung by a hero singer in the
Wartburg Hall, A song as no other had sounded for a
long time through forest and field, A song so new and
yet so old, A song so loud that it resounded through
the wide space of the earth.

The song that the prophets' choir once began, that
the angelic hosts sang in front of the open heavenly
gates, that finally filled the whole earth from the
apostles' mouths, Martin Luther sang again.

The whole of Christendom hears this wonderful
sound, No sound has so delighted them since the
days of the apostles: The old gospel is heard in the
desolate sanctuary as new, joyful news.

F. Lindemann.

Monument of honor

of the blessed

Dr. Carl Ferdinand Wilhelm Walther.

(Conclusion.)

Burial.

The synodical assembly in Fort Wayne had been braced for a
message of mourning from the first session, but was terribly shaken
when it now arrived. The interior of St. Paul's Church, where the
synod held its meeting, was draped with mourning pennants by
members of the congregation.



hergegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Monday, November 5, 1889.		No. 23.	
<p>The meeting on Monday was opened with a funeral service. So that the synod would not be interrupted and so that as many synod members as possible could take part in the funeral, it was postponed until May 17 at the request of the synod.</p> <p>On Friday, May 13, in the afternoon, the embalmed corpse was brought to the seminary building and laid out in the large hall, near the lecture halls. When leaving the house of mourning, Father Stöckhardt gave a speech and a prayer. The coffin, carried by eight students, was followed by the mourning survivors: the two sons of the deceased, Father Ferdinand Walther and Constantin Walther, Father St. Keyl and his wife and daughter, and Father H. Niemann (whose wife, the youngest daughter of Dr. Walther, was unfortunately prevented by illness from coming); they were joined by the other students.</p> <p>The seminary building was draped in black inside and out. The apartments of the professors, as well as those of the community members living here, were also draped in black. The students took turns keeping watch.</p> <p>On Saturday evening an English funeral service was held in the auditorium of the seminary at the request of Americans, in which Father Birkner from here spoke.</p> <p>On Sunday afternoon the body was taken to the Trinity Church. Before that, a ceremony was held. There was a large number of people who came to the event. The large auditorium could not hold them all. Father Stöckhardt gave a speech on 1 Cor. 2, 2. A large crowd followed the body on foot, despite the threatening weather. The interior and exterior of the Trinity Church were covered with mourning pennants. Many, many people entered the church that day and on Monday and Tuesday morning to take another look at the face of the dear deceased.</p> <p>On Tuesday noon the body was taken to its final resting place. At 11 o'clock the students, professors and pastors, local and foreign, teachers, community leaders, etc. gathered in the schoolhouse on Barry Street, to hear from</p>		<p>from here in a solemn procession to the Dreieinigkeitskirche. At 12 o'clock the funeral service began, in which Mr. Präses Schwan preached on the 90th Psalm and Prof. Crämer spoke on 2 Kings 2, 12. at the altar. The bearers of this celebration were the professors of the seminary and the pastors of the city. Pastors of our synod came from all parts of our country to pay their last respects to the beloved deceased. Other synods were also represented: the Honorable Minnesota Synod by its president, Father Albrecht; the Honorable Wisconsin Synod by the professors of its seminary in Milwaukee, Notz and Gräbner; the Honorable Norwegian Synod by its general president and Professor Larsen of Decorah. No funeral of a theologian in America has been attended by so many theologians. The city of St. Louis has hardly seen a larger funeral.</p> <p>At the graveside, Fr. Prof. Larsen (from the Norwegian Synod) could not refrain from giving a short speech to testify how much the Norwegian Synod also owes to the dear deceased. We share the heartfelt words here:</p> <p>"Among the large crowd of mourners gathered at this funeral service is also a small number of pastors from the Norwegian Synod, among them the general president of this Synod. We would like to express in the name of so many of our brothers the heartfelt gratitude that we feel towards God and his servant, the dear, now deceased Dr. Walther, for all the good things that have flowed to us through him. And we cannot but take this opportunity to express our gratitude to the entire Missouri Synod, of which he was the first man and which is so strongly represented here, for the great and self-sacrificing love which has been shown to us by this Synod for almost thirty years. Since 1858 we have had, certainly without interruption, students in their theological seminaries. About half of our pastors have been in these</p>	

Most of them have enjoyed Walther's teaching. What blessings they, and through them their congregations and our people, have had from this, who can measure? But also the rest of us, partly older pastors of our synod, who did not receive instruction here as registered students, did we not also sit at Walther's feet? Of course we did, and far from being ashamed of it, we consider it an honor and even more a great blessing that has been bestowed upon us. Our people have also been blessed by Walther and the Missouri Synod in that not a few writings have been translated from here into our language and spread among our countrymen. We mention especially Walther's Gospel Postilla and the wonderful little book "The Right Form of a Local Evangelical Lutheran Church Independent of the State".

"The faithfulness both in the preservation of divine truth and in the striving for true holiness, to which Walther and the Synod, of which he was the first man, so powerfully guided and encouraged us, this faithfulness - let this be our wish and prayer today - may the dear deceased long survive both in our Synod and in his own! This be done for JEsu's sake! Amen."

That the students also sang their funeral songs at the grave of their beloved teacher, as at the preceding ceremonies, is self-evident. Mr. Sieck spoke the collect and benediction and Mr. Wangerin, after singing the funeral song "Nun lasst uns den Leib begraben" etc. (with counter-call), the Lord's Prayer. The tomb into which the coffin was lowered was walled. A strong stone slab covers the coffin.

Blessed are they that die in the Lord from henceforth: yea, the Spirit saith, that they should rest from their labors: for their works do follow them. Revelation 14:13: Walther's blessedness will be no greater than that of other sinners who are saved through Christ, but his glory in heaven will be especially great; he has labored more, struggled more than others, borne the reproach of Christ more than others; so much the greater will be his glory.

Remember your teachers who have told
you the word of God; which end behold
and follow their faith.

Hebr. 13, 7.
G.

Speech delivered at the grave of Sophie Henriette Wilhelmine
Löber, née Zahn, who died in St. Louis on July 16, 1852,

from
Prof. C. F. W. Walther. *)

O Lord Jesus, good and faithful shepherd and bishop of our souls, who always follows us and knocks on our hearts, soon by the joy you give us, soon by the tears you make us weep, saying: "Open to me!

*The memorial of the blessed Dr. Walther, the end of which this number brings, the jubilees which the local community and the communities in Altenburg and Frohna, Perry Co., Mo. have celebrated, and the jubilee of our institution in Fort Wayne - have awakened the memory of former times in many readers. Some have probably also thought of the blessed

Your awakening voice resounds at this grave. O then open our hearts, that we may hear what You call to us here, and that this tomb may become an altar, where we may swear new allegiance to You and embrace You anew in faith, to be and remain Yours forever. Amen! Amen!

In Christo warmly beloved mourning attendants!

"Help, Lord, the saints have diminished and the faithful are few among the children of men," thus laments and moans St. David in the 12th Psalm, imploring God for help. And if ever there was a time when the children of God had cause to lament these words after the royal prophet, it is truly our present time. Or where are the saints now, where are the faithful among the children of men? Ah, thou precious blood of the Son of God, how hast thou now flowed in vain for so many millions, upon whom thou wouldst have been poured out already by holy baptism! They consider you unclean and trample you underfoot. O eternal love and mercy, how you stretch out your hands from heaven daily to millions in vain; they do not like you, they deny you and mock you! Everywhere we look, we find cause to cry out:

Oh God, from heaven look in and have
mercy:
How few are the saints yours, forsaken are
we poor.
Your word is not allowed to be true; faith is
also extinguished in all the children of men.

And oh! if we look at our dear congregation, must this lamentation then be silenced? Oh no! For a number of years it has stood there as a lovely garden of God, where more and more plants have taken root for the glory of the Lord. But behold, a cold breath of death has passed over the garden of our congregation almost every month in the last few years and has withered not only many a young hopeful blossoming tree, but also many a deep-rooted fruit tree and thinned out our ranks, so that those who are serious and faithful now stand more and more lonely and have to look after their dearest brothers and sisters in faith with bitter tears into the ghastly night of the grave.

Ah, also today God has placed us again around a grave, into which we can only look with tears. For whose grave is this? Oh, it is the grave of a faithful mother, whose loss is not only mourned by tenderly loving children, but whose death is a heavy blow for our whole community. It is the grave of a sister in faith, who was a Mary already as a virgin, who sat at the feet of Jesus and chose the one thing that is necessary. It is the grave of a once faithful helpmate of a faithful servant of God, a godly Elizabeth of a godly Zacharias. It is the grave of a widow, as St. Paul describes her, when he says: "This is a true widow, who is lonely, who puts her hope in God, and remains in prayer, and who is a faithful servant of God.

We remember the faithful Pastor Gotthold Heinrich Löber, who presided over our institution in Perry County for several years, and his godly wife, the excellent pastor's wife and faithful student mother. It will certainly be desirable to many readers if we renew the memory of her at this time. She died of cholera here in St. Louis in 1852.



Pleading day and night." It is the grave of a Hannah who never left the temple and served God without ceasing, and when we preachers were outside fighting the hot battle for God's honor and church, lay at home in the closet before God and offered up sighs and tears.

Alas, a precious member has been cut off from the body of our congregation; with her, it now has one less precious ornament; her most beautiful example has been stolen from her wives and widows; her most ardent intercessor has been taken from her. Yes, even at this grave we must again lament after David: "Help, O Lord, the saints have diminished among us, and the faithful are now fewer and fewer among us poor children of men."

O would it not be said among us now, as Isaiah laments in the 57th chapter, "The righteous perish; and there is none that taketh it to heart; and holy men are raised up, and no man heareth. For the righteous are taken away from calamity; and they that have walked rightly before them come to peace, and rest in their chambers."

Let us now dwell for a few moments on this lament of the prophet and consider on the basis of it:

Why does God want us to take the death of His saints to heart?

I answer: Because in it for the living

1. a divine stern warning and
2. There is also a divine urgent admonition and encouragement.

I.

As long as the true saints of God are still in the flesh, no one is more unnoticed than they. They are the quiet ones in the land; they walk in humility and simplicity; they are full of good works, but they do not display them; their life is hidden with Christ in God, they are often wrapped in the garment of the cross and tribulation and therefore in shame. They go and weep and carry only hidden the noble seed of faith, love and hope. Therefore, the world looks down on them with contempt. Yes, because the saints of God in this life also still have some weakness of the flesh about them, even Christians often pass them by and they do not suspect what treasure, what pearl, what jewel and what darling of God they have among them. They are unknown in the world and known only in heaven.

Now when such dear saints of God die, God must usually lament, as it says in our text, "The righteous perish, and there is none that taketh it to heart; and holy men are raised up, and no man heareth."

But why does God want us to at least take the death of his saints to heart and pay attention to it? God himself answers this question, because it says in our text: "The righteous are taken away from misfortune. So the first reason is because in their death there is a divine serious warning for the living.

And so it is according to the whole history of the Kingdom of God. When, in the first world, the little group of

When the children of God had dwindled down to eight and the old, old patriarch Methuselah had gathered with his fathers, the judgment of the flood came. When Lot and his family had finally left Sodom, the Lord rained fire and brimstone from the Lord on the wretched city. When Saint Joseph had gone the way of all flesh, Israel fell into heavy bondage. When the first Christians left Jerusalem and fled to Pella, calamity fell upon Jerusalem and all the Jewish people. And let us go to more recent times: when Luther had finally closed his mouth and eyes forever, lamentation and heartache poured like a stopped stream over our German fatherland and over our entire patriotic church.

For as long as there are still many righteous and saints of God, there are also many hands that reach out to God with fervent intercession. As long as there are still many faithful Christians who firmly hold to the word of promise, so long there are also still many who make themselves a wall against the judgments that are coming, which holds them back. As long as there are still many of God's favorites walking among us, so long are God's hands held that he cannot shoot the arrows that lie on his bow and are prepared to destroy.

But if God calls more and more of his elect home to the heavenly Pella and Zoar, then God makes room for his punishments, because then the cry to God for delay of his judgments, which sounded day and night in heaven, falls silent; then the walls fall and break the dams, which gave the world and church such powerful protection. Then the waters of the flood of sin rush upon the world, where all flesh has perished. Then it rains with fire of divine wrath upon the Sodom of blasphemous cities. Then God pours the full measure of his wrath on the abandoned Jerusalem of his apostate church.

Oh, my dear ones, what shall we do, then, who in these last years have seen so many dear, dear saints of God go to sleep from our congregation? and who today stand again at the grave of such a chosen soul? Oh, let us not be sure! God warns us. God has snatched them away from the calamity that God is now silently preparing. Its portents are already there. Soon it will burst forth stronger and stronger. Whoever lets himself think that he is standing, let him therefore take care that he does not fall. O, let us then always be courageous and pray that we may be worthy to escape from all this that is about to happen and to stand before the Son of Man." -

II.

But, my friends, in our text it says further: "And they that have walked rightly before them come to peace and rest in their chambers. And these words show us, secondly, that we should also take to heart the death of God's saints, because in it there is also a divine urgent admonition and encouragement for the living.

For, say yourselves, my dear ones, why does the holy prophet add to his complaint that the death of God's saints is not taken to heart, the assurance that those who have walked rightly before him have come to peace and are now

rest in their chambers? His first point seems to be this: O men, why do you not pay attention to the death of the righteous? Look at them, they were men, like you, weak and powerless in themselves, like you, wretched in themselves, like you, unworthy in themselves, like you, but behold, they fought and God helped them and they were victorious. They now rest from all their labors, for they have overcome through the blood of the Lamb; o, therefore, do not despair, follow them in the way of faith, and you also will arrive with them at the goal of eternal peace.

Now then, ye children of the blessed, whose body is now to be laid in the chamber of rest, go forward, and we all, let us follow, and consider at this grave: She also was a poor sinner, and a thousand obstacles stood in her way, but she passed through JEsu, and now she triumphs in sweetest security and peace. She therefore now calls out to us:

It is not hard to be a Christian, And live by the sense of the pure spirit.
Though it be sour to nature to give herself evermore in Christ's death;
But grace itself always leads
The big fight.

"Therefore do not fear so much furthermore: It is not hard.

As she overcame, so can and shall we overcome; as she remained faithful unto death, and endured, so can and shall we remain faithful, and endure; she teacheth us with a pale lip, O come ye to JEsu, for his yoke is easy, and his burden is light.

And one more thing, my dear ones! The children of God who have fallen asleep not only tell us that it is possible and easy to be a Christian, they also tell us at last: it is truly not in vain, it is truly not in vain; that which they finally gain is truly worth the work, the struggle, the toil, and the tribulation.

It is true that the blessed one has enjoyed little joy in this world, she has wept many a Christian tear, she has uttered many a Christian sigh, she has had to deny much, she has hurt herself much, she has had to fight and contend much with the flesh, the world, and Satan. But what shall we say to this now that we behold her in the dwellings of peace, where no more tears are wept, no more battle is fought, no more pain is felt, where there is no more sin, no more sorrow, no more crying, but joy the fullness and lovely being at the right hand of God forever and ever? We must proclaim: Suffering in this time is not worthy of the glory that shall be revealed in the faithful warriors.

Well then, let us all, ye Christians, take courage at this grave, and go on cheerfully. Short is the struggle of Christians, and infinite their triumph; light their labour, and immeasurable their reward; small their suffering, and unspeakable their blessedness; base their shame, and exalted their glory; one hour their weeping and lamentation, but everlasting their laughter and rejoicing. Therefore:

Valet will I give thee, thou wicked false world, Thy sinful wicked life thoroughly displeases me.
In heaven is good dwelling, Thither is my desire,
There God will reward eternally He who serves him here.

Amen.

(Submitted.)

Fiftieth anniversary of the First Lutheran Holy Trinity Parish to Buffalo, N. Y.

If every orthodox congregation, after only a few years, has great cause to thank God for the many blessings it has enjoyed, our local Trinity congregation has special cause to do so now, after fifty years. God has done such great things for it, has shown it His grace so abundantly, has let it experience His mighty help so faithfully, has protected it against all attacks and hostilities so wonderfully, as can hardly be said of any other congregation in our Synod. Yes, in the half century that has now passed, God has proven to our congregation a thousandfold that He is, as it says in the 46th Psalm, with them, their confidence and strength, their help in all hardships, in short, their faithful God.

This was already experienced by the first members, the actual founders of this congregation. They were Silesians, firm in their faith and faithful, who, because they were no longer allowed to serve their God according to His word in their old fatherland and had to endure bitter persecution because of their adherence to the pure doctrine, took up the wandering staff and chose America as their future home. But how did they fare even before they left the shores of Germany? Arriving in the port city of Hamburg, they met Pastor Grabau, who was also about to emigrate to America with a large number of Lutherans for the sake of their faith. Now what did the Silesians learn here in Hamburg from Pastor Grabau? Because they could not, as Grabau urged them, recognize it as their duty to travel to Australia, but wanted to carry out their original decision to emigrate to America, they were banished and excluded from all Christian fellowship by Grabau, who was not even their pastor, indeed, had no connection with them.

But did the Silesians allow themselves to be made despondent by this tyranny of Grabau's conscience? No, God gave them the joy of faith, after all the injustices they had already experienced in their abandoned homeland, to patiently endure this humiliation. Firmly trusting in their God and their one and only Lord, they set out for America, namely here to Buffalo, where their pastor Krause had already traveled ahead of them. But what is in store for them here? Grabau, too, is settling here in Buffalo with a large part of his congregation. And how does he face the Silesians here? Here he continues his hostility against them, which he had begun in Hamburg, to a greater extent. He once again cast a spell on them, constantly chides them as a mob, and makes every effort either to subjugate them to his will or to suppress them.

This was indeed a hard test for the Silesians, who had hoped to find here a place where they could live their faith happily and unhindered, but now had to experience such injustice and hostility, and that from a man who called himself a faithful Lutheran. In addition to this, their own pastor, Krause, soon after

He left them in the lurch on their arrival in America and, without giving a valid reason, returned to Germany. And when he returned here after some time, he did not, as a faithful pastor, take care of his congregation again, but rather stood on the ropes of their oppressor, Pastor Grabau.

This is what happened to the founders of our congregation. Lonely and forsaken they stood there, pressed and pressed by Grabau, and once upon a time he cast a spell on them. That they did not completely despair and run away from each other, that they rather stood together faithfully, that they did not let themselves be led away from their pure doctrine and from the right faith, and that they now, since they had no pastor, nevertheless faithfully and regularly held church services among themselves, in order to provide together for the one thing that is necessary, - all this was God's work in them, who through them wanted to preserve and spread the jewel of pure doctrine in this city.

Finally, in the fall of 1841, the groaning of this small congregation for a pastor and shepherd was heard. God gave them in the person of the now still living Mr. Pastor Bürger again a preacher, through whom they were instructed in the truth of God and with whom they joined the Missouri Synod at its foundation.

While the congregation was well provided for in this respect, it did not enjoy sweet peace. No, sometimes it was one thing, sometimes another, that troubled them. The devil sought to break up the congregation from one side and from the other. Even Pastor Grabau, to whom the congregation was a constant thorn in the flesh, did not cease to show his contempt for it wherever he could and to heap insult and shame upon it.

But God still gave the church stability and many a glorious victory against her enemies. Yes, when in 1866 Pastor Grabau, through his hierarchical nature and false doctrine, had disintegrated with most of his synod and about half of his own congregation, God allowed the Missouri congregation to experience a great increase in that about 65 families joined it with Pastor Hochstetter, the former deacon of Pastor Grabau. From then on our congregation was no longer the small inconspicuous group it had been. Instead, it was able to build a large, beautiful church, school, and parsonage; and instead of splintering into a thousand pieces, as Grabau had prophesied, it has been able to continue to expand and even branch off a flourishing daughter congregation. But the greatest grace that God has shown to our congregation is that He has preserved the precious jewel of pure doctrine and the unadulterated sacraments for the past fifty years up to the present day. Yes, by this God has made her glorious above all things, and has proved Himself to her as her God and Saviour.

Now, when our congregation, after the lapse of half a century, looked back upon the many undeserved blessings, the mighty assistance and the glorious help of the Lord which it has experienced, it could not but commemorate them in a special festive service, and

To praise God together for this. At the end, on the 12th Sunday after Trinity, the fiftieth anniversary of the congregation was celebrated, to which the daughter congregation "Emmaus" and the sister congregation "St. Andreas" were invited with their pastors. Remembering the many blessings that God had shown the congregation through its former pastors, three of them who are still alive were invited to this celebration, not only to share in their joy, but also to preach God's Word to them on this day. In the morning, Pastor C. Groß preached a sermon in the beautifully decorated church, in the afternoon Pastor Hochstetter, and in the evening the 84 year old Pastor Bürger preached a sermon that was just as edifying as it encouraged praise and thanksgiving. The respective sermon texts were the 100th Psalm, Hebr. 13, 8. and Ps. 93, 5. These services were further glorified by some well performed hymns of praise by the congregation choir, as well as by the school children. Of course, a special collection of nearly 96 dollars was raised at this celebration for the new caste established in our Eastern Synodal District, from which poor missionary congregations are to be supported in their church building. For the constant remembrance of child and child's child, the congregation has published a booklet in which its memorable history, so rich in God's wonderful guidance and grace, is recorded.

May God now also grant grace that our whole congregation, through the word proclaimed at the jubilee, as well as through contemplation of the great deeds of God which have hitherto taken place among us, in that he has for so long a time, in spite of all adversity, preserved his pure word and sacrament among us, may have been inflamed to new gratitude, new zeal and new faithfulness in the preservation of this glorious jewel which has hitherto been entrusted to it! May the Lord grant all Synodal congregations, old and young, the same jubilee celebration, in which they too may praise Him for preserving the word of truth, so that in our Synod one generation may always deliver the banner of the pure Lutheran confession intact to the other, and so that until the end of days the Lord may preserve His Lutheran Zion also in our Synod.

A.
S.

The Western District

held its sessions this year from October 16 to 22 at Concordia, Mo. In attendance were 85 pastors, 77 deputies and 31 school teachers. Admitted were 6 pastors, 4 congregations and 2 school teachers. "The signs of the last times" - was the subject of the paper. The theses of Prof. Gräbner, which were accepted, are as follows: "1. If we compare the time in which we live with the description of the last time as it is set before us by God's Word, and if we pay attention to the various signs which are to remind us of the approach of the last day, we recognize that we are living in the last time, and we realize that the last day is near. 002 The careful consideration of the times, and of the various signs of the times, ought not to make us Christians fainthearted and timid, but to make us: a. grow in faith; b. be patient in tribulations; c. be joyful in hope,



d. keep ourselves undefiled from the world, e. watch over our own flesh, f. be fervent in love to the brethren, g. be diligent in the work of the Lord, h. be diligent in the use of the means of grace, i. persevere in prayer."

Although the mission area of the District has become smaller through the branching off of two districts, there is still much to be done in the states belonging to the District, especially in Missouri and Tennessee. A favorable report was made concerning the negro mission. It was a pleasure for the Synod to hear and see that the Progymnasium at Concordia is in a flourishing condition. At present there are 56 students, of whom about 46 intend to dedicate themselves to the ministry. However, since there is not enough room in the building even for these 56, and a not insignificant number of new students have already registered for next year, the Synod has unanimously decided that an annex should be built, which can be constructed for about \$7000. The deputies in particular warmly endorsed the extension, as well as the purchase of another piece of land, and promised to work diligently in their communities to raise the necessary funds.

In discussing the matter of the support of preachers' and teachers' widows and orphans, etc., it was particularly pointed out that the fund in question was not a pension fund to which even those who were not needy could lay claim, but a support fund for the poor and needy, and that some also did not lay claim because they were not in need of such support. Concerning the compulsory school laws in Illinois and Wisconsin, the District acceded to the declarations and regulations of the Wisconsin District. The dear reader will find the same in the Synodical Report.

(Submitted.)

†Pastor Hermann Heinrich Kowert. †

whom the Lord took to Himself by a blessed death on 3 October of this year, was born on 23 March 1845 near Melle, not far from Osnabrück, Hanover. His parents were Christian Kowert and Marie, née Diering. Even as a boy he was distinguished by a quiet, gentle nature and docility, so that his parents and teachers could take special pleasure in him. The boy was miraculously kept alive by God in various accidents that befell him. In his sixth year he received a dangerous wound on the head from a fall; when he was nine years old he was struck on the head by a horse in such a way that the doctor declared that his life hung by a thread; when he was in his fifteenth year he again suffered a serious injury from a fall from a horse; but through God's gracious preservation and help he escaped with his life each time. Already at an early age the boy showed a heartfelt love for his Saviour, and when he reached his youthful years he would have liked to become a missionary; but he thought that a physical infirmity - he had an outgrown shoulder - prevented him from doing so. In 1872 he emigrated to America and stayed for a while with an older brother in St. Louis. At the suggestion of a preacher there, he entered the Practical Seminary, the



was then in St. Louis. He applied himself to his studies with diligence and zeal and was held in high esteem by his teachers and fellow students as a God-fearing, faithful, gifted student. On the 10th Sunday after Trinity in 1877, Candidate Kowert, having previously passed his examination, was ordained and installed in his office in the midst of the Lutheran congregation of St. John's, Sand Prairie, Tazewell Co, Ill. In 1878 he entered into matrimony with Miss Caroline Walter, of Bloomington, Ill. In July, 1879, he answered a call to the congregation at Island Grove, Ill. and presided over the same to the end. On the 13th Sunday after Trinity, September 15, 1889, he preached for the last time; but no one suspected that this was his last sermon. On the following day he began his school, but had to dismiss the children at noon because he felt unwell. He developed a lung fever. After he had consulted a doctor several times, he was already getting better, and on the 15th Sunday after Trinity he expressed the hope that he would be able to preach on the following Sunday. But on October 2, his illness suddenly worsened, and on the 3rd at 11 o'clock in the morning he passed away. His funeral took place on October 5 with numerous attendants. Pastor J. G. Hild conducted the funeral service at the house and Pastor L. Schwartz at the grave. In the church Pastor W. Lewerenz held the funeral sermon on Is. 55, 8. 9. and the undersigned spoke on Hebr. 13, 7. and read a short biography. Six of his former ministers carried the deceased to the grave.

Through the death of Pastor Kowert, his congregation has lost a faithful, capable, heartfelt preacher and pastor. He always prepared his sermons conscientiously; they came from the heart and went to the heart. He preached the gospel of Jesus Christ and his great salvation with heartfelt emotion and joy; he painted the Savior and God's grace, which he had obtained through him, before the eyes of his listeners in a lovely and comforting manner. In the Sunday Christian teachings and in the confirmation classes, he conscientiously and thoroughly instructed the youth in Christian doctrine; he also faithfully took care of them in school. He had a good teaching gift and was able to deal with the children in a very loving way. In private pastoral care he was faithful and zealous, especially visiting the sick diligently and tirelessly pursuing those of his parishioners who had fallen out, in order to bring them to reconciliation. By his conscientiousness and faithfulness in his ministry, by his heartfelt love for God's word, which he so gladly handled, and by his Christian way of life, he proved that he not only preached the faith, but also carried it in his heart. He was also very popular with his congregation and with his fellow ministers who knew him better. Whoever dealt with this humble, modest, affable, gentle man must have loved him dearly. He also presided well over his own home, lived with his spouse in heartfelt love and harmony, lovingly took care of his children, raised them in discipline and admonition to the Lord, and gladly and willingly granted his elderly mother-in-law shelter, care and provision.

And as he lived as a believing Christian, so he is also - we may confidently hope -

died as a believing Christian. He loved the Saviour of sinners and the word of his grace dearly in his life; it was the Saviour and his precious merit alone that he comforted himself as a poor sinner when he was about to die. A few hours before he died, he implored his Lord Jesus to restore him to health. But when he saw more and more that his end was near, he patiently and faithfully surrendered to God's will and also gave his sorrowful wife the instruction to do so. Although he was chained to his family with bonds of affectionate love, he clung much more firmly to his Savior and willingly followed Him when He called him to Himself. His last words were these: "I will go home now; they call me." And soon after he had said this, God's angels carried his soul to the heavenly home. He brought his age to a little over 44-1/2 years. His wife and four minor children sorrowfully mourn his early death. But the faithful God, who took away their provider and father, will himself be their provider and father; he, who has now brought such great sorrow upon them, will also comfort them again.

We cannot understand why the Lord should have called away so soon a worker of his vineyard, who was still so fit, faithful, and capable, especially since there was such a great lack of workers. But the word of God, which was the basis of the funeral oration of the deceased, also applies to this case: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord: but as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Is. 55, 8. 9. In that life we shall also come to understand the ways and thoughts of God, which are now too high for us. In the meantime, God keep us in His fear and give us grace to work faithfully and diligently in our calling in the time that is still given us. For this untimely death shows us again that no one knows how soon the Lord will come to call him away. Let us then heed the admonition of Christ: "Watch therefore: for ye know not what hour your Lord will come." Matth. 24, 42. G. K.

To the ecclesiastical chronicle.

I. America.

Union. At Racine, Wis., there has been for a number of years what is called a **Ministers' Union**, to which nearly all the ministers of the sects represented here belong. These are in the habit of meeting every Monday, not so much to discuss doctrine, as to cultivate fraternal fellowship. How far this brotherhood is extended is evident from the following. On Monday, October 14, they had an election of officers, and the following was elected: For President: Dr. D. C. John (Episcopal Methodist); Vice-President: Rev. S. E. Simonson (Swedish Methodist); Secretary: Rev. C. H. Percival (Congregationalist). To a program committee were appointed, besides the above Dr. John, Rov. R. G. Spafford (Universalist) and Rev. Ch. Schneider (Albrechtian) were elected. And now it was decided to celebrate the next day of thanksgiving together in the Congregationalist Church, and appointed the Rev. Spafford, thus

a denier of the Holy Trinity, of the divinity of Christ and the Holy Spirit, of original sin, of redemption, etc., as a festival preacher! And this is what preachers do who still call themselves Christian, and who so gladly boast of so-called "perfect sanctification"! May God have mercy! K.

II. foreign countries.

Atheism in school. From Belgium it is reported: As formerly in Paris, a great revision of the reading books in the state schools has now taken place in Charleroi, Belgium, which ended with the printing of new "enlightened" editions. According to the "N. Pr. Ztg." the following is reported in detail: While in the old edition the name of God recurred 14 times, in this one it has been completely eradicated. Some changes are downright ridiculous. Instead of the sentence, "Imitate the piety of young Tobias," it is now, "Have a compassionate heart." Instead of, "JEsus dearly loved his good mother," "Little Moritz dearly loved his good mother." Instead of, "We have a Father in heaven who loves us": "We have a Father at home who loves us." The priest became a friend; for instead of, "The word of the priest will comfort him," it is now, "The word of his friend will comfort him." The sentences, "The rich man who supports the widow is blessed of God; religion comforts us in the midst of our afflictions; God is good, therefore we ought to love him. If you do evil, God sees you," etc., have been replaced by much wittier ideas, such as, "Laura sees the mole"; "Papa has a bald head"; "When the cats are gone, the mice dance," etc. (A. E. L. K.) This is also a sign of the times.

Persecution of Christians in Russia. The Lutheran Church in Livonia has again been dealt a severe blow by the prohibition of the expenditures of the city of Riga in favor of its Lutheran churches. Since the Baltic provinces became Lutheran in the first quarter of the sixteenth century, the cities there have maintained their churches and pastors out of their own funds like other congregations. The liberal Russian city code did not abridge this right to the municipalities. Nevertheless, in these provinces in particular, the municipalities are forbidden to spend money on Lutheran churches, on the grounds that this favors the Lutherans over the Greek Catholics. Last year the same play was played out in Reval, when the government forcibly abolished the so-called God's Box, the ancient caste existing there for the maintenance of the churches and pastors, and transferred the funds therein to the municipality for non-church purposes. This is a double breach of law: first, the right of the submission treaties, which recognize the Lutheran Church as a national church, is broken; then, the right of the municipalities to dispose freely of their funds is violated. Lutheranism is to be materially suppressed, and all means are justified for this purpose. The Unirten, as the adherents of the Catholic Union are called, are hounded into the Russian church with imprisonment and beatings, and the Lutherans are starved out. This is called tolerance of the Russian Church. It will probably not stop there, but the starvation will very probably soon be turned against the Lutheran country pastors as well. - The Lutheran pastors Jul. Schläger of Schujne-Andenhof and Karl Marnitz of Lasdohn in Livonia have been removed from their offices for four months because of marriages between Orthodox and Lutherans without the testimony of the Orthodox ecclesiastical authorities that there was no obstacle to the conclusion of these marriages. (A. E. L. K.)

Persecution of Christians in Turkey. The conditions on Creta are described by English papers as bleak...

...and the Christians are persecuted and plundered... Christians are persecuted and plundered everywhere. Christians are imprisoned everywhere in order to extort confessions of guilt from them, while the Turks, who have committed outrages, are released. The Turkish soldiers ravish Christian women and commit riots.

Church Lottery. The application of the Nuremberg Church Builders' Association for approval of the lottery for the restoration of the Sebaldus Church in Prussia was rejected by the Emperor by Cabinet Order of August 26. The Church Builders' Association is said to have been greatly embarrassed by this. The entire lottery plan (250,000 tickets at 3 Marks each) is calculated so that the admission takes place in Prussia, since in Bavaria such a large number of tickets is not easy to sell, in Saxony foreign church lotteries are never admitted, and Württemberg only admits a certain number of tickets from foreign lotteries against payment of a fee to the Württemberg State. Furthermore, according to the concession deed, the drawing of the church building lottery may only take place when 564,000 Marks have been paid in. (A. E. L. K.)

The Bible in Papist Spain.

A colporteur was selling a large Bible in the marketplace of Montalborejo. A priest who had just come out of church snatched the Bible from the buyer's hand and threw it to the ground, saying: "These books of heretics must not come into our village.

He led an attack and the colporteur was glad to escape with his life after being pelted with stones.

Five weeks later he went to the same village, thinking he would not be recognized; but the first man he met asked him if he was not the Bible man? The colporteur said yes, but not without fear, but how great was his astonishment when he saw how people were now asking for his books. How had this come about?

A specie merchant had picked up the Bible, which the priest threw away. He tore out the leaves and wrapped his goods in them. When the people unpacked their goods, they were struck by the great scripture and read, and so the delicious truth found its way into their hearts. They bought more goods for the sake of the word, and when the supply ran out, they prayed to God to send the colporteur back again.

350 years ago.

Justus Jonas reports of that famous Pentecost of 1539, when Luther preached at St. Thomas' in Leipzig: "We made our entry into Leipzig with the illustrious Elector on the sixth day after Exaudi (23 May). As soon as we arrived there at the city gate, an immensely large crowd immediately flocked from all quarters and corners of the city, surrounding our wagons on all sides in order to see Luther, and a densely packed crowd gave us an escort, as it were, and followed us to our lodging, the house of Dr. Auerbach. There all eyes of the well-meaning and the malicious, of friend and foe, were directed to the face of Luther the heretic as he stepped out of the carriage, and from most of the expressions it was plain to see how the minds within were disposed." And further it says: "On Pentecost Sunday afternoon, Dr. M. Luther fulfilled his prophecy, which he had uttered two years before, at that time, when Duke George was going about with some cruel measures, that he would still preach in Leipzig, and preached before an immensely large crowd.

crowd at St. Thomae. And when Luther was already about to ascend the pulpit, it was Dr. Breitenbach who, with his outstretched arm, threateningly warding off the approaching oversized crowd and made way for Luther to ascend the pulpit. This was seen by the princes standing by, and I saw it with my own eyes. The Rector and the other gentlemen of the college presented a gift to Dr. Luther and to us through some magisters and pedelles in an honorable way." Further we know: After that sermon Luther, on returning to his inn, found a messenger urging him to administer Holy Communion to a terminally ill man at his request. This sick man was the journeyman shoemaker Matthew Schubert. In the crowd of the day, where because of overcrowding of the church even ladders were placed at the windows, in order to hear the sermon from here, Schubert was seriously ill and believed himself close to death. Luther immediately rushed to his bedside and gave him comfort and Holy Communion. Instead of dying, however, Matthew Schubert was restored to health and well, and lived another sixty-two years as an honorable citizen and master shoemaker in Leipzig. He died in September 1601 at the age of 97 and was the first person from Leipzig to receive Holy Communion in both forms in the city.

Be faithful!

"If any man therefore be not deceived, let him stand fast in the right faith of Christ, continuing in prayer, hearing and learning the word of God diligently, and thanking God with all his heart, lest God be angry, and take away his hand, and the devil creep thee out. For such a clever, powerful spirit is the devil, that if thou wert yet one thing so learned and understanding, and knowest the whole Bible, and God holdeth not over thee, thou shalt fall and be lost." Luther, Hauspost. 5, 345.

The outspoken preacher.

Dr. Jakob Weller, high court preacher in Dresden, punished with much frankness the licentious life and the revelry at the electoral court. The Elector therefore once said to him: "I am content with him, if only he would not be so hard and so often zealous against drink, and thereby make enemies of the courtiers. - "If I have only God for a friend," replied Weller, "the disfavor of all the courtiers, even of the prince, can do me no harm." - The minister, who was present, was annoyed by this frank answer of the court preacher. When Weller noticed that the latter was trying to provoke the Elector more and more, he took out his appointment, laid it on the table, and said: "In this letter it is written that I should faithfully attend to my office, care for and watch over Your Serene Highness and His high relatives, and omit nothing that is necessary for your salvation and happiness. Now I have done this faithfully up to now, and will continue to do so. If, however, I am no longer free to do so, I can no longer administer my office with a clear conscience, and I humbly request that Your Electoral Grace take the appointment away from me and graciously dismiss me from my office. - No, answered the Elector, you are an honest and conscientious preacher, and mean better to me than all the courtiers. Preach further, as your office requires. We have certainly done too much in this matter, cannot justify ourselves, and need punishment and admonition. We will be gracious to you.



A Methodist nurse dispatched.

T., a Lutheran shoemaker, was visited almost daily by his neighbor, a Methodist, who came to discuss with him. One day she also comes again, joyfully excited, with the exclamation, "Brother T.! I have attained the seventh degree of sanctification!" - "So?" replies Brother T. to her, "and I the eighth!" - Disappointed and astonished, the Methodist sister asks, "How? what do you say, the eighth? there are but seven; which, then, would be the eighth?" - Brother T. answers: "Our Lord and Saviour saith, Matt. 18: Verily I say unto you, Except ye be converted, and become as little children, ye cannot enter into the kingdom of God." - As if doused with cold water, the Methodist sister went away and has not come back since.

(Synb.)

Ordinations and introductions.

By order of the Hon. President Pennekamp, on the 18th of Sonnt, after Trtn. Mr. Cand. L. Brauer was ordained by the undersigned and introduced into his parishes of St. Francis and Jaqua.

H. Grefe.

Address: Rev. I., Brewer,
Boekbox 506, ^aqua, 60th, Lav8.

By order of the Hon. President Hilgendorf, R. C. Bock was ordained on the 15th Sunday n. Trin. in the parish of bet Deshler, Thayer Co. nebr. assisted by Rk. J. Meyer and Cholcher inducted by the undersigned.

G. Storm.

In obedience to orders received, on the 16th of Sunday, A.D. Trin. Mr. R. H. Kionka tn Royal Oak, Mich. was inducted.

R. Trülzsch.

Address: Rev. R. Riovla, Ro^al Oak, Llied.

On the 17th Sunday n. Trin. Mr. R. C. Bretscher was introduced by order of Mr. Praeses Sprengeler at Wausau, Wis. byH Erck.

Address: Rev. O. Rretseder,
211 Seymour 8tr, wausau, ^71s.

By order of the Honorable President Brand, on the 17th Sunday n. Trin. Mr. R. Bro. Engelbert was introduced into his congregation tn St. Johnsbura.

I. W. Gram.

By order of the Venerable Praeses Studt, Father H. A. Meyer was introduced to his parishes at Lyons and Centre Grove by me on the 19th Sunday a. Trtn. tn his parishes at Lyons and Centre Grove introduced by me. J. H. Bramm he.

Address: Uev. 8th Lieber, Box 722, l^ou8, Clinton 60th, lo^va.

Church dedications.

On the 13th Sunday a. Trtn. the Lutheran St. PaulsGemetnde inFortWayne, Ind. consecrated their new church to the service of God. Celebrant preachers: Fr. Zorn, C. Gross, O. Willkomm and Prof. Crull.

H. G. Sauer.

On the 17th Sunday n. Trin. the Lutheran congregation of St. John near Alta, Iowa, consecrated their newly built church (38X72X22 with 100 feet high tower) to the service of God. Celebrant: ? Father M. Herrmann, J. Schliepsiek (English) and J. Hesse.

H. Wehktng.

On the 17th Sunday a. Trtn. the Lutheran congregation of Wisner, Neb. consecrated their newly built church to the service of God.

On the 17th Sunday after Trinity, the Lutheran Immanuel congregation in Fontanelle, Nebr. consecrated their newly built church to the service of God. Festpredtger: RR. Frese and Bergt jr.

A. Hoftus.

The Trinity congregation at Turner, Ill, consecrated on the 17th Sunday a. Trtn. their newly built frame church (30X46) to the service of God. Festive preachers: Prof. Selle and K. Th. M. Stephan (English).

Aug. Heerboth.

On the 17th Sunday a. Trtn. the congregation in Birmingham, Alabama, dedicated their newly built little church (Frame building, 27X55) to the service of God. The undersigned preached.



On the 18th Sunday n. Trtn. the Lutheran St. JohannisKtrche inPortWashington, Ozaukee Co., Wts-, was consecrated. At this the kk. Heizer, Hiebei and Dorpat. The church (31X43 with steeple), built by "Presbyterians", has stood empty for 16 years and has now been repaired by a few men. There are still only 6 men who have publicly professed the Lutheran Church. L. G. Dorpat.

On the 19th Sunday a. Trin. the congregation at Garrett, Ind. dedicated their newly built little church to the service of God. The sermons were preached by ck. E. A. Sieving and W. Bröcker (English).

C. B. Prussia.

Mission Festivals.

On the 12th Sunday, A.D., my congregation in South Litchfeld, Ill, celebrated Missionary Feast. Festival preachers: the kk. J. Bergen and H. Meyer. Collecte:-104.50. C. Schroeder. '

On the 12th Sunday after Trinity, my congregation celebrated the mission feast in Eisleben, Mo. The preacher was P. J. Schaller and the undersigned. Collecte:-46.65. H. F. Grupe.

On the 13th Sunday a. Trtn. the congregations of Strasburg and Stewardson, Ill. celebrated mission feast. Festpredtger: kk. Heumann and Kössel. Collecte: -60.20. Fr. Brunn.

On the 13th Sunday after Trtn. my congregation in Fairbank, Iowa, celebrated mission feast with guests from Waterloo, Fr. Horn's and Fr. Jacobs' congregations. The following preached: Bro. Horn, Bro. Jacobs (German and English) and undersigned. Collecte: -54.25.

Th. Wolfram.

On the 13th Sunday after Trinity the congregation celebrated a mission feast at NeuBieleseld, Mo. Collecte: about-55.00. Festival preacher: P. F. W. Pennekamp and undersigned.

M. Meyer.

On September 15, the congregation of Portland, Oregon, celebrated a mission feast with the Lutherans of the surrounding area. Paul and Tisza preached. Collecte: -33.50. Ed. Döring.

The churches bet Cratg and Corning, Mo. celebrated on the 13th of Sun, A.D. Trin. Mission feast. Preaching were ck. Proft and Becker. Collecte:-56.25. C.H. Lentzsch.

Mission festival of the congregations of kk. Brakhage, Bodc, King on Sept. 15 in Seward, Nebr. Collecte: -86.50 (four-fifths for Inner Mission, one-fifth for Negro Mission).

Mrs. King.

On 13 Sonnt, n. Trin. my church in Lincoln Township, Iowa, celebrated with guests from the churches of the kk. Brandes and Baumhöfen mission feast. Festival preachers: kk. W. Brandes and C. W. Baumhöfener. Collecte: -64.24.

A. Grafelmann.

On the 13th Sunday after Trinity, my congregation celebrated Mission Feast at St. Charles, Mo. and guests from neighboring congregations attended. Rev. M. Wartens and undersigned spoke. Collecte:-46.25. C. C. E. Brandt.

On the 13th of Sunday, A.D., the congregation at Lanesvttle, Ind. celebrated mission feast with the two congregations of Loutsvttle, Ky. Festival preachers: kk. Praetorius, Luebke, and undersigned. Collecte: -49.10. F. W. Müller.

On the 13th of Sunday, A.D., my congregation bet Atktns, Iowa, celebrated Missionsfest with the congregations of Cedar Raptds and Eldorado Township. Present were: the kk. Deckmann, Reinhardt, Grumm, L. Dornsetf and Greif. Festprcdigcr: the latter two. Collecte:-78.17. I. Aron.

On the 14th of Sonnt, A. Trin. the congregations of the ck. Meter, Kntcf, Brockmann and Kühn at Bclleville, Ill, mission feast. Collecte: -95.15. There preached the kk. Brockmann and Meier.

_ Chr. Kühn.

On the 14th Sunday after Trinity the congregation in Orange, Cal. celebrated a mission feast. Preachers: Father Munkel and Praeses Bühler. Collecte: -44.30. I. Kogler.

On the 14th Sunday, A.D., the congregation celebrated in Lockwood, Mo. mission feast. Preachers: kk. Roschke and Schriefer. Receipt: -44.70. I. W. Lehr.

On the 14th Sunday, A.D., my congregation at Bear Creek, Wis. celebrated Mission Feast with guests from neighboring congregations. Collecte for inner mission: -17.00. Preached k. Fuhrmann and R. I. lank.

On the 14th Sunday after Trinity my congregations in Pella, Wis. celebrated a mission feast. Guests from surrounding congregations attended. Preaching were the kk. Nickel and Kollmorgen. Collecte: -45.00. C. J. Swan.

On the 14th of Sunday, A.D., St. Paul's Lutheran congregation at North East, Pa. celebrated Mission Day. Speakers were the ck. Bernreuther, Morhart and undersigned. Collecte: -26.55. F. Dubpernell.

On the 14th of Sunday, A.D., the congregation celebrated a mission feast at Magnolia, Iowa. Celebrant: Rev. C. F. Herrmann and undersigned. Collecte: -13.00. I. F. Nuoffer.

On the 14th Sunday, A.D., my congregation celebrated a mission feast at Hannibal, Mo. at which Rev. Nützel and the undersigned preached. Collecte: -44.40. S. Liese.

On the 14th of Sonnt, A.D., the churches at Lincoln Creek, at Staplehurst, and at Mtterton, and the church at Marys ville, Nebr. celebrated a mission feast. Preachers were the ck. C. O. and undersigned.

On the 14th of Sunday, A.D., my congregation in Bremen, Ind. celebrated a mission feast. Festival preachers: kk. Tramm and Thieme. Collecte: -64.50. C. H. Lüker.

On the 14th Sunday after Trinity my congregations at Cape Girardeau and Egypt Mills, Mo. celebrated a mission feast. Festival preachers: kk. F. Meyr and Pflantz. Collecte: -45.60. O.R. Hü schen.

On the 14th of Sunday, A.D., my congregation in Wilton, Iowa, celebrated Mission Feast with members of the Davenport congregation. Festival preachers: kk. Guenther and Greif. Collecte: -38.00. Phil. Dornseif.

The congregation of Friedensau, Nebr. celebrated with the congregations of the kk. Meyer, Cholcher and Bock on the 14th of Sonnt, n. Tr. Mission feast. Festival preachers: kk. Schubkegel and Burmeister. Collecte: -82.30. G. Storm.

On the 14th Sunday after Trinity the congregations in Omaha, Council Bluffs, Iowa, and the surrounding area celebrated a mission feast. Festival preachers: the kk. v. Gemmingen and M. Herrmann. Collecte: -51.13. Th. Steege.

The Zion congregation in Atlantic, Iowa, celebrated a mission feast on September 29. Collecte for inner mission: -26.82. Festival preachers: Fr Ehlers and Chr W Otto.

On the 15th of Sunday, A.D., the congregation of Harvel, Ill, celebrated a mission feast. Festival preachers: ck. F. Ave-Lallemant and C. Schroeder. Collecte: ca. -40.00. W. Kowert.

On the 15th of Sunday, A.D., my congregation at Beardstown, Ill, celebrated the mission feast. Festive preachers: Prof. Stöckhardt and the kk. F. Behrens and M. H. Feddersen. Collecte: -122.00. F. P. Merbitz.

On the 15th of Tr. the Trinity Church in St. Louis celebrated Mission Feast. Festival preachers: Fr. C. Kühn and Missionary A. Burgdorf. Collecte: -150.00.

On the 15th of Sunday, A.D., my congregations at and near Adatr, Iowa, celebrated a mission feast. Festive preacher: P. Ch. W. Otto and undersigned. Collecte: -44.75. Fr. Ehlers.

On the 15th of Sunday, A.D., the congregations of the undersigned at GrantCity, Iowa, celebrated with the congregations of Mr. K. L. A. Mueller's Missionary Feast. Festival preachers: kk. Schliepsiek and L. A. Müller. Collecte: -36.70. F. Schug.

On the 15th of Sunday, A.D., the congregations of Wellsville and Allen Centre, N. U., celebrated Mission Day. Festival preachers: kk. A. T. Pechtold and F. J. Weidmann. Collecte: -45.19. G. Buch.

On September 29, the congregation in Lost Prairie, Ill, celebrated

On the 15th of Sunday, A.D., the congregation of New Haven, Mich. celebrated a mission feast. Festive preacher: P. Chr. Merkel and undersigned. Collecte: -20.15. W. Boritzkt.

On the 15th of Sunday, A.D., the congregation at Humboldt, Kansas, celebrated Missionary Feast. Festival preachers: kk. C. Spannuth and G. Voit. Collecte: -27.58. D. Stemmermann.

On the 15th Sunday, A.D. the congregations of the undersigned celebrated with the congregation in Alice Missionary Feast in Wtlberforce Township, Ontario, Can. Festival preachers: kk. H. W. Schroeder and Schmidt. Collecte: -56.13. R. F. Kretzmann.

Mission feast celebrated October 6 by the congregation of the undersigned at Galesburg, Ill Collecte: -18.52. Preached by Bro. J. H. Haake and C. O. Hohenstein.

On 6 October my congregation in Lincoln, Kans. celebrated a mission feast with members of the surrounding congregations. Festpredtger: Father Bode and undersigned. Collecte: -40.59. I. M. Hahn.

The congregation at Claremont, Minn. celebrated on the 16th

On Oct. 6 my congregations celebrated mission feast in Hanover, Wis. Festival preachers: kk. Albrecht and Morhart. Collecte: -26.06. Oscar Hanser.

(To be continued.)

Report ing.

In the 15th Missionary Festival Report on page 166, column 2, instead of "Louisville" it should read Dudleytown, Ind.

Conferenz - Display.

The Baltimore Districts - Conference will assemble in Washington, D. C. G. Johannes on November 12.

Income to the Illinois district treasury:

Synodal Fund: Harvest Festival Coll. in Fr. Schink's congregation -4.00. Harvest Festival Coll. of congregations in Schaumburg 35.50. Of congregation in Pratrietown 8.00. Congregation in Bethlehem 6.80. k. Ponitz's congreg. at Hahlen 5.00. Mission Festival coll. of congregations at Arenzville and at Indian Creek 10.00. Fr. Bartltng's congregation 27.00. Harvest Festival coll. from Fr. L. Schwartz's congregation 7.50. Coll. of congregation at Lynnvile by Fr. Dorn 4.82. Communion coll. of Fartna's Gem. 4.61. Trinity's Gem. in Osnabruck 7.25. Danville's Gem. 13.85. Harvest Festival coll. in Fr. H. Schmidt's Gem. 11.30. Fr. Rösch's Gem. 11.00. From Synodbüchie in k. Uffenbeck's congreg. 5.95. congreg. in Homewood 6.47. harvest feast coll. in P. Brauer's congreg. in Niles 17.45. out of synodal bk. that. 2.65. P. Engel's congreg. in Covington 4.00. P. Karl Schmidt's congreg. in Crustal Lake 10.86. mission feast coll. in k. C. Schroeder's congreg. 12.50. communion coll. of Champatgn congreg. 5.48. (p. -221.99.)

Laundry fund in Springfield: Sunday coll. a. of Golden congreg. 5.25. John Ketser, Nokomis, 5.00. Coll. at Beardstown mission festival, 4.80. Jacksonville congreg. women's club 5.00. Mrs. Zink 1.00, Mrs. Brell .50 from Raymond by k. W. Kowert. Communion coll. of Secor congreg. 2.50. (S. -24.05.)

Internal dissonance: Mr. M. Zink through Fr. Schuricht 3.00. Mission feast coll. in Fr. Johannings Gem. 10.00. M. Knapp through Fr. Hölter 2.00. Mission feast coll. from Fr. G. Blankens Gem. 64.33. Mrs. C. Warnke from P. Wunders Gem. 5.00. Missionsfestcoll. from Gem. Golden 30.00, from Gem. Rock Island 25.00. Wittwe Wendt by P. Steege 1.00. Missionsfestcoll. from Gem. Arenzville and Indian Creek 20.00, also Belleville by Fr. Kühn 70.00. H. Bormann from Fr. Wunder's parish 1.00. Mission feast coll. of Beardstown parish 15.00, of Farina parish 40.00. Thank-offering for happy emb. Emb. by the wife of Mr. J. Runge 1.00 and by the widow M. R. 1.80. Mission feast collection of the parish of Ehester 25.00, of the parish of Danville 13.05, of the parish of Galesburg 18.52. Collection at the wedding of Fr. and Luise Hagen by Fr. Engelbrecht 7.80. mission feast coll. at Lost Prairie 18.14, at Lincoln 15.00. congregation at Covington 4.00. by an unnamed person at P. K. Schmidt's congregation 1.00. mission feast coll. at P. C. Schröder's congregation 50.00, at kk. Goehringer's and Roeck's Gemm. 67.00, in Fr. Bergen's congregation 20.00, in Fr. W. Kowert's congregation 16.57, part of the missionary feast collection of the Venedy congregation 55.00. (p. -600.21.)

Negro Mission: Missionsfestcoll. of congregations at Golden 6.00, Arenzville and at Indian Creek 10.00, Rock Island 13.70, Belleville 10.00, Beardstown 10.00, Farina 19.00, Ehester 20.00, Lost Prairie 10.00, Lincoln 10.00, d. P. C. Schröder 12.50, kk. Goehringer & Roesch 5 p.m., p. Fr. Bergen 7.25. N N. by Lebrer J. A. Tisza 1.00. N. N. in York Centre f. New Orleans 1.00. Part of the Missionsfestcollecte of the Gem. at Venedy 10.00. (S. -157.45.)

Jewish Mission: Mission Festival Coll. of Gemm. Golden 5.00, Arenzville and Indian Creek 5.00, Beardstown 5.00, K. C. Schroeder 4.50, P. Fr. Bergen 5.00, part of the Mission Festival Coll. of Venedy 7.00. (S. -31.50.)

Deaf and Dumb Institution: Mr. M. Ztnk durch Fr. Scuricht 2.00.

StudirendeWaisenknaben: A. Wäscher a. P. Wunders Gem. 2.00. by R. Steege: by F. Albrecht, C. Küßen, G. Beth, F. Trichter, J. Thoms each 1.00, K. W. Berkow .50. Luise Schlüter by R. Ch. Kühn 2.00. C. Albrecht by R. Succop 5.00, by dens. by Mrs. A. Halbröder 1.00. (S. -15.50.)

English Mission: 1 Fr. Brauer's Gem. in Crete for Baltimore 5.00. Teacher C. Appelt by R. Engelbrecht 1.25. Mission Festcoll. of Gem. to Rock Island 10.00, Arenzville and to Indian Creek 5.00, Belleville 10.00, Beardstown 5.00, Farina 5.00, Chester 10.00, Lost Prairie 5.00, Lincoln 5.00, of RR. Goehringer and Roesch 17.00, R. Fr. Bergen 4.00, and Theil of the Missionary Festival Coll. of the Gem. at Venedy 10.00. (S. -92.25.)

Emigrant Mission: Gemm. mission festival coll. to Golden 5.00, Arenzville and to Indian Creek 5.00 for New York and 5.00 for Baltimore, Belleville for New York 5.15, Beardstown 5.00, and R. C. Schroeder 12.50. (S. -37.65.)

Orphanage bet St. Louis: Harvest Festival Coll. of the Strasburg Community 8.00. By Mr. J. Graßhof 2.00 and C. Hinze .50 by R. Schwartz. (S. -10.50.)

Poor students tn Springfield: R. E. Kirchner for Piehler 5.00. By Kassirer Eißfeldt 16.00. Jünglings- und Jungfrauen-Verein in R. Werfelmanns Gemeinde for N. Jensen 15.00. Missionsfestcoll. der Gemm. Arenzville and to Indian Creek for W. Drögemüller 10.00. For dens. from a parishioner a. Arenzville 1.00. N. N. that. f. dens. 2.50. Mission festival coll. d. Gemm. Arenzville". to Indian Creek 5.15. Hochzettscoll. to Mr. J. Bohlmann by R. Hartmann for Th. Hoffmann 10.00. Missionsfestcoll. of the congreg. at Beardstown for W. Drögemüller 10.00. Jünglings- und Jungfrauen-Verein der Gem. d. R. J. H. Rabe 5.00. R. Germann's Gem, Fort Smith, for Kirschke 20.00. At Tolle-Hauser's wedding s. by R. Weisbrodt for Mazat 3.65. R. Gahl by 1 P. Succop 5.00. Mrs. W. Consor by dens. 2.00. Coll. on R. A. Detzer's birthday by R. Müller for Bräm 8.00. I P. Grimm's St. John's parish in Ash Grove 8.40. Mrs. Noümann by R. Wessel 1.00. Coll. at the mission feast at Lincoln 8.70. From the mission treasury in P. Hallerberg's parish 10.00 and Mr. Heidbreder's 10.00, both cost money for Schwagmeyer. Harvest feast collection from Arlington Hetghts congregation 27.57. Mission feast collection from R. W. Kowert's congregation, Harvel, 15.00. Communion collection from Secor congregation 3.00. (p. -201.97.)

Widow's Fund: R. E. A. Brauer 4.00. R. Lewerenz' Gem. 7.69. R. Heinemann's Gem., Okawtue, 14.41. Harvest Festival Coll. tn R. G. Mezger's Gem. 14.50. R. E. Kirchner 5.00. R. Ponitz' Gem. in Hahlen 4.65. Of etl. members from R. L. Schwartz' Gem. 28.50. Imm.-Gcm. sn Neu-Schaumburg 2.39. Ges. bet of Katt-Schulz's wedding by P. Döderlein 12.70. Chicago teachers' conference by Lebrer Köbel 29.35. R. G. Blanken 5.00. R. Feiten, Washington Hetghts, 8.04. Gem. tn Venedy 11.00. (S. -147.23.)

Seminar organ in Addtson: By Kaff. Röscher 5.00.

R. W. Köpchsens Gem. in Connecticut: Von d. Brüdern M., Th. und W. Kolb 3.00.

Coal City: R. Th.BüngersGem. 8.00. R. Bartltngs Gem. 30.00. R. Grafts Gem. 7.00. R. Wunders Gem. 24.71. (S. -69.71.)

Gem. inHorton, Iowa: R. Brauer's Gem. in Crete 11.50.

Poor Students Addison: R. J. Drögemüller for Buszin 2.50. Coll. at the mission festival in Beardstown for dens. 10.00, and at Danville for W. Hacker 15.00. Disciples' Society at R. Wunders' church for Haase 10.00 and for Röcker 10.00. (p. -47.50.)

Rockford congregation: R. Strieter's congregation 10.00. R.A. Wagner's congregation 8.00. N. N. by dens. 1.00. From the mission festival coll. of the Gem. Arenzville and Indian Creek 5.00. P. Wunders Gem. 24.71. R. W. v. Schenck's Gem. 17.00. Gem. at Fountain Bluff 9.00. Communion Coll. of Secor Gem. 7.50. (p. -94.21.)

For the Lutherans in White Lake damaged by the hailstorm: P. Th. Bünger's congregation 7.15. P. Gräf's congregation 6.50. To Mr. J. Koller by P. D. Lochner 1.00. From the brothers M., Th. and W. Kolb 3.00. (S. -17.65.)

For the church building in Springfield: By R. J. L. Crämer, 2nd Sendg. from the Zion congregation in Decatur, 5.85. By dens. of some people from his branch near Argenta 28.00. By Kassirer Eißfeldt 12.00. Coll. Branch at Argenta 28.00. By Cassirer Eißfeldt 12.00. Coll. of St. Marcus congreg. tn Steeleville 5.00. R. Holiday congreg. 7.00. By Cassirer Spilman from the Eastern District 35.13. Harvest Festival Coll. of congreg. at Homewood 22.79. R. H. W. Rabe's congreg. 2.75. (p.-118.52.)

German Free Church: For the acquisition of a church property in Grün near Lengenfcly in Saxony, coll. on the occasion of the visit of President Willkomm of the Gemm. Chicago, namely to Immanuel's Church 86.16, to Zions Church 102.03, to St. Pauls Church 93.13. Mission festival coll. of Gemm. Arenzville and to Indian Creek 10.00. Communion coll. of Arenzville congregation for church building fund of Hanover congregation 2.40. J. Demien through R. Succop 1.00. (S. -294.72.)

Orphanage in Addtson: Coll. from P. Steeges Gem. 25.00. For sold orphanage b. by dens. 2.05. Ch. Guth through dens. 3.00. Harvest Festival coll. from Strasburg Gem. 8.00. R. C. Schröder's Gem. 8.00. Mrs. Zink 1.00 and Mrs. Brell from Raymond .50 through R. Kowert. (S. -48.05.)

Pilgrim House in New York: Missionary Festival Coll. from R. C. Schroeder's Gem. 12.50.

Housekeeping tn Addison: coll. from mission feast at Beardstown 10.00.

Household Fund inMilwaukee: Coll. from Beardstown Mission Festival 10.00. R. C. Schroeder's church 4.70. (S. -14.70.)

Poor students in Milwaukee: Virgins Club tn?. Engelbrechts Gem. for A. Rose 15.00.

Household Fund to Fort Wayne: Coll. from Mission Festival to

Poor students in Fort Wayne: Mission festival coll. of the Gemm. Arenzville and at Indian Creek for F. Knief 8.00. Ges. at Heinemann-Stünkel wedding in Addison for G. Franke 11.00. Mission festival coll. of Danville congregation for I. Müller 15.00. Women's club inR. Füllings Gemeinde, for W. Schröder 13.00. From the collection bag in R. C. Schröders Gem. for C. Schröder 10.85. Jüngltngs-Verein inR. Wunders Gemeinde for A. Ullrich 10.00. Frauenverein tn R. Göhringers Gem. for M. Flachsbart 10.00. (S. -77.85.)

Poor students in St. Louis: R. Schurichts Gem., St. Paul, f. K. Albrecht 18.60. Women's Club inR. A. Wagner's congregation for H. Preckel 18.00. By R. A. Wagner: surplus of a printed sermon 8.00, C. Lübke, A. Beduhn each 2.00, H. Bülow, Mrs. Lübke each 1.00 for Grambauer. Mission festival coll. of Gemm. Arenzville and Indian Creek for Drögemüller 10.00, also the church in Beardstown for dens. 10.00. Young Men's and Young Women's Society of the congregation of R. J. H. Rabe 5.00. Young Men's Society in R. Wunders congregation for C. Ohlinger 10.00, and for A. Leutheußer 10.00. Women's Society in R. Goehringer's congregation for Wenz

Proceeds to the Western District treasury:

Synod Fund: From R. Winkler's congregation in Central -16.00. R. Matuschka's congregation in New Welle 15.60, from N. N. 2.00. R. Burkart's congregation in Augsburg 1.65. (S. -35.25.)

Church building tn Springfield: R. Mayers Gem. in New Wells 10.75.

Progymnasium in Concordia: R. Grupes Gem. in Eisleben 5.50.

Walther College in St. Louis: By Kassirer Frye 8.50. H. Schkäperkötter tn R. Obermeyers Gem. tn St. Louis 5.00 (college). (S. -13.50.)

Inner Mission of the District: By R. Gümmer in Longtown from sr. Gem. 23.00, ges. on d. wedding Münch-Höhn 2.50 and by N. N. .50. By R. Schülke tn Macon City 5.00. Teacher Schröppel's pupils in Point Prairie 3.00. (S. -34.00.)

Negro Mission: ByR. Weseloh in Kimmswick 1.00.

Widow's fund: R. Güntber's parish in Mora 8.35. R. Mattbes' parish tn Perryville 10.00. By R. Gehrmann, ges. on Ch. Schutz' wedding tn Vandalia 2.65. (S. -21.00.)

Orphanage bet St. Louts: R. Matthes' parish in Pccruville 10.00. By R. Gehrmann/ ges. at Ch. Schutz' wedding in Vandalia 2.50. By R. Pfaffe from Mrs. Ranft in Pilot Knob 5.00. By Kassirer Frye 3.35. (S. -20.85.)

Hospital in St. Louts: By R. Pfaffe from Mrs. Ranft in Pilot Knob 5.00.

Deaf and Dumb Institution: By R. Pfaffe from Mrs. Ranft in Pilot Knob 5.00.

HouseholdinSt. Louis: ByR. Gümmer in Longtown by N. N. 1.00.

Poor students: By R. O. Hanser in St. Louis by Mrs. Ziegler 5.00.

Poor Students in Fort Wayne: By R. Pfaffe from Mrs. Ranft in Pilot Knob for Flacksbart 5.00.

Poor students in Concordia: R. Mayer's parish in New Wells for H. Lorenz 12.50.

German Free Church: Through Mr. Kühnert of the congregation in Altenburg 46.00. Mr. Bro. Werfelmann in Fort Smith 1.00. R. Demetrios congregation in Emma 32.05. (S. -79.05.)

St. Louis, Oct. 29, 1889. H. H. Meyer, Cassirer.

The following kind gifts have been received for **the Martin Luther Orphanage at Wittenberg, Wis:** Through Mr. R. Fuhrmann from W. Ebert 2 p. potatoes; L. Korb 1 p. do., 1. p. flour, Sveerbrecker 3 live. Pigs, Eßmann 2 p. apples, Kuschel 1 p. flour. By Mr. R. Sievers in Milwaukee from women of his. Parish 16 dresses, 12 pr. shoes, 11 aprons, 4 pr. stockings, 2 petticoats, 6 girls' boscn, 4 boys' trousers, 12 blouses, 1 tr. coat, 3 shirts, 1 jacket. 1 sachet of candy, 10 dresses, 3 petticoats, 6 blouses, 6 pr. trousers, 1 boy's suit, 6 shirts, 14 pr. stockings, 10 handkerchiefs, 6 towels, 4 neck ties. 1 packet of candy. By Mr. P. H. Dicke, 1 p. cartons, 3 p. apples. By Mr. R. Hudtloff: from Heling a three-gallon pot of butter, Aug. Kubn and Mrs. Heling 1 p. of soap, Mrs. Vürpahl 1 cap. 1 p. grain, 1 p. wc'zen, 1 p. rye from etl. other members. From Mr. Köbn tn Sheboygan 1 box of smoked fish. By Mr. R. Strasen tn Milwaukee from his. Kreuz-Gem. 12 jackets, 30 pants, 12 uberjackcn, 10 dresses, 12 aprons, 9 girls' pants, 12 pot covers, etl. pieces of tr. stuff, from Mrs. Brandner 23 pr. stockings; from the Women's Club of the Gem. 8 pr. pants, 26 shirts, a lot of wool, 4 pr. stockings, 4H dozen handkerchiefs, 1 lot of needles and knitting needles. By Mrs. R. Pfotenhauer at Lewiston, Minn, from the Woman's Club 5 pr. stockings, 5 girls' trousers, 11 aprons, 1 dress, 8 boys' trousers, 6 blouses. From the Woman's Club in New London, 1 quilt. From women there, 6 boys' shirts, 12 girls' trousers, 14 boys' trousers, 3 new dresses, 14 petticoats, 3 old cloaks, 16 old dresses, 4 girls' jackets, 8 aprons, 4 old girls' trousers, 3 bodices, 4 girls' shirts, 8 separate jackets, 2 separate boys' skirts, 8 caps, 6 pr. socks, 13 pr. wl. Stockings, 3 Kn. Wool, 1 p. Patches, 1 p. doll's cuq, and 1 p. Trouser stuff. From MrsR. Kollmorgen in Caroltne 1 p. of cabbage cuq. By Mr. R. Schneider from Wittwe Wendland in Wayside 1 p. of peas. By Mr. R. Lcybe 19 p. Cart. 2 p. Flour. 36 S. Cart, 2 p. Flour. By Mr. R. A. Vollbreckt, in Bungert, of sr. Gem. 11 p. Flour, 22 p. Cart, 13 p. of cabbage, onions and turnips, 16 lbs. of honey, 1 basket of butter, 1 b. of white bobbins. DurckHrn-R.O. List 2 p. cabbages, 4 p. wheat, 1 p. oats, 3 p. flour, 13 p. cart. By N. N. in Cecil 2 p. peas, 1 p. cabbage c., 25 p. Cart. 3 p. oats, 1 p. wheat, 2 p. flour, 1 p. turnips. From N. N. in Embarras, 3 p. corn, 1 p. oats, 1 n. wheat 1 n. rve.

With heartfelt thanks cold from the congregation of Mr. R. Goehringer in Staunton -15.56 for the purchase of an artificial leg for Stud. Knust.

I. S. Simo n.



From Mr. P. St. Hasiold's parish at Huntington, Ind. for the college household I have received: From Mrs. Elise Meitzler, 1 gallon of apple butter; Jacob Riggers, 1 p. wheat, 2 p. potatoes; Jodn Brandt, 1 p. do., 1 p. turnips; Mrs. I. Brandt, 2 gallons. Apple butter; Jobn Weber 1 p. cart, 1 gall. Apple butter; Friedr. Schröder 1 p. shredding, 2 p. cart, 2 gall. Apple butter; John Hauenstein 2 p. wheat, 2 p. cart.; Karl Hauenstein 2 p. cart.; Gottl. Walter 1 p. do, Dtetr. Sündermann 1 p. wheat, 1 p. grain, 1 p. oats; Heinr. Stacke 1 p. wheats, 1 p. cart; M. Weber 1 dollar; W. Feuerbach 1 p. wheat, 1 p. oats; Henry Sündermann 1 p. wheat, 1 p. cart; Louis Brandt 1 p. wheats, 1 p. oats, 1 p. cart; Mrs. N. 1 p. do.; Mrs. Kath. Hartmann 1 p. wheat, 1 p. cart, 1 p. oats; Mich. Wilhelm 1 p. wheat, 1 p. cart; Jak. Krieg 1 p. cart; John Krieg 1 p. oats, 1 p. cart; Johll Hartmann 1 p. do.; Henry Hartmann 1 p. oats, 1 p. cart; Louts Hecker 1 p. wetzen, 1 p. cart; Jak. Lusch 1 p. wetzen, 1 p. cart.

Fort Wayne, Oct. 17, 1889, A. Aehnelt, superintendent.

New printed matter.

American calendar for German Lutherans for the year 1890 after the birth of our Lord Jesus Christ. Concordia Lutheran Publishing House. Price: 10 cents.

Our calendar is known to all our readers and does not need any recommendation. It is sufficient to indicate the contents of the same: Ecclesiastical Review (with the picture of Father O. Fürbringer, the only still living founder of our institution) - State and School - The Daily Home Devotion - On the Name "Lutheran" - A Luther Site - Augustine's Judgment on the Theater - The Catechism and the Lodges - Short Stories, etc. - Statistics - List of the Pastors and Teachers of the Synodal Conference, etc. - The Church Calendar (with a picture of P. O. Fürbringer, the only still living founder of our institution).

Sixth Synodal Report of the Minnesota and Dakota Districts of the German Lutheran Synod of Missouri, Ohio, &c. St. 1889.

The doctrinal discussions in this report deal with the words: "Thou shalt love thy neighbor as thyself" and the words of the fourth commandment. The theses on the fourth commandment read: "1. The fourth commandment, the first of the second tablet, concerns parents and children and all persons who stand in the same or a similar relationship to one another. (2) Since, according to the fourth commandment, children are to honor their parents, it follows from this same commandment that parents are to show themselves worthy of this honor. This happens when parents, or those who stand in their place, take care of all their subjects with fatherly concern, love, and benevolence. (3) The honor of parents commanded by God to children includes respect, humility, reverence, love, obedience, and gratitude to them, and excludes the opposite. 4. God, for wise reasons, has added a special promise to this commandment." - The price of the 132 page report is 25 cents.

Eighth Synodal Report of the Canada District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1889.

This synodical report contains a paper on the Office of the Keys. The theses treated are: "1. Wherein consists this office of the keys? - The office of the keys is the peculiar church power to forgive sin and to retain sin. 2. Who has, possesses this power of the keys? - Christ gave this power to his church on earth, and through it to his called servants. (3) How is this power of the keys to be used and administered? - The power of the keys is to be rightly used, and that is, to be exactly according to Christ's divine command, and generally to forgive the sins of penitent sinners, but to retain the sins of impenitent sinners, as long as they do not repent; and especially to exclude public and impenitent sinners from the Christian church, and to release again those who repent of their sins and desire to amend. 004 How shall this power be esteemed or respected by us men? - We are now to believe that what the appointed servants of Christ act with us by his divine command in virtue of this key power is so powerful and certain, even in heaven, as if our dear Lord Christ acted with us himself, and to receive absolution as from God himself, and indeed not to doubt it, but firmly to believe that sins are thereby forgiven before God in heaven." The report will be sent by the Concordia publishing house on receipt of 10 cents.

Changed addresses:

Rsv. D. Bosttieker, 310 24tl 8tr., OkieaZo, Ill.

Rov. C. Vo6lll6rs6L., 1'avl8toe1r, OXkorck Oo., Out., Oan.

Rsv. 8.Blaelmlart, Oaps Olrurüeau, Llo.

Bev. L. Bleelleusteu,

Valley, Baltimore Oo., Nck.

Bev. 111th Llertens, past. emer., 705 Lroaärva^, shall, Ill.

Dll. Llertens, 705 1^, Lroaclrva^, soloist, Ill.

Llrsell, 112 bl. 4tl 8tr., kellin, Ill.

k. IVaASman, " Dr. plll, 833 Lroome 8tr, 1^, Oit^.

The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by porters, subscribers have to pay 25 cents extra.

To Germany, the "Lutheran" is sent by mail, postage paid, for -1.25.

Lutsrsck at tills cost OLos at 8t. Douis, lAos. " "s seconä-dass matter.



Herausgegeben von der Deutschen Evangelischen Mission
Redigirt von dem Lehrer: Coll.

45th year.

Who are the Seventh-day Adventists and what do they teach?

Among the religious communities of America, that of the Seventh-day Adventists is one of the most zealous in the propagation of their false doctrines. They distribute books, tracts, and periodicals in English, German, Dutch, Swedish, Danish, and French. They have missions in all parts of the world. German missionaries also visit our countrymen, especially in the north and northwest. It is therefore necessary for the "Lutheran" to raise his voice of warning against them as well.

Our older readers will remember that in the forties and fifties the newspapers often reported on the Millerites who from time to time took it upon themselves to determine the day of Christ's return. These people were so named after a Baptist preacher named William Miller in New York State. April 14, 1844, was the day first appointed by them for the return of Christ. The more this day approached, the greater the enthusiasm. Property was squandered, professional work was neglected, family ties were broken, meetings were held day and night, in churches and schoolhouses, in the fields and in the woods. Night vigils were ordered for the appointed day, as it was believed the sun would not rise again. Many wore "Ascension garments." Everyone wanted to hear the first sound of the trumpet and first behold the Lord in the clouds. The night passed, the morning dawned; but the Lord had not come, for he cometh in a day and at an hour not to be expected. Many then left Miller's company, and many became astray from all religion.

Under Miller, these enthusiasts had not yet organized themselves into a special party. This happened after Miller's death (1849). They called themselves Adventists, from Advent, Second Coming. Several parties with this name were formed. Has



hergegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Nov. 19, 1889.

No. 24.

While they had hitherto held to the other doctrines and heresies of the American communities, especially the Baptists, they now developed their own special doctrines. We shall now consider the Seventh-day Adventist party in particular; and we shall first consider their so-called Adventist errors, which are also shared by other Adventist parties, and then look at their other abominable errors. As the Seventh-day Adventists have no confession, we draw their doctrines from writings and tracts written by their most distinguished writers, and circulated by them. Their headquarters in America is Battle Creek, Michigan.

The Adventists teach that man is made entirely of dust, that is, that he consists only of matter and has no immortal soul. They say that when a man dies, nothing remains of him but the dust of which he was first made. They reject the doctrine that man has a soul distinct from the body, and that this soul is immortal, and seek to circumvent the sayings of Scripture, e.g., the clear word of the Lord, "Fear not them which kill the body, and may not kill the soul," Matt. 10:28, and what is written in Ecclesiastes 12:7, "The dust must return to the earth as it was, and the spirit to God who gave it." The Seventh-day Adventists also refer to Luther. They say that he called the doctrine of the immortality of the soul a papistical doctrine. But they do not understand Luther. Luther does not want to know anything about a doctrine of the immortality of the soul decreed by the pope, since a doctrine does not have to be believed only when the pope has decreed it, but when it is clearly stated and proven in the holy Scriptures. He scoffs at the power claimed by the pope to make articles of faith. In the German edition of the Scripture in question, he expresses himself thus: "Hence it came to pass, that the other day at Rome, truly in a masterly manner, the holy article was decreed, that the soul of man is immortal; for it had been forgotten in

The common faith, since we all say: I believe in eternal life". (Grund und Ursach aller Artikel, Erl. Ausg. 24, 130.) In a treatise written about the same time, he says of the pagan Aristotle: "Does not the wretched man in his best book *de anima* teach that the soul is mortal with the body; though many with pretended words have wished to save him, as if we had not the holy Scriptures?" (To the Christian Nobility of the German Nation, Erl. A. 21, 345.) In the interpretation of the first book of Moses, he says: "How a history is told of Pope Leo, that he once summoned to table two philosophers, one of whom disputing that the soul was immortal, and the other that it was mortal. And when they had argued and disputed a long while, and the pope was to conclude which of them had spoken best of the matter, it is said that he said to the one who had argued that the soul was immortal, "It seems that you speak rightly and truly, but your opponent's opinion and speech make a merry countenance. For thus the Epicureans are wont to do: what is good for the flesh, and according to reason, they accept contrary to revealed truth." (W. I, 1243.)

The Adventists teach that men do not live on after death, that therefore believers do not attain to joy after death, according to the soul; that believers will not live again until Christ comes to the millennial kingdom; that the wicked will be raised up at the end of the millennial kingdom and thrown into the lake of fire that is being formed, and will be utterly destroyed and annihilated therein; that finally, after the wicked have been burned up, the earth, which lay desolate and waste during the thousand years, will be cleansed and restored to the righteous. The Scriptures clearly speak of a continuation of life after death. Of faithful Abraham, as of other fathers, it says, "He was gathered unto his people." To the penitent thief on the cross the Lord says: "Verily I say unto thee, to day shalt thou be with me in paradise," Luc. 23:34. He says of poor Lazarus, who believed: "And it came to pass, that the poor man died, and was borne up.

Of the angels in Abraham's bosom;" and of the wicked rich man, "The Life", it is clear that the torment of the wicked will last as long as the rich man also died, and was buried. Now when he was in hell and life of the blessed, eternally, without end. And in Revelation we read torment," etc., Luc. 16:22, 23. that the smoke of torment will ascend from eternity to eternity,

For their false doctrine of the sleeping state of the dead after Revelation 14:11. death, the Adventists also refer to Luther, but wrongly; for they do not These are their Adventist heresies; in the next number we shall believe what Luther believed, that man has an immortal soul that lives consider the abominable heresies which, moreover, they on after death. In general Luther writes of the deceased: "Therefore particularly cherish. G.

be wise and know that God does not want us to know how things are (Conclusion follows.)

with the dead, so that faith may hold sway through God's word, who believes that after this life God makes the faithful blessed, and condemns the unfaithful." (Ecclesiastes 13:14.) Of those who have died in the faith, he says, interpreting the first book of Moses, "A man, when he is wearied in this life with daily labour, goeth, when night cometh, into his chamber of sleep, as in peace, that he may sleep there, and hath night's rest, and knoweth no evil or harm, whether it be by fire or by death. But the soul sleepeth not so, but waketh, and hath her visions, conversations of angels and of God." (W. I, 1759.)

The Scriptures know nothing of the millennial kingdom, of which the Adventists speak, which is to be different from the kingdom of grace on earth and from the kingdom of honor. The Lord says: "Though I go to prepare a place for you, yet will I come again, and receive you unto myself; that where I am, there ye may be", Joh. 14, 3. So when the Lord comes again, he will take his own to be with him forever. The apostle Paul says: "The Lord will deliver me from all evil and help me to his heavenly kingdom", 2 Tim. 4, 18. So the kingdom of grace will be immediately followed by the kingdom of honor. The Scriptures tell us only of the Second Coming of Christ at the Last Judgment, when He will judge the living and the dead who have been raised from the dead. The Scriptures tell us only of a resurrection of the dead, both believers and unbelievers, at the last day. The Lord says, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment," John 5:28,29. When the Lord shall come, all nations shall be gathered together before his judgment seat. "And he shall set the sheep on his right hand, and the goats on his left," Matt. 25:33. The judgment will soon be followed by the execution. "And they shall go into everlasting torment, but the righteous into everlasting life," v. 46. When the Lord shall bring in his faithful into everlasting rest, he shall also, as the apostle Paul saith 2 Thess. 1:7. f., give vengeance upon the ungodly; both which shall come to pass at the last day. .

The Adventist doctrine that the ungodly do not suffer eternal chastisement, but are destroyed, is wholly contrary to the Scriptures. The apostle Paul says in the passage just quoted that they "shall suffer torment, eternal destruction." Isaiah says, "Their worm shall not die, neither shall their fire be quenched, and they shall be an abomination to all flesh," Isa. 66:24. When the Lord says, "And they (the wicked) shall go into everlasting torment, but the righteous into everlasting destruction, they shall be destroyed.

Justification.

In the "Sächsisches Kirchen- und Schulblatt", No. 40 of the current volume, the following can be read concerning the "Lutheran":

"Quite sad is the manner in which the "Lutheran," the organ of the Missouri Synod, whose jubilees this year we have otherwise followed with great sympathy, writes about Saxon ecclesiastical conditions. In No. 16, on the occasion of the report on the 350th anniversary of the Reformation in what is now Saxony, it says, for example: The sad truth and reality is this: almost not a single pastor of the "Evangelical Lutheran" regional church of Saxony still preaches, certainly not a single professor of the regional university in Leipzig still teaches what Luther formerly preached and taught. They have all more or less falsified Luther's teachings and God's Word, or have even abandoned the Gospel of Christ. The right of the Lutheran confession was formally and solemnly laid to rest by the first Saxon Land Synod in 1871, which abolished the old well Lutheran religious oath. "She can live in freedom of her faith": so blather, as if they were drunken, deluded leaders and vocal leaders of the Saxon Church. The sober reality is this: whoever wants to officiate in the Saxon regional church as a pastor according to his faith, that is, according to God's Word and Luther's teachings, will be deposed, and whoever as a member of the congregation wants to hear the pure, clean Gospel, is compelled to resign from the regional church. Luther preached and testified 350 years ago, "My word must remain in it, or it shall not be my house." And that has not happened. God's Word has not remained, so there is no longer the right Christian church there. The Saxon people, the Saxon Church, the teachers of the Church before them, have despised and lost the treasure, the true Word of God. Thus the 350th anniversary of the introduction of the Reformation in Saxony is for the Saxon "Lutherans" a heavy indictment, of the content: Remember what you have fallen from! But no one recognizes it, no one takes it to heart.' - Then the report comes to the small group of the Lutheran Free Church in Saxony, from the midst of which the same has evidently gone forth. Everyone notices that there is an exaggeration in it, that splinters have been made into beams; indeed, in so far as the report describes the whole condition of the Lutheran Church in Saxony as one of apostasy from the Confession, it is a shamelessly calculating lie. And people who lie like this now want to be true Lutheran Christians. This is very sad. With heartfelt joy we in Germany follow the flourishing and growth of the Lutheran Church in America, especially in the areas of the Missouri Synod. It is all the more painful that such false blemished reports are scattered and believed there about the old homeland, from which alone one has received the good that one possesses over there."

In the same context, the following judgment is also found:

"We think that the toleration of false doctrines can also occur from time to time in free churches, and for the sake of the 3 or 4 Protestants who have some influence, it is not only from the point of view of prudence, but also from the point of view of Scripture, a folly to want to cause separation."

To this we would briefly reply as follows. First of all, it should be noted that we are by no means dull and indifferent when we hear well-meaning statements in German church journals about our Missouri Synod, which otherwise passes through many evil rumors over there in Germany. And indeed, in the "Sächsisches Kirchen- und Schulblatt" (Saxon Church and School Gazette), as in other church periodicals, the jubilees of this year's Missouri Synod have been reported in an appreciative manner. But this cannot prevent us, when we have to report on church events from our old home, from presenting things as they really are, and from presenting everything according to

to be judged by the standard of eternal truth. We would like nothing better than for the German "Lutherans" of the regional churches to recognize and acknowledge the deep damage to their church and to act accordingly, for their own salvation and for the salvation of their church.

But as far as the judgment about the Saxon regional church contained in No. 16 of the "Lutheraner" is concerned, we can with good conscience take responsibility for the truth of what the "Sächsische Kirchen- und Schulblatt" denounces as a "shameless, calculating lie. Unfortunately, the situation in the Saxon regional church is as sad as the "Lutheran" portrayed it. Apart from the actual Protestants, whose number of three or four is certainly too low, there are still a number of old and new rationalists in the Saxon church who preach a different gospel than the apostles preached. And the great majority of the Saxon clergy are unrighteous and spread in word and writing all kinds of human fancies of the modern theologians. This can be denied by no one who has followed the reports of Saxon synods, diocesan assemblies, and pastoral conferences to any extent. The so-called "confessionals" are in the minority. But that is the greatest pity, that those who still advocate the Lutheran confession have themselves more or less strayed from it. The so-called Lutherans of today's state churches are no longer Lutheran in the sense in which the word was understood in the good times of the Lutheran Church. The old Saxon religious oath, which until two decades ago still rightly existed at least outwardly, demanded of all ministers of the Saxon Landeskirche that they should teach and preach in all things, *in rebus* and *in phrasibus*, according to the standard of the Lutheran symbols. What pastor of the Saxon Landeskirche does this today? The undersigned was convinced a decade and a half ago by Missourian testimonies that he and his comrades-in-arms, the then "confessionally faithful Lutherans" of the Saxon Regional Church, had deviated from the norm of the Lutheran confession in many respects, e.g. in the doctrine of church and ministry, of conversion, of law and gospel. And this has not improved since. The writer of these lines knows of no theological work, no book of edification from the pen of a Saxon regional church theologian, in which there are no grosser or finer violations of the Lutheran Confession. The "kirchliche Handlexikon" by Meusel is now generally praised by Saxon "Lutherans" as a product of the Lutheran spirit and is recommended to everyone. In it, however, one encounters unconfessional teachings on the ministry, on repentance and conversion, on faith, and on the election of grace. Even what is said about the Lord's Supper is not all correct. Only recently the so-called Chemnitz Conference, the outermost right of the Saxon regional church, unanimously declared itself in favor of a lecture by Consistorialrath Dr. Löber, in which he broke the bar over the biblical, confessional doctrine of the inspiration of the Holy Scriptures. That a pastor who tries to officiate in accordance with the confession, that is, for example, rejects public, unrepentant sinners from absolution and the Lord's Supper, is not allowed in the Saxon regional church.

right and no longer finds room, the Saxon church history of the last two decades has taught. Alas, it has come to such a pass that in the German national churches one has quite forgotten what is actually "Lutheran," that one finally regards all lies and heresies which do not outright contest the deity of Christ as "splinters" over which one can overlook, and that one finally also accepts a few, 3 or 4 Protestant Unitarians who expressly deny the deity of Christ. The Lutheran confession, the 10th article of the Formula of Concord, understands by unity of faith agreement in "all articles of doctrine" and demands, on the basis of the divine word, of all Christians that they should separate themselves from those with whom they do not agree in all articles of doctrine, who therefore also deny and reject only some articles of doctrine.

Finally, it should be mentioned that that report in No. 16 of the "Lutheran" by no means started from the small group of the Lutheran Free Church in Saxony. But if we American Missourians judge the present ecclesiastical conditions of the old home in this way, we do not forget what we owe to the old home, that is, to the ministry of Luther and all of Luther's faithful disciples in the past centuries (but not to the new German theology), and we sincerely wish that in the old home, too, the hearts of the children will be converted to the mind of the fathers.

G. St.

From the General Council.

It is now a little over a year since the Michigan Synod announced its withdrawal from the General Council to the representatives of the synods assembled in Minneapolis. The notice of withdrawal stated: "We regret that we can no longer feel at home in the General Council and united with it in unity of spirit, in that we are unable to discern an earnest striving on its part to promote Lutheran doctrine and practice in its circles, and see our earnest witness against un-Lutheranism, especially pulpit fellowship with non-Lutherans, unsuccessful after the experiences of recent years." Without answering to the grave charges contained in this sentence, the representatives of the Council took the resignation of the Michiganders, who had been so long associated with them, into the acts; only it was resolved to bring up for discussion at the next, this year's meeting, the "pulpit and altar fellowship."

Before the Council met this year, however, the Synods belonging to it had held their annual meetings. The Pennsylvania Synod saw in its midst a delegate from the New York Ministry, who, on behalf of his Synod, addressed a request to the Pennsylvanians that they would finally put an end to the mischief of pulpit fellowship with false believers, which was still tolerated among them. The reply to this request was that preaching in other people's pulpits was a private matter in the Council, and was not done by order of that body.

and one should not anticipate this. That the New York ministry was not exactly satisfied with this decision is a credit to it, and likewise that the assembled representatives did not leave it at the displeasure and verbal omissions of the same, but through their deputies to the General Council demanded that the same be heard clearly and distinctly about its position on the objectionable practice and the principles involved. Dissatisfaction with the state of affairs was also expressed in the Pittsburg Synod, where eighteen pastors signed the following protest: "The undersigned respectfully declare that although it may become the sacred duty of a Lutheran pastor to proclaim the divine truth even outside his own church, we must herewith lodge a formal protest against any of our pastors preaching in the pulpits of other denominations during Synod meetings, whereby our principles founded on God's Word are habitually violated."

Nineteen years ago, when the General Council met in Lancaster, Ohio, two Synods, the Michigan Synod and the Illinois Synod, had also addressed the Convention with questions concerning ecclesiastical fellowship with unbelievers, questions which, according to their content, had already been put to the Council by Pastor Sieker in the name of the Minnesota Synod the year before. Krotel uttered the words, "It will probably be the most important task of the present Convention to give the answer demanded." The answer, which was given at the ninth session, concluded with the sentence: "Thus only a very narrow circle remains open in which there can be a difference of opinion on these points, since they have already been largely decided by the Pittsburgh declarations. And how then in this narrow circle the above principles and distinctions are to be applied to the preservation of the purity of our pulpits and altars, is left to the General Church Assembly to decide.

The answer to this question is that the decision in each individual case is subject to the conscientious judgment of our faithful pastors and congregations, who alone can decide on the individual cases. The result of this answer was that the report of the Council meeting of 1871 reads:

"In a letter dated June sixteenth, 1871, official notice was given of the withdrawal of the Illinois Synod from the General Church Convention.

"In a letter dated the twenty-sixth of June, 1871, official notice was given of the withdrawal of the Minnesota Synod.

"In both cases the reason given was 'that the statements of the General Assembly of the Church on the four points were not satisfactory to the synods concerned.'"

In 1872 the Council at Akron, Ohio, again found itself pressed for a statement on the community question, and the following propositions were professed:

"1. As a rule with us, Lutheran pulpits only for Lutheran pastors; Lutheran altars only for Lutheran communicants.

"2. Exceptions to this rule are to be considered as special privileges, not as legitimate claims.

"3. When it is a question of determining where an exception may take place in an individual case, the pastors are to decide on it conscientiously in accordance with the principles enunciated here."

What was meant in Lancaster by the "very narrow circle in which there can be a difference of opinion on these points" was meant here by the "exceptions" on which the individual pastors were to have the decision, and when, in 1875, at Galesburg, the sentence was again adopted: "Lutheran pulpits for Lutheran preachers alone; Lutheran altars for Lutheran communicants alone," and that this rule was in accord with God's Word and the Lutheran confession, it happened again in such a way that the presiding officer declared before and after the vote that with the adoption of this sentence the "exceptions" were in no way pushed aside, and no one objected to this declaration of the presiding officer or even appealed to the assembly. When, however, in the following year, the individual Synods

The Michiganders, while approving the rule, expressed the wish that the second and third parts, which refer to the exceptions, be omitted, and the New Yorkers also wanted to accept only the "rule" and rejected a motion to adopt the Galesburg resolution "as it was declared by the president of the convention there", i.e. including the sentences on the exceptions, after a fierce fight in their own camp, although Dr. Krotel resigned his presidency because of it. In the same year the Council held its meeting in Bethlehem and declared: "By the unanimous testimony of a large part of the delegates and by the President of the General-Convention, it is now firmly established—that the true sentiment and intent of the Galesburg decision was to add to the Akron Declaration a statement of the source from which the rule was drawn, and that in all other respects that Declaration remained unchanged in all its parts." Now the New Yorkers knew where they stood. On the day following the adoption of the above declaration, their delegates made the following motion: "It being evident that there is no small difference of opinion as to the position taken by the General Convention, by its declaration made last year at Galesburg, in regard to communion and pulpit fellowship, as compared with former declarations relating thereto, especially that of Akron, Ohio, be it resolved and expressly declared, that from the rule: 'Lutheran pulpits for Lutheran preachers alone; Lutheran altars for Lutheran communicants alone,' exceptions can neither be claimed nor regarded as a special privilege, and that the District Synods are earnestly requested to see that this rule comes into effect and is more and more carried out in the congregations." But they came under the wheels of the parliamentary machine with their motion; the phrases of "exceptions" remained, and not as dead letters, but were acted upon; for in 1877 the New York delegates to the Philadelphia meeting of the Council were induced to make the following appeal, to the

We appeal against the practical interpretation of the Galesburg Rule within other Synods of the General Council, and especially against several instances of pulpit communion which took place at this year's meeting of the Classis of the Reformed Church at Reading, Pa. between members of the Honorable Ministry of Pennsylvania and members of the Reformed Classis. We beg to declare, on behalf of our Synod, whether this Honorable Body approves of such proceedings." But they received the answer that their appeal was too vaguely worded, and that therefore no decision could be made in the matter.

Twelve years have passed since then, and the cases in which arbitrary exceptions have been made to a rule admittedly taken from the Word of God have not ceased, and after the last testimony of the Michigan Synod, which it gave in word and deed, could not penetrate, the voice was raised anew in New York, as reported above. And what answer did the Council hear? Here it is:

"In that the General Convention never repealed, revoked, or reconsidered the declaration made at Akron, Ohio, in 1872, the same remains in all its parts and conditions the act and rule of the General Convention. But the precise purpose and effect of the act at Galesburg was to add to the declaration of Akron the statement whence the rule was taken, and that in all other respects the first act remained unchanged. (See Bethlehem Convention.) The present position of the General Convention is thus to be understood and interpreted, that neither the later improvement and further declaration at Galesburg, nor the original act at Akron, may be overlooked or ignored, as both exist in full force and mutually explain and supplement each other."

That is, to speak with Pilate, "What I have written, that I have written." Akron - with the "exceptions" -, Galesburg - not without the "exceptions!" -, Bethlehem - with Akron and Galesburg "unchanged in all their parts" - whoever is not satisfied with this, the Council cannot help him; there are no new explanations Heuer! That is the answer to the quite legitimate inquiry from New York. But in a certain sense the answer is also justified. For if the Council has in fact remained the same as it was before, the same as it was in the days of Akron and Galesburg and Bethlehem, how can it, without denying itself, give different explanations today than it did then? At the same time, however, in this answer there is evident the intention to remain also what it has been hitherto, and if this intention is cherished, the answer given is also in this respect not unfounded as corresponding to the facts of the case. Just as certainly, however, the New Yorkers would be well justified in leaving the Council thus constituted, if they themselves had in their conscience what they had for years held against the people with whom they had hitherto been associated.

On the school issue.

A Mr. F. X. Schoonmaker, of Plainfield, New Jersey, member of the Board of Education of the said State, in a recent public address, expressed himself as follows:

"The State Board of Education intends to petition the Legislature of New Jersey to submit to the people for adoption an amendment to the Constitution prohibiting the establishment of any school or system of schools which would deprive the State schools of pupils who, whether by State law, compulsion, or personal preference, would otherwise attend them."

This has been said clearly enough. The intention expressed here is no longer to make certain demands on parochial schools and to make their toleration or use dependent on the performance of the demanded, but simply to prohibit them, not by a mere statute, but by an addition to the state constitution. Previously Schoonmaker has spoken of such Roman Catholic priests as were not personally in favor of the establishment of parochial schools either, and only in obedience to the orders of their superiors, and in this connection the speech quoted says: "If the maintenance of parochial schools were made unlawful, these priests would not be required to maintain these institutions." So the preservation of the parochial schools is to be stamped an unlawful thing to do, and so the parochial school system is to be stamped down. Although this intention may be directed against the Roman Catholic schools at first and in part for reasons that would not apply to the Lutheran schools, legislation such as that proposed by the New Jersey school board would naturally affect our schools, and if it came down to it, people like Mr. F. X. Schoonmaker would be justified in doing so. Whether these plans can be carried out now, or at all, is another question. In other matters, too, not everyone can do as he pleases. But that does not change his intention, insofar as it is good or bad, friendly or hostile, and if such people, like the New Jersey school councils and many thousands of like-minded comrades of theirs, cannot achieve what they are after, it only happens in this country in such a way that there are still enough people to defend them, who keep an eye on them and do not fail to drive the necessary stakes at the right time and in the right place.

Several cases are reported from Illinois in which people who sent their children to parochial schools were reprimanded by invoking the new compulsory education law. In Campbell Hill, parents who sent their children to parochial schools were sued and, after a first trial in their favor, were ordered to pay \$15.00 and costs in a second trial. They have now appealed, but the parish, which, it is reported, belongs to the Augsburg Synod, has closed its school to avoid further hassle. - From Plano, Ill, a father of a family writes: "I am being formally persecuted by the local public school board in that they want to force me to send my already grown children to school. My stepdaughter



Elisabeth is 15 years old, my son Ferdinand 14[^] and the youngest daughter 13[^] years. The school servant came to me and ordered me to present the baptismal and birth certificates. The youngest daughter goes to the Lutheran Church for instruction and is to be confirmed by Easter. The Mayor told me she was not to go to school with the pastor, but must go to the English school, or I would be punished." - In Centreville Station the following circular has been sent to the parents' houses: "Notice! Notice is hereby given you that all children from 7 to 14 years of age under your control are required to attend the State School in District No. 2, Town No. 1, Range No. 9 in St. Clair County, Illinois, at least sixteen weeks during this school year. Given this 28th day of September, 1889. By order of the Board of Directors of said District" (names of "Directors" follow). To the Roman Catholic parents of that vicinity the Bishop of Belleville and the Parish Priest of Centreville have immediately issued an assurance that they will indemnify and hold harmless from all litigation costs any person sued for sending his children to the Roman Catholic school. - One hears similar things from Wisconsin. Thus writes Rev. Monhardt of the Wisconsin Synod: "I asked a man, a member of my congregation, the other day, why he did not send his son to our parochial school? To which the man replied that he would like to send the same, but that the school board at Town Oak Creek had publicly announced at the school meeting that all the children of said district were to come to their school. When he replied that he would like to send his son to the German school, he was told that he would not have to come to their school until he was 16 weeks old. Now, however, English subjects are also taught in my school, such as **Geography** and **United States History**. But this is not recognized by the gentlemen at all. I told the man that he should confidently send his son, and that I would gladly bear the consequences.

And these are not all cases in which the handling of the new edicts has interfered with the life of church communities. The fact that fires are not lit in all places is partly due to the personal attitude of some authorities, partly to political considerations, but not to the spirit of these coercive laws and to the attitude to which their coming into being is to be attributed. -

Now someone might think: That is certainly bad for those who are affected, and hopefully we will be spared here. But what does the Scripture say? It says, first of all, "Where one member suffers, all the members suffer with it." It says further, "To whomsoever much is commanded, of him shall much be required." But the same enemies who afflict our Lutheran brethren today may rise against us tomorrow and threaten us in the possession of the jewel of our parochial schools. Therefore, we must be vigilant and prove ourselves to be good stewards of God's many graces; we must be faithful and diligent in preserving what we have by God's grace, lest our descendants one day stand against us and say, "You have carelessly forfeited what you should have preserved as a precious inheritance.

To the ecclesiastical chronicle.

I. America.

Among the Episcopalians there is a high church party which leans strongly toward Rome. From this party, at the last General Convention held in New York, a proposal was made to introduce a communion without communicants, since the preacher alone takes communion, like the Roman corner mass, and such a communion at the funeral, like the Roman mass for the dead. The proposals found many supporters, but were finally not accepted.

The first Catholic Congress in the United States. As in the past and repeatedly in European countries, the papists have now also organized a so-called "Lay Congress" in this country. It met in Baltimore on November 11 and 12 and was attended by 1200 delegates from all parts of the United States. The Pope conveyed his "blessing" to all members of the Congress by cable. Cardinals Gibbons of Baltimore and Taschereau of Canada graced the "Lay Congress" with their presence. The former also had his ring kissed by two "converted" Indian chiefs who appeared in full feathered regalia and colorful blankets. The purpose of the Congress, according to the pronouncement of one speaker, was to promote "the glory and progress of the Catholic Church and the lasting welfare of the American people." Since in the opinion of the papists the latter can only take place with the former, or in other words: since according to papist doctrine, which was again expressed at the Congress, a people can only be granted lasting welfare if it comes under the "blessed" rule of the Papal Church, the actual purpose of the efforts of the "Congress" is this: the United States must be brought as far as possible under the influence of the Papal Church. We intend to report in the next number on the individual resolutions passed by the Congress, as well as on the brazen lies which individual speakers dared to tell the American public. F. P.

The Unitarians (deniers of the Holy Trinity, Deity of Christ, etc.) want to send their missionary Knapp to Japan again. In his report he had stated that the Buddhists (followers of the pagan religion of Buddha) in Japan had received him warmly and that he had found that their faith was very similar to the Unitarian faith, and that he did not know that he could offer them anything better. - An honest confession: The Unitarian doctrine is no better than the pagan Buddhist one!

What is preached in American pulpits. The "Christian Messenger," according to a Chicago paper, "Tribune," reports that on a recent Sunday in various large cities, sermons were preached by famous preachers on the following subjects: "The Dangers of Immigration"; "The Eternal Curse of Brandy"; "The Dolan Double Tragedy"; "From Turkey to Japan"; "The Gambler's Trap"; "The Gossip"; "Oriental Despotism"; "Unconvicted Criminals"; "Influence of Ancestors on Religious Education," and "What I Saw in Mexico." "There may also have been one of the clergy preaching on a Biblical subject," adds the paper, "if so, it has escaped the daily papers." - That God may have mercy! Thank God, dear reader, if you can hear the gospel of Christ preached pure and loud, plain and simple, in the pulpit of your church.

II. foreign countries.

The Evangelical Federation. In the first days of October the third General Assembly of the Evangelical Federation took place in Eisenach. It is already

The "Lutheraner" reported earlier about this "Evangelical Alliance", terns on the Finisterre expedition, who came from one of the most which is now gaining more and more followers, prestige and notorious areas of New Pomerania, some had enjoyed human flesh influence in Protestant Germany, and which gathers everything that at home in the beautiful cannibalistic homeland. But for the sake of calls itself Protestant, Lutherans, reformers, unbelievers, believers it they were no less faithful, well-behaved and reliable. On the and unbelievers for a common fight against Rome. At the Eisenach contrary. Cannibalistic peoples are usually strong, dashing and meeting the spirit of these "evangelicals" became quite evident. highly talented. They are a hard wood from which something Archidiaconus Kiefer of Eisenach hailed the League as "the spirit of capable can be made."

peace which unites the disputing spirits, the prophet of a better future, which rallies all Protestants across theological lines." Prof. Lipsius, of Jena, a Protestant Unionist, who denies the Deity of Christ, the Resurrection of Christ, and, in short, all the articles of the Christian faith, delivered, as if in mockery, the principal lecture on the subject: "Our Common Protestant Ground of Faith in the Struggle with Rome!" The chairman, Count Winzingerode, at the close expressed his joy that from all the speeches it had sounded to him: "We Germans belong together as one." So he who is only German is good and right and pious, he may believe what he likes. At the Wartburg the Luther song was sung: "Ein feste Burg ist unser Gott," but then also, as it were, as an antiphon, the old student song: "Deutschland, Deutschland über Alles," and thus also the verse of the song which begins thus: "German women, German loyalty, German wine and German song." Ah, poor Germany, how low you have fallen! G. St.

From Russia. The ban on missions is beginning to bear fruit in Russia. The evangelical preachers are of course not allowed to ask for gifts for missionary purposes as before, nor to display pouches at the church doors. But in the face of anonymous monetary donations sent to their homes for the heathen mission, they are in the compulsory position of having to receive them. It is gratifying to see how now, after the ban on missions, the gifts are beginning to flow in abundance. People who never cared for missions before are suddenly showing interest in them. In one Baltic city recently a preacher received 500 rubles for the heathen mission. - The Russian Minister of the Interior certainly did not expect such an effect when he set out to cancel a direct commandment of our Lord Jesus Christ through his ministerial circular.

(P. a. S.)

On Molokai, the Hawaiian island, where the Roman Father Damien Devenster died in his ministry among the lepers on April 10 of this year, there are now 1250 lepers in good care, but strictly closed off from the outside world. Among these unfortunates are also a number of Protestants, who are pastored by a native pastor, who is assisted by a number of parish elders, who are also lepers themselves.

Progress of Mankind. The "Pilgrim from Saxony" writes: "It is logical that the naturalistic worldview, which considers man to be an animal, also has no valid objection to man-eating; why should human animals not be eaten just as well as four-footed ones? It has been reserved for the 'Kölner Zeitung' to draw the consequence of tolerance on this side also. It communicates the report of its well-known traveler Dr. Zöllner on New Guinea, in which the following passage can be found, which treats human food as a thing whose usefulness can be discussed: The human frat, whose discussion I would like to follow that of the other religious and non-religious peculiarities, is at present still flourishing in the Bismarck and Solomon Archipelagos. It does not, however, occur in Kaiser Wilhelm's country, except perhaps in the Gulf of Hueon, about which, however, one does not know exactly. Incidentally, if one considers the matter more closely, it is probably nothing so particularly bad. Of my colored companions

Farewell and thanks.

As I am about to return to Germany, I hereby extend my heartfelt farewell greetings to all my fellow believers here with whom I have become personally acquainted, and at the same time express my sincere thanks for the manifold proofs of brotherly love which have been bestowed upon me during my round trip. May the Lord God reward everything abundantly, may He especially preserve the existing unity of faith together with the godly zeal for God's word and honor and for the salvation of the souls entrusted to it, and may He crown the untiring work of the ministers of the word with rich success. Ps. 90, 17.

New York, Nov. 6, 1889. o. Willkomm.

Ordinations and introductions.

By order of Mr. President Hilgendorf, Mr. Cand. H. Schabacker was ordained and introduced in the Lutheran Zion Parish in Buffalo County, Nebr. on the 19th of Sonnt, n. Trtn. byA .

Baumhöfener.

Address: Rev. R. Lokuhanker. Learnen^ Rehr

In accordance with orders received, Mr. Cand. A. Grörich was ordained and inducted Nov. 5 in the parish at Ansley, Custer Co. Nebr. A. Baumhöfener.

Address: Rev. Oroercli. Lusle^ Ouster Oo.. Redr.

Mr. L. F. L o c h n e r, appointed by my congregation as assistant preacher, was introduced by me on the 12th Sunday after Trin. with the assistance of Mr. Präses O. Willkomm and Mr. L. G. Küchle by me. H. Sprengeler.

By order of the Honorable President Biltz, Mr. L. H. Flachs bart, assisted by Mr. R. G. Polack, was inducted on the 19th of Sonnt, n. Tr. tn Cape Girardeau, Mo. by O. R. Hüschen.

By order of the Venerable Mr. President Sievers, on the 19th of Sunday, n. Trin. Mr. L. H. Dahlke of Fairmont, Minn. was introduced by Th . Maß e.

Address: Rev. 8. vadtke,

Box 508. Buimolt t. Hurlin On. Ickinw

By order of Mr. Praeses Niemann, I installed Mr. L. F. Eickhoff on the 20th Sunday n. Trin. in my present branch parish in Maumee Township, Allen Co., Ind.

A. Schupmann.

On behalf of the Hon. President Wunder, Mr. L. C. Holst was introduced at Mt. Pulaski, Logan Co. Ill, on the 21st Sunday after Trin. byH . Meyer.

Address: Rev. O. Holst. Lit. Luluskl. LoZun Oo.. Ill.

Church dedications"

On the 18th of Sunday, A.D., the Lutheran congregation at Odebolt, Iowa, dedicated their newly built church (20X30) to the service of God. Mr. L.F.Schug preached the sermon. L.A. Müller.

On the 18th Sunday n. Trin. the Lutheran congregation of L. F. W. Holls' in Centreville, N. I., dedicated their newly built church (45X60) to the service of God. Celebrating preachers: theLL. F. King sr. H. Schroeder (English) and H. C. Steup. S. Kevl.

On October 27, the Lutheran St. Petrt congregation in Chicago dedicated their enlarged and beautified church to the service of God. The sermons were preached by LL. H. Succop, L. Lochner, and A. Detzer (English). John Streckfoot.

On the 20th of Sunday, A.D., St. John's Lutheran congregation in North Hammond, Ind. dedicated their new church (34X50 with 80 foot high steeple) to the service of God. Father Niethammer and Vincennes. Collecte: -133.04. Festival preachers: kk. P. Seuel, (German) and the undersigned (English) preached.

On the 16th of Sunday, A.D., the congregation of Terre Haute, Ind. celebrated a mission feast with the congregations of Evansville and the undersigned (English) preached.

On 21. Sunday after Trinity, the Lutheran Zion congregation at Matte son, Ill, consecrated their newly built church to the service of God. Festive preacher: kk. G. Traub seo., J. Meyer and F. Schröder

On the 16th of Sunday, A.D., my congregation celebrated the Mission Feast. Festival preachers: S. Meeske and E. Klawitter. Collecte: -31.62.

Mission Festivals.

(Delayed.)

On the 4th Sunday, A.D. Trin. Mission feast at Plymouth, Wis. Festive preachers: Mr. P. F. Lochner and Prof. E. Hamann. Collecte: -42.58.

On the 16th of Sunday, A.D., my congregation celebrated the Mission Feast. Festival preachers: S. Meeske and E. Klawitter. Collecte: -31.62.

On the 12th Sunday, A.D., my congregation at Sullivan, Wis. celebrated a mission feast in their church. Speakers: k P. P. Platz and F. Wesemann. Collecte: -54.40.

On the 14th Sunday, A.D., my congregation celebrated the mission feast in Josco, Minn. Festival preachers: kk. J. List and A. Müller. Collecte: -29.76.

On the 15th Sunday, Tr., the congregations of Father D. Kothe (who has been seriously ill for 9 weeks) and Father Leßmann celebrated the mission feast. Festival preachers: kk.H.F. Pröhl and

On the 15th of Sunday, A.D., the congregation at Lockport, N. Z." Mission feast in their church. Preaching were the kk. H. Koch and R. Eirich. Collecte: -23.50.

On the 15th of Sunday, A.D., the congregation celebrated the mission feast at Ruma, Ill. Festival preachers: kk. Langehennig and Schwefel. Collecte: -35.50.

On the 15th of Sunday, A.D., the congregation at Harvel, Ill, celebrated Mission feast. Festpredtger: F. Ave-Lallemant and Cd.

On the 15th Sunday after Trinity my congregation celebrated the mission feast in Cinctnnati, East. Festvrediger: P. E. W. Kähler, Präses O. Willkomm, Prof. Zucker and P. Zollmann. Collecte: 154.00.

On October 6, my church in Arcadia, Iowa, celebrated Missionsfest. The cl'. Günther and Seßler preached. Collecte: 21.86.

On the 16th Sunday after Trinity, my congregation near Lewiston, Minn., celebrated a mission feast with the participation of the neighboring congregations. Collecte: -78.00. The following preached: kk. Vomhof, L. Roeder, Fr. Rupprecht and Ms.

On the 16th of Sunday, A.D., the congregation at Martinsburg, Nebr. celebrated Mission Feast. The? P. Iahn and Gutknecht preached. Collecte: -24.25.

On the 16th of Sunday, A.D., the churches of Hanceville and Cullman, Alabama, celebrated a mission feast. Festpredtger: P. C. E. Scheibe and undersigned. Collecte: -21.05.

On 6 October my congregation celebrated with that of Mr.? Schuricht's mission feast. Festive preachers: kk. J. F. Köstering and W. Lewerenz. Collecte: -70.00.

On the 16th of Sunday, A.D., the congregation at Hollyrood, Kansas, celebrated Missionary Feast. Festival preacher:? P. Hering and Obermowe. Collecte: -62.00.

On the 16th Sunday, A.D., my congregation at Edgerton, Wis. celebrated Mission Feast. Collecte:-32.50.

On the 16th of Sunday, A.D., my congregation celebrated a

On the 16th of Sunday, A.D., the congregation at Eden Valley, N. U., celebrated a mission feast. Festive preacher: P. Stärker and undersigned. Collecte: -26.00.

On the 16th of Sun, A.D., my congregation at West Point, Nebr. celebrated Mission Feast. Festpredtger: kk. H. Niemand and Aug. Lange. Collecte:-25.25

Mission Festcollect: Seymour, Ind, -67.15. - Columbus, Ind, -61.25. - Indianapolis. Ind. -166.90.

Correction.

In the mission festival report of Father Hoyer, p. 174, column 3, instead of "Spring Valley" it should read Horseshoe County.

Conferenz - Display.

The mixed pastoral conference of Manitowoc and Sheboygan counties will meet, s. G. w., Nov. 19-21, under the direction of Mr. P. R. Pieper, at Manitowoc, Wis. J. Heizer.

Memorial to the late Dr. Walther.

From many sides the wish has been expressed that the "Memorial of Honour" be published in book form. All those who can still contribute to it are requested to send them here as soon as possible.

Notice.

The municipality of Sedalta, Mo., is ready to redeem a series of shares issued by it, and series III has been drawn by lot. The municipality therefore asks all who have shares of this series in their possession to send them as soon as possible to

Leckulia, Llo. Rev. Il. I'oakeok.

724 L. 4td 8tr.

To all Illinois District Municipalities!

The School Committee for Illinois, appointed by Mr. President Wunder on behalf of the congregations, organized November 8. The chairman of the committee is Mr. Pastor Hölter, the cas sирr Mr. J. F. Welcher (No. 220 V7. 20tsi 8tr., 6or. Lrorvn, OdiosAO, III.) and the secretary the undersigned.

If the School Committee is to carry out the task assigned to it, it is necessary that all municipalities in the State of Illinois which are in contact with us report to the School Committee everything which, as a result of the new compulsory school law, state school authorities demand of our municipal schools or take action against them.

We therefore hereby request the congregations, r "8p. Pastors, teachers and board members to report to the undersigned secretary as soon as possible:

1. whether and what steps the "state school authorities" have taken, whether against the community school or against individual families and their children, regardless of whether these fantilies are members or guests or complete strangers;

2. if no action has yet been taken, what are the reasons, if any, given by the public school authorities;

3. letters, written "notices", in short, any written announcement from the state school authorities" should be sent in the original or as an exact copy, if possible.

4. it is also desirable to find out whether and how many children have been taken away from a municipal school as a result of the new compulsory schooling law.

Finally, we request the dear communities to immediately report to us everything that should happen in the future and to proceed without us regarding any measures or legal steps. We will see to it that in all cases action is taken only according to the advice of prominent good lawyers. Our dear communities have almost all declared themselves willing to jointly bear any necessary court costs and other expenses.

In the name and on behalf of the Illinois School Committee.

T. Johannes Große, secretary.

Addison^ III, Nov. 13, 1889.

Proceeds to the treasury of the Iowa DistrirtS:

Synod Fund: By Fr. Oeblert, part of the Missionary Festival College of St. Paul's Parish in Webster City, -30.00. By k A. Lohr of the Parish in Sbertll 5.00. By Fr. Webking of St. Joh. Joh. congreg. at Alta 13.00. By Fr. Brust v. sr. Gem. in Dubuque I 05. Durck Fr. Skinnerer of the congregation at Ockeyedan 3.00, in Harttson Township 3.10. Durck Fr. Günther, communion coll. sr. Dretetntgkeits-Gem. in Boone 8.16. Durck k. Reinhardt from sr. Cong. at Van Horn 12.00. Durck k. Brandt, Thanksgiving coll. sr. Gem. at Clarinda 9.14. By k. Th. Mattfeld of sr. "South Parish" 2.66. By P. F. v. Strobe, Reformation Feast coll. sr. Gem. bet Monttcello 18.65. Durck P. Budack of sr. Parish at Luverne 4.10. By Fr. F. Brust, Reformation Festival Coll. of his parish. Congregation in Dubuque 7.66. By Fr. E. Zürrer, Reformation Feast Coll. of his congregation. Cong. 13.00. Durck k. L. W. Dornseif, Reformation Feast Coll. sr. Comm. 7.20. By k. A. Lobr, Reformation Festival Coll. sr. Gem. and



Aged and sick pastors and teachers: By Fr. Baumköfener of his congregation at Homestead 12.30. By k. J. Aron, surplus of coll. By k. J. Aron, surplus of a coll. set up at the synod to partially cover the travel expenses of poor pastors 8.10. By k. Pb. Dornseif, part of a communion coll. of sr. Wilton 2.75. By P. A. Grafelmann from Wittwe Eckert 2.00. By P. Baumköfener from sr. Lei Homestead 11.00. By F. v. Strohe from the collection bag of sr. Joh.-Gem. 7.00. (S. -48.15.)

Inner Mission in Iowa: By Fr. Oeblert, part of the Mission Festival Coll. of St. Paul's Congregation in Webster City 10.00. By Fr. Budach, two-thirds of the Mission Festival Coll. of St. Paul's Congregation. 29.33. By Fr. Bretscher, part of the mission feast coll. sr. 40.00. By Fr. Ansorge, part of the mission feast tax, sr. By Fr. A. Lohr from Mrs. M. Ostboff 2.00. By Fr. Welcher from Mr. Piepenbrink, restitution of contributions for the church building in Waverly 48.00. By Fr. F. v. Strohe from sr. Parish of Delaware 5.78. By Fr. Webktnng of his own parish of Job. Job. congreg. at Alta 13.00, by N. N. 2 50. by Fr. Dörffler, mission festival coll. sr. Imm.-Gem. 50 79. by P. L. W. Dornseif, Misstonsfestcoll. sr. Cong. at Boone f. the congregation at Davenport 68.25. By Bro. Tb. Wolfram, Tbeil of the Mission Festcoll. sr. Gem. at Fairbank 35.75. By Fr. Aron, missionary feast coll. sr. Gem. at Atkins 78.17. By P. J. Seßler of the Gem at Sberidan Townsbip 8.10, at Auburn 2.64. By P. F. Eblers. Theil d. missionary festival coll. sr. Le den Gemm. 40.00. By Fr. Otto, mission festival coll. sr. Gem. in Atlantic 23.75. By Fr. Pb. Dornseif, Tbeil of the Mission Festival Coll. sr. Cong. in Wilton 30.00, by Mrs. G. in arrears .50. By Rev. A. Grafelmann, Tbeil of the Missionary Festival Coll. 40.00, in the bell-bag sr. Job.-Gem. 1.00. By Fr. F. Sckug, collected at the common mission feast sr. and Fr. Mission feast sr. and P. L. A Müllers Gemm. 33.70. By P. J. F. Nuoffer, part of the mission festival coll. sr. Parish 8.00. By Fr. Ch. F. Herrmann, part of the mission feast coll. 18.00. By Fr. Th. Händschke, half of the harvest feast coll. sr. By Fr. A. Ehlers, part of the mission feast coll. sr. G m. LeiGray 30.00. By Fr. J. Horn, part of the Thanksgiving feast coll. sr. Gem. 20.00. By k. H. Wehking from sr. Joh.-Gem. bei Alta 8.70. By?. Baumköfener von sr.-Gem. bei Homestead 15.40. By P. E. F. Welcher, Collecte wäkrend der Synode 54.05. By P. E. Zürrer, Abendmabls coll. sr. Gem. 5.87, by Mrs. Richter sen. 1.00. By Fr. A. Grafelmann, in the bell-bag sr. Gem. gef. 1.00. By Fr. Goßweiler, coll. sr. By Fr. E. Zürrer, evening roll sr. Gem. 7.50. By?. Pb. Studt, Coll. sr. Gem. in Luzerne 12.00. (p. -773.83.)

Negro Mission: By Fr. Oeblert, part of the Mission Festival Coll. of St. Paul's Parish in Webster City 8.37. By?. Budach, one third of the Mission Festival Coll. of St. Paul's Parish 14.67. By Fr. Congregation 14.67. By Fr. Bretscher, part of the Mission Festival Coll. By Fr. A. Lohr of Mrs. M. Ostkoff 3.00, of which 1.00 for the new station tn New Orleans. By P. C. F. W. Brandt from W. Gundermann 1.00. By P. Th. Wolfram for "more room in New Orleans" from A. J. and E. K., each .50. By the same, Tbeil of the Mission Festival Coll. sr. By Bro. Fr. Ehlers, part of the Mtssionsfestcoll. sr. both Gemm. 4.75. By Fr. Grafelmann tm bell-bag sr. Job.-Gem. 1.00, part of the Mtssionsfestcoll. 10.00. By Fr. Nuoffer, part of the Missionsfestcoll. sr. Gem. 3.70. By Fr. Cb. F. Herrmann, part of the missionary feast coll. 3.86. By Fr. A. Eblers, part of the missionary feast coll. sr. Gem. bet Gray 5.00. By Fr. J. Horn, part of the Thanksgiving feast coll. sr. Gem. 5.87. By?- Baumhöfener from W. Meyer 1.00. By P. Zürrer from Mrs. Richter sen. 1.00. By P. F. W. Heinke from N. N. 1.00. From N. N. in Sberrill 1.00. (S. -86.22.)

Notbletdende in Dakota: By P. C. W. Baumköfener of sr. Gem. bet Homestead 4.75. By P. Ph. Studt of Bro. Völz l.OO. (S.-5.75.)

English Mission: By Fr. A. Ehlers, Theil of the Mission Festcoll. sr. Gem. bet Gray 10.00.

Mission to the Jews: Through Fr. Wolfram. Tbetl of the Mission Festcoll. sr. Gem. in Fairbank 5.00. By N. N. tn Sherrill 1.00. By P. L. W. Dornseif of Claus Hastedt 1.00. (S. -7.00.)

Heathen Mission: By Fr. Oeblert, Tbeil of Mtssionsfestcoll. of St. Paul's Parish in Webster City 10.00.

Emigrant Mission in New York: By Fr. F. v. Strohe, Tbeil of an Evensong Coll. sr. Parish at Monticello 12.00. By Fr. Tb. Wolfram, Tbeil of the Missionsfestcoll. sr. Congregation at Fairbank 5.00. By Bro. A. Eblers, Tbeil d. Mission Festcoll. sr. Gem. bet Gray 5.00. By P. F. W. Heinke, Coll. sr. Gem. bet Bauer 5.00. (S. -27.00.)

Emigrant Mission in Baltimore: By P. F. v. Strohe, Tbeil of an Evensong Coll. sr. Gem. bet Monticello 12.00. By N. N. in Sherrill 1.00. (S.-13.00.)

Poor students in St. Louis: By Fr. B. J. Ansorge, part of the Mission Festcoll. sr. Congreg. tn Fort Dodge 20.00.

Poor students in Fort Wayne: By Fr. B. J. Ansorge, part of the Mission Festcoll. sr. Congreg. at Fort Dodge 20.00.

Poor students tn Addison: by P. C. W. Baumhöfener of sr. Gem. at Homestead 5.50.

Poor students in Springfield: By Fr. H. Wehking of sr. Joh.-Gem. bet Alta 33.50. By P. C. W. Brumhöfener of sr. Gem. at Homestead 21.50, tn Williamsburgh 3.10. By P. F. W. Heinke, house coll. sr. Parish 10 00. by?- C. W. Baumhöfener of sr. Gem. lei homestead 5.50. (S. -73.60.)

Poor Iowa students: by Fr. Oeblert tn Webster Citty from Mrs. Sus. Blankenbuehler 1.00, Marta Brunckborst .50. by Bro. Tb. Wolfram, 2 evensong scoll. sr. Gem. tn Waterloo 7.40. By P. H. Webking of N. N. 2.50. By P. Pb. Dornseif, part of missionary feast coll. tr. comm. 7.50. By P. A. Grafelmann of Wittwe Eckert 5.00. By k. Tb. Händschke, half of the harvest festival coll. sr. Gemeinde 6.85. By P. Ph. Studt from the poor box of sr. Gem. 1.75, from Mrs. Torgler 1.00. (S. -33.50.)

Deaf and Dumb Institution in Morris: Through Fr. Job. parish at Alta 7.00. By P. Pb. Dornseif in Wilton from his school children 1.12.

dankfestcoll. sr. Gem. at Page Centre 5.10. Durck P. A. Lohr, Coll. sr. Gem. at Frenck Settlement 2.05. (p. -11.90.)

Orphanage at St. Louts: By Fr. E. Zürrer from H. Beermann sen. 5.00. Durck?- Fr. Memecke from the Jungfr.Verein sr. Gem. 4.00, Mrs. W. Oehlsen.50. (p. -9 50.)

OrphanageinAddtson: Durck P. A. C. Dörffler Thank Offering by H. u. F. Lütgemann for God's gracious finger 2.00. By P. K. W. Heinke by E. Hartz 4.00. (S. -6.00.)

Widows' and Orphans' Fund: By Fr. R. P. Budach 2.00. Teacher J. Thomä 2.00. Fr. J. Seßler 4.00. Fr. Th. Mattfeid 4.00. By Fr. P. Meinecke of the Jungfrauen Verein sr. Gem. 20.00. By Fr. Brandt v. sr. Gem. bet Ciarinda 6.4S. By P. Ph. Dornsetf, part of a communion scoll. sr. Gem. 2.80. By Fr. A. Grafelmann of Wttwe Eckert 3.00, in the bell-bag of sr. Johannis Gem. 1.00. By Fr. F. Schug of sr. Gem. at Coon Valley 10.60. By P. C. F. W. Brandt 5.00. By P. Baumhöfener v. sr. Gem. at Homestead 11.00. By P. E. Zürrer from the collection bag of sr. Gem. 5.74. By P. Th. Wolfram 3.00. By P. Ansorge, Reformation Coll. sr. Gem. tn Fort Dodge 12.50. By P. Brammer, Reformation Coll. sr. Dreieinigketts-Gem. 14.85, Communion-Collecte sr. Imm.Gem. on Reformation Feast 8.79. (p. -116.77.)

Misstonsgem. in Omaha: By P. A. Grafelmann, Theil der Missionsfestcoll. 15.32.

Common tn Brainerd, Minn.: By Fr. F. v. Strohe out of the bell-bag of sr. Joh.-Gem. 7.00.

Congregation in Waltke (or Moltke), Mich.: By P. E. Zürrer from the collection bag of sr. Gem. 7.00

Income i" the caste of the Michigan district:

Synadalkassr: By the congregation in Waldenburg -8.50. congregation in Richvtlle 13.20. congregation tn Ludington 6.00. congregation in Rcverton 1.99. congregation tn Bay City 14.16. P. E. G. Frank's branch .60. by P. Muehlhäuser of J. M. Forester, Sr. 3.00. (S. -47.45.)

Negro Mission: Gem. in Lansing 5.20. Teacher Harbeck's pupils 2.00. Teacher Meier's pupils 4.25. Gem. to Sandy Creek 8.50. By P. Franke from Mrs. K. 1.50. Gem. tn Ludington 1.00. By P. Fuerbringer, on F. Wtrth's squat time ges., 6.25. A. Lämmermann 2.00. By P. A. Ch. Bauer of A. Ftnzel for New Orleans .50. (S. -31.20.)

Deaf and Dumb Institution: Gem. in Frankenmuth 23.20, at G. Ortner's wedding ges. 11.00. Through Fr. Stamm by Rev. Fr. Skumacher in Pomerania 1.00. (S. -35.20.)

Poor students from Michigan: By Fr. Jüngel, on W. Grein's and Aug. Bettin's wedding, 10.00. Durck?. Fürbringer, on Mich. Breuner's wedding, 7.00. (p. -17.00.)

Inner Mission: congregation in Monroe 19.70. By?. Franke v. S. F. .50. H. Mathes 1.00. congregation in Fräser 17.62. congregation in Walvenburg 11.76. congregation in Frankentrost 10.50. congregation tn Ludington 4.03. virgins club in Adrian 12.00. I. M. Hubmger, Ersparntß am Leichenstein, 20.00. congregation tn Kilmanagh 2.00. (S. -99.11.)

Support fund: Gem. in St. Joseph 9.00.?. Harsch 3.00. Gratitude offering by Mrs. P. J. F. Müller 2.00. Mrs. P. Fr. Bauer 2.00. Teacher Harbeck 2.00. Gem. tn Sebewaing 15.40. Gem. tn Frankenmuth 24.70. (S. -58.10.)

Poor students in St Louts: comm. in Kilmanagh 4.00.

F. Walther: By Fr. Fürbringer, ges. at the weddings: G. W. Bierlein 15.54, Joh. Roth 10.50, Mich. Breuner 7.00, Ferd. Wirth 6.25. (p. -43.29.)

Pupil W. Hahn tn Addison: Gem. in Sebewaing 18.65. F. Back 5.00. J. Sprieß 1.00. Wittwe Weckner 3.00. Mrs. N. N. 10.00. (S. -37.65.)

Th. Lohrmann in FortWayne: By P. Merkel, on Rieckhoff's wedding ges., 7.00.

Pilgrim House: Durck P. J. Bernthal by Fr. Selter 2.00.

Emigrant Mission in Baltimore: Gem. in Amelith 3.50. Gem. tn Frankenmuth 16.75 and 16.75 for New York. (S. -37.00.)

Rogers City comm.: Roseville comm. 7.69.

English Gem. in Baltimore: Gem. in Roseville 3.00.

Fr. Tresselt's Mission School tn Detroit: Gem. in miller 12.00.

Household in Fort Wayne: Gem. in Amelith 4.50.

Walther College at St. Louis: Gem. at Bingham 5.00. Total-447.19.

Incoming to the caste of the "Middle" District:

Synodal funds: Fr. Mickael's parish in Göglein 8.98.?. Böse's Gem. an d. South Ridge 25.85. P. Husmann's Gem. bet Arcadia 2.85. P. Ntethammer's Gem. in La Porte 27.00. ?- Kaiser's Gem. in Julietta 7.07. P. Hiller's Gem. in Minden 8.00. P. Bauer's Gem. tn Weites 3.60. P. Häfner's Gem. tn Darmstadt 11.20. P. Engelder's Gem. tn Logan 2.25.?. Stock's Gem. at Fort Wavne 25.00. P. Lehmann's Gem. bet Brownskown 3.92. P. Jox's Gem. tn Logansport 11.70. From P. Hassold's Landgem. b. Huntington 1.75. D. P. Schlesselmann v. d. Gem. at Preble 7.98. P. Bischoff's Gem. at Bingen 16.00. (p.-163.15.)

Inner Mission: Half of the Mtssion Festival Coll. in Bremen -32.00. Desgl. of the Zion and Petri Congregation P. Jungkuntz's 38.00. By P. Hiller in Minden 1.75. Ges. bet Lehr. Fedder's birthday in Valparaiso 1.50. Tbeil d. Misstonsfestkoü. Fr. Müller's congregation in Lanesville 40.00. From the church. P. Gößwein's parish, Vtncennes, 4.80. D. P. Gotsck ges. on C. Grovrian's Hochz. bet Hoagland 9.28. Thetl d. Missionsfestkoll. P. Brömer's Gem. tn Cincinnati 100.00. Desgl?. Katt's Gem. in Terre Haute 100.00. Desgl. of the Dreieinigkettsu. St. Paul's Gem. tn Indianapolis 89.00. Desgl. by?. Trautmann tn Columbus 40.00. Wittwe Bartels of Fr. Michael's Gem. .50. Fr. Bethke'd Gem. in Reynolds 11.75. (S. -468.58.)

Negro Mission: From the missionary office of P. Franke's congregation near Fort Wayne -5.00. of the missionary party in Bremen 16.00. P. Huxdold in Tracy 1.00. part of the missionary party. P. Jungkuntz's congregation in Whitley Co. 9.53. Also P. Schmidt's congregation.

tn Seymour 17.15. From the mission b. Fr. Ernst's congregation in S. Euclid 4.00. Part of the mission feast!, Fr. Müller's G. Lanesville 9.10. A. Weber in Vincennes 1.00. Part of the mission feast! Fr. Brömer's congregation in Ctnninnatt 27.00. Desgl. Fr. Katt's in Terre Haute 10.00. Desgl. Fr. Trautmann in Columbus 15.00. From Fr. Zorn's congregation in Cleveland 20.00. Part of the mission feast!, in Indianapolis 25.00. (p. -159.78.)

English Mission: Tveil d. Mtssionsfestloll. d. Gem. k. Jungluntz's tn Whitley Co. -9.50. Desgl. of Gememden tn Indianapolis 25.00. P. Ernst's Gem. tn South Euclid 5.00. A. H. Loßnerdas. 1.00. Part of the missionary festival coll. P. Katt's Gem. tn Terre Haute 20.00. (S. 60.50.)

Jewish Mission: D. P. Lucker, part of Mtssionsfestloll. in Bremen -16.00. By P. Schmidt tn Decatur ges. on Ed. Bleeke's Hochz. 9.55. By P. Trautmann, part of the mission festival coll. in Columbus 6.25. (p. -31.80.)

Heathen Mission: A. Weber tn Vincennes -1.00.

Bohemia Mission: Through Fr. Schwan tn Cleveland by K. u. A. G. -5.00. Fr. Schumm sr. tn Schumm 1.00. From d. Sparb. by Theo. u. Jul. Feldscher tn Cleveland by teacher Arnhold 1.00. Mrs. Chnst. Schneider in Liverpool .10. (S. -7.10.)

Emigr. Mission New Dort: Fr. Schlesielmann's Gem. in Friedhetm -10.00. Part d. Missionfestoll. tn Indianapolis 17.00. (S. -27.00.)

Emigr. -Mission Baltimore: P. Schlesielmann's Gem. tn Friedhetm -4.67. Part d. Mtssionsfestloll. in Indianapolis 8.00. (S. -12.67.)

Brothers in Faith in Germany: From the Missionary Society of K. Franke in Fort Wayne -5.00. Franke's congregation in Fort Wayne -5.00. Part of the mission festival P. Brömer's congregation in Cincinnati -27.00. (p. -32.00.)

2nd Gem. tn Louisville, Ky.: P. Stock's Gem. bet Fort Wayne -5.00. 12.50. I'. Michael's Gem. in Goeglein 11.47. (S. -23.97.)

Gem. Springfield, Ill: P. Schlechte's Gem. in Otis -11.80. Lükers Gem. tn Bremen 9.35. H. Walker by k. Koch in Elmore .50. P. Mertz and Gem. an d. Clifty 10.66. P. Säumann's Gem. in Pomeroy 8.90. (S. -41.21.)

Comm. N. Omaha, Nebr.: P. Michael's Comm. tn Göglein -12.50. Kuntz'Gem. tn White Lake, Dak.: Fr. Schumm sr. in Schumm

-1.00. women's v. Fr. Trautmann's Gem. tn Columbus 10.00. From etl. Gldrn. his. Gem. 11.10. W. Sander sr. from Fr. Gross' Gem. in Fort Wayne 1.00. (S. -23.10.)

Gem. tn Brainerd, Minn.: By Fr. Schlesselmann in Friedheim of Fr. E. -5.00.

Poor Stuventen in St. Louis: Coll. on Aug. LampEmma Walker's Hochz. in North Dover for J. Ruvprecht -28.00. W. Schaper jr. in Columbia City 2.00. By Fr. Wambsganß ges. on Rahe-Tönsing's Hochz. in Newburgh 12.80. By k. Zschoche tn Marion Townsbtp, Hochzettokoll. bet Griebel for W. Georgi 11.00. By Fr. Gößwetrn tn Vincennes from Mrs. Haartje 5.00. Fr. Hassold's Gem. in Huntington 4.27. (S. -63.07.)

Poor students in Springfield: Fr. Mohr's Gem. in Inglefield -11.00. Fr. Kunschtk's Gem. tn Madisonville 5.00. Ges. on Balmer-Gtgg's Hochz. tn Elkhart 3.00. Fr. Hassold's Gem. in Huntington f. M. Holtz 4.00. Fr. E. by Fr. Schlesselmann tn Friedhetm 5.00. By Fr. Bishop's coll. on Schrumann-Früchtenicht's Hochz. bet Bingen 22.10. (S. -50.10.)

Poor Schoolgirl Fort Wayne: Women's v. Fr. Niemann's Gem. tn Cleveland for M. Brueggemann -10.00. Fr. Schmidt's Gem. in Seymour 12.00. Joh. Gem. Fr. Hunziker's bet Edgerton 3.00. By Fr. Gross tn Fort Wayne for Kunstmann and Tietjrn g's. on Kortr-Gehle's Hochz. 7.10. Bohde-Kruse's Hochz. 11.40. Joh. Krohn from Fr. Zorn's Gem. tn Cleveland for Fr. Ferwtebe 5.00. By Fr. Schlesselmann of N. tn Friedhetm 3.00. Fr. M. das. for Traug. Meyer 3.00. Fr. M. das. for Wart. Daib 2.00. (S. -56.50.)

Poor Pupil Addison: By P. Niethammer in La Porte ges. on Franz Hausheer's Hockzeit for Bro. Dubbert -9.54. Durck P. Müller in Lanesville for M. Pohlmann 6.40. Cleveland Teachers' Conf. for E. A. Dodds 2.00. Mrs. D. Heller 1.00. mission feast coll. of parishes P. Leutner 10.00. Durck P. Kaiser in Liverpool, coll. on J. Kletnknecht-Glasers 22.00. parishes P. Walkers 10.00. parishes P. Lohrmanns J. Dröge's Hockz. for Weidner 6.00. From H. H. Dröge das. 1.00. (S. -32.94.)

Household in Fort Wayne: P. J. G. Kunz tn Indianapolis -5.00. F. König v. Mrs. Köpf 1.00. (S. -133.36.) Jubilee Coü. P. Hiller's Gem. in Minden (for auditorium) 8.00. (S. -13.00.)

Orphanage in Addison: Schulk. Teacher Amling's in Defiance 3.20.

Orphanage in Indianapolis: Schulk. Teacher Grah'l's in Fort Wayne -1.12. Joh. Krohn from Fr. Zorn's parish in Cleveland 5.00. N. N. from Fr. Michael's parish 2.00. Schoolk. Teacher Feußner's tn Cleveland 1.50. Durck Kasi. H. H. Meyer of Westl. Dlk. 3.00. Schoolk. k. of St. Peter's congreg. tn Columbia City .80. school k. of Zion's congreg. bet Columbia City .32. by P. Mohr in Inglefield by widow E. Boehne 5.00. thank offering of Mrs. B. by I'. Dunsing in S. Wanatah 4.00. N. from k. Schlesielmann's Gem. in Friedhetm 3.00. (S. -25.74.)

Pilgrim House tn New York: Wambsganß' Gem. in Indianapolis 18.81.

Deaf and Dumb Institution: For Arndt. Frauenv. k. Zorn's Gem. in Cleveland -10.00. K. u. A. G. a. P. Schwan's Gem. in Cleveland 5.00. O. u. E. S. das. 2.00. For Arndt from Job. Krohn from P. Zorn's Gem. Cleveland 5.00. N. N. from k- Michael's Gem. 2.00. P. Keyl Dankworth's Gem. in Orrville 3.10. Chrtstenlehrkoll. I'. Lange's Gem. tn Valparaiso 10.00. (S. -37.10.)

Distrct's support fund: P. Markworth's congreg. at White Creek -10.00. P. Franke's congreg. bet Fort Wayne 13.00. P. Huxhold tn Tracy 2.00. Zions congreg. Jungkuntz's (for Zimmermann) 6.96. I'. Hunziker's Zions-Gem. at Edgerton 2.35. N. N. for sermons sold of 2.00. P. Ernst i t S. Euclid 3.00. H. Lttnert das. 1.00. N. N. 5.00. P. Lange in Valparaiso 4.00. Surplus of travel money from Fort Wayne Preachers' and Leatherworkers' Conference 5.00. Sent bv P. C. Korff. W. Dunker each .50

Entered the coffee of the NebraSka DistrictS:

Inner Misst on: By Fr. G. Storm, Mtsfionsfrstcoüecte, -73.30. Fr. C. Gutknecht of sr. Imm.-Gemetnde 35.25. k. C. H. J. Hubert, payment of sr. P. I. P. Müller, mission feast coll. 55.00. G. Jung a. d. Klingelbeutel sr. Gem. 8.00. Fr. P. Schulte of sr. Gem. 24.25. k. I. M. Matsch desgl. 4.00. Mr. C. Schneider, coll. of Louisville Gem., 12.15.

Fr. W. Harms, October coü., 2.35, thanksgiving offering of Mrs. W. Stecklinge 2.00. Fr. H. Frincke a. d. communion box 7.86. Fr. W. Rudolph, Thanksgiving collec. of his St. Paul's Gem. 10.00. Fr. C. H. Becker of Miss Rade 1.00. k. G. J. Bürger, mission festival coll. of his -St. Paul's congreg. Zions-Gem., 48.92, from Mr. Jak. Fröster 5.00.

Fr. Konrad Iahn, mission festival coll. sr. Cong. at Ptum Creek and La Porte, 21.00. Fr. J. P. Kühnert, mission feast coll. sr. Gem. 25.25. P. A. Baumhöfener, desgl. 60.00. P. W. Harms of sr. C. H. Becker of Miss M. Rade, 1.00. U. F. Düoer, mission festival coll. of sr. Gem., 20.00. (p. -456.33.)

Negro Mission: U. G. Storm, Communion Coll., 5.55. P. C. Gutknecht of sr. Immanuels-Gem. 10.06' P. J. P. Müller, mission feast coll., 5.00. P. W. Kcolcker from Mr. F. Sorge 3.00. P. S. Meeske from a member of sr. Gem. 5.00. k. F. Düver, Misstonsfeucoll., 5.00. (p. -33.55.)

Negro Mission tn New Orleans: P. W. Hüsemann of N. N. tn Paptlion 1.00.

English Misston: I'. J. P. Müller, Mtssionsfestcoll., 6.40. P. F. Düver, desgl., 5.00. (S. -11.40.)

North Omaha Misst ons-G em.: Kaff. H. H. Meyer of the Western District 36.75. Kaff. D. W. Roescher of the Middle District 45.60. (S. -82.35.)

South Omaha Mission: Kaff. D. W. Roescher of the Middle District 5.00.

Synodal treasury: P. J. M. Maisch v. sr. Gem. 4.00. P. F. König, Abendmadls-Coll. sr. Gemeinde, 7.56. P. W. Cholcher, Coll. sr. Gem., 4.60. (p. -16.16.)

Widows and Orphans: Fr. G. Rademacher, Thanksgiving Coll. 8.80. Fr. G. Weller, Communion Coll. 7.25. Fr. L. Gutknecht of sr. Immanuel's congregation, 12.25. Fr. Tr. Häbler, desgl. 22.25, Mrs. Kath. Klages 1.05. (p. -51.60.)

Poor students tn Springfield: Fr. G. Weller from the bell bag sr. Gem. 10.00. Fr. S. Meeske from a limb sr. Gem. 5.00. (S. -15.00.)

Poor students in St. Louis: Fr. G. Weller from the collection bag of sr. Gem. 10.00. Fr. S. Meeske from a limb sr. Gem. 5.00. (S. -15.00.)

Student Merting at Springfield: P. C. H. Becker, s. at Boitner-Ltetzke wedding, Oct. 2.

Springfield building fund: I'. Aug. F. Ude, evening mabls coll. sr. Gem., 2.50.

Building fund of the Nebraska dtstrict: I>. C. Gutknecht of sr. Immanuel's comm. 5.00.

Incoming to the Coffee of the Eastern District:

Synodical treasury: from the congregation, P. Wilhelms, Denny, -5.00, Summtt 2.45. (S. -7.45.)

College maintenance: Gem. P. Beyers 12.42. Pilgrim House: Kasi. Schmalzriedt in Michtgan-Distr. 2.05. Progymnastumin New York: Gem. t'. Biewends 3.00. Gem. p. Walkers 10.00. Gem. p. Brands 18.98. Sunday school of the Gem. p. O. Hansers 5.00. (p. -48.93.)

Emigrant Mission: Kasi. Schmalzriedt in the Michigan District 5.50. Kassirer Meyer in the Western District 35.00. Missionfestcollcten der Gemm. P. Buchs 5.00. (p. -45.50.)

Emigr. Mission in New York: Gem. 1 P. Wilhelms, Denny, 5.00. Emigr. Mission in Baltimore: Kassirer Meyer in the Western District 20.00.

Inner Mission in the East: Gem. P. Wilhelms, Denny, 5.00, Summtt 1.00. Through Senne by Mrs. Beer 9.00. Mtssionfestcoll. of in the congregations of P. Bpchs 12.79. Through Lebrer Krieger by Mrs. D. Heller 1.00. mission feast coll. of parishes P. Walkers 10.00. parishes P. Lohrmanns J. Dröge's Hockz. for Weidner 6.00. From H. H. Dröge das. 1.00. (S. -26.00. parishes P. Walz' 12 57. parishes P. Weidmanns 20.00. By P. Lindemann v- A. M. 1.00. By P. Kuß' St. Petri-Gem. 10.00. By P. P. König v. Mrs. Köpf 1.00. (S. -133.36.)

English Mission: Mtssionsfestcoll. of Semm.k. Buchs 2.50. Jewish Mission: Kassirer Schmalzriedt in the Mtchtgan-Dtstrict -30.20. Kassirer Meyer in the Western District 67.28. Mission Festival Coll. of Gemm. P. Buchs 5.00. Gemm. P. Weidmanns 5.05. I'. F. König 1.00. (p. -114.53.)

Negermission: Gem. P. Wtlbelms, Denny, 5.00. Mtssionsfestcoll. der Gemm. Buchs 5.00. From the "Geord. Wohltätigke'tskasse' of St. Matth.-Gem. tn New York 50.00. k. Kuss' St. Petri Gem. 10.00. For Springfield: Gemm. P. Weidmanns 5 00. (S. -75.00.)

English Gem. in Baltimore: Gem. P. Siecks 24.00. Gemm. P. Weidmanns 5.00, Mrs. N. N. 1.00. Kassirer Frye in the Southern District 7.50. (S. -37.50.)

Gem. tn Springfield: Gem. ? Beyers 23.30. Gemm. k. Weidmanns 5.00. (p. -28 80.)

Comm. tn Brainerd, Minn.- Comm. P. Biewends 12.25. Gem. in Hannover, Germany: Sunday School d. Gem. P. Biewends 6.55, E. von Ette 1.00. (S. -7.55.)

Luth. Freikirche in Deutschland: Durch P. H. Schröder von Frl. E. Keyl 2.00.

Heathen Mission: Gem. Fr. Wilhelms, Denny, 5.00. Bökenmisston: By P. Biewend from Eva Popp .50.

Students in St. Louts: By Fr. H. Schröder from Frl. Keyl 2.00. By Fr. Lindemann from H. Tomfohrde 1.00. (p. -3 00.)

Stuventen in Spring field: By Fr. Wtschmeyer, ges. a. the wedding of Helt-Brüggemann 7.50, s. Frauenverein 15.00 for Maßmann, s. 2.00. P. Ernst i t S. Euclid 3.00. H. Lttnert das. 1.00. N. N. 5.00. P. Frauenverein 10.00 for Fr. Wilhelm. By k. Kiss from sr. Gem. 5.00, C. Lange in Valparaiso 4.00. Surplus of travel money from Fort Wayne Preachers' and Leatherworkers' Conference 5.00. Sent bv P. C. Korff. W. Dunker each .50

for C. Bubeck u. L. Schwade. Gem. P. Wilhelms, Denny, 6.00. By P. Lindemann v. E. Ludwig 1.00. (S. -49.00.)

Students at Fort Wayne: By Fr. Wischmeyer, ges. at Helt-Brüggemann's wedding, 7.50, his women's club 15.00 for G. Eifrig. Misitonsfestcoll. of the Gemm. Fr. Buchs 15.00 for H. Biermann. Women's Club P. Sttemkes 10.00 for F. Meuschke. (S.-47.50.)

Students at Addison: Ges. at wedding v. C. Oldach, North East, 4.00 for P. Salchow. Gem. P. Wilhelms, Denny, 5.00. (S. -9.00.)

Deaf and Dumb Institution: Harvest and Thanksgiving Festival Coll. of the congregation P. Nauss' 10.00. P. Kuss' St. Petrt-Congregation 5.00. (S. -15.00.)

Orphanage near West Roxbury: By Fr. Gram of sr. Cong. 13.80, Sunday School 5.00, Cong. at St. Johnsburgh 8.44. By Fr. Walker of K. W. 1.00. School children of the Cong. of Fr. Grossberger 3.00. By Fr. Reisinger, Coll. at a wedding in Mortons Corner, 3.10. E. Felder, Baltimore, thank offering for successful. Operation, 100.00. Virgins-Vereth of the Gem.?. F. King, 10.00. (p. -144.34.)

Widow's Fund: By P. Btewend v. W. K. 2.00. P. G. John 2.00. J. R. Ntebaum, Pittsburgh, 10.00. Gem.?. Wtkers 8.25. P. E. J. Sander 3.44. 1 P. A. C. Grossberger 3.30, harvest coll. sr. Gem. 3.70. P. G. Reisinger, 4.00. From the God's box of the Gem. P. Walz' 5.86. By P. Lindemann of H. Tomfhrde 1.00. P. Kuß 1.50, by dens. of C. Hausmann 2.00, F. Wand 1.00. (S. -48.05.)

HtlfsfondforMisstons parishes: Gem. P. Stecks 26.00. Gem. P. Beyers 21.37. Gem. P. Wischmeyers 28.02. Gem. I". Sanders, Little Valley 5.77, Otto 5.79, J. Meier 1.00. Gem. P. Meyers 5.12. Gem. P. Stärkers 8.50. Gem.?. Retsingers 10.00. Gem. P. Brands 100.00. By?. Biewend v. G. F. Burkhardt 5.00. Gem. P. F. Koenigs 42.00. (S. -258.57.) Total -1134.30.

Baltimore, Oct. 31, 1889. c. spilman, cassirer.

Giugekommeu i" the "affe de- Western" Districts:

Synodal funds: From Fr. Nohlfing's parish in Alma through Mr. Herrltng -6.90. Fr. Pennekamp's parish in St. Charles 9.00. Praeses Btlitz's parish in Concordia 20.00. Fr. Michels's parish in New Haven Kothe and Leßmann 14.96, in Hanover 3.66, tn Racine for New 3.50. Fr. Schmidt's parish tn St. Louis by Mr. Sieving 41.68. Fr. Orleans 10.00. R. H. Sagehorn's Gem. 10.00. C. Ltndenschmidt 2.00. Gehrman's congregation tn Wellsvtile 3.25. Fr. Brandt's and L. Rullmann 1.00 for Bethlehem Church in New Orleans. A. K. congregation in St. Charles 20.75. Fr. Janzow's congregation in St. tn Sheboygan 5.00. (p. -46.62.)

Louis by Mr. Bolz 15.85. Fr. Buszin's congregation by Fr. Mariens 2.45. (p. -123.38.)

Progymnasium in Concordia: By Fr. Nething in Lincoln from sr. Sievers 1.00, H. Daib, Merrill 5.00. (S.-10.00.)

Gem. 13.25, by Wittwe Eckhoff 1.00. Praeses Btlitz' congregation tn Concordia 30.00. By Fr. Frese in Port Hudson, Coll. at Gordes-of-Kappelmann wedding 5.30, at Schröder-Krämer wedding 5.80. Fr. in Bear Creek 17.00, tn Hanover 20.00, in Racine 60.00. R. H. Schwankovsky's congregation in Baden 2.85. Fr. Michels' Sagehorn's Gem. tn Rantoul 15.00. R. G. Küchle of Mrs. Ramthon congregation tn New Haven 3.50. Fr. Nützel's congregation in West-1.00. R. H. Stute 2.00. Thank offering bon Franz Arndt, Milwaukee, 1.00. R. G. Wildermuth's Gem. 32.50. R. Ledebur's Dreteinigketts Gem. 5.68, whose JoHannis Gem. 3.95. A. Georgas, Sheboygan, 2.50. R. J. I. Oetjen's Gem. 2.60. R. J. Dtehl's Gem. 9.50. (S. -262.73.)

Deaf and Dumb Institution tn Norris: By R. G. Löber of Virgin N. 2.00.

Orphanage at Wittenberg: R. F. B. Arnold's Gem. 8.85. R. H. Sagehorn's Gem. tn Rantoul 3.00. R. F. Schumann's Gem. tn North Prairie 3.00. Immanuels Gemetnde at Milwaukee 3.05. R. C. Strasen's Gem. at Watertown 18.34. (S. -36.24.)

Distrtrcts support fund: from RR. comm.: H. Rathjen 8.20, F. Schumann, Waterford, 3.05, J. M. Hiebei, Sheboygan Falls 7.00, Gräf, Concord 7.30, J. Herzer, Plymouth 19.00, G. A. Feustel 19.00, Renniecke, Jackson, 10.00, Th. Bräuer 11.55, Th. Wambsganß 25.00, C. Strafen, Watertown 47.84, J. Schütte, Milwaukee 20.00. R. D. Koths lower Immanuels-Gem. 7.15. R. H. Stute 4.00. R. H. F. Pröhl 4.00, whose Gem. 14.50. By R. Ledebur, wedding coll. at W. Sachser, 5.00. W. Gudert, Milwaukee, 5.00. R. J. I. Oetjen 4.00, whose Gem. 4.70. By R. L. G. Dorpat, wedding coll. bet Louis Möming and Emilie Müller, 7.24. (P. -203.53.)

BoehmtscheMission: A. K., Sheboygan, 5.00. H. Meier, Milwaukee, 1.00. (S. -6.00.)

During my tour I have been personally presented with the following gifts, for which I hereby express my heartfelt thanks:

1) for the Free Church in general: from R. H. Dorn -2.00; from R. H. Walker 1.00; from Mr. Th. Treide 5.00; from Mr. Wagner in Pittsburg 2.00; Unnamed 1.00; from Mrs. Damköhler to the Collecte in Milwaukee 1.00; from Mr. Köhn sen. and jun. to the Collecte in Sheboygan 25.00; from Mrs. Körner sen. to collect in Milwaukee 10.00; from Mr. J. Stoffel in Racine 4.00; from Mr. Johann Friedrich Becker of the Zion congregation in St. Louts to collect 5.00; collect in Saginaw by Mr. Praeses Schmidt -57.62; collect in Frankenlust by Mr. R. Sievers 34.00; from Mr. Gräffer in Buffalo 1.00; from J. M. M. 50.00.

2.) to defray my traveling expenses: from the honorable Synod of Eastern Districts by Mr. R. Johannes in Baltimore 94.40 and 10.00; Collecte in Cleveland 75.77; from R. Brömers congregation in Ctnctnnatt 10.00.

3.) for Pastor Hempfing by R. Krafft 2.00.

For these as well as for all other gifts sent in by the Districtcassirer sincerely thanking

For poor students the undersigned received with heartfelt thanks by Mr. R. T. Körner -32.00 (for Stud. Grelz); by Mr. R. Pfaffe from Mrs. A. G. Ranft 5.00; by Mr. R. F. W. Pohlmann 30.00 (for students Graupner & A. Müller); by Mr. R. Btrkner from Mrs. Rolltng 1.00; from the congregation bet Strngtown, Mo., by Mr. R. Schwermann 8.25.

Also received from the Women's Association of the local Immanuel congregation: 2 quilts, 1 woolen blanket, 4 bust shirts, 4 undershirts, 2 bed sheets. F. Pieper.

Poor students in St. Louis: Through Father Obermeyer in St. Louis from Mrs. K. 3.00.

HouseholdtnSt. Louis: By Fr. Achenbach in St. Louis from the Women's Club 5.00.

Poor students: By P. O. Hanser in St. Louis by Mr. Hermann 5.00

Poor Students in Fort Wayne: R. Hanser's Gem. in St. Louts for H. Meyer 30.00.

Poor seminarians in Addison: By R. O. Hanser in St. Louis from the Young Men's Association for A. Horn 15.00.

Poor Students tn Concordia: By R. Griebel in California by Loutse Böckhaus 1.00.

German Free Church: Through R. O. Hanser in St. Louts 112.50. By Praeses Btlitz inConcordia 80.40. (S.-192.90.)

Congregation in White Lake, Dak.: R. Rohlfrings Congregation tu Alma 28.20.

Mission School at Kansas City, Mo.: By R. Brandt of the Gem. at Harvester 6.65.

St. Louis, Nov. 12, 1889. H. H. Meyer, Cassirer.

Incoming into the Aaste of the WiSconfia-Distrirts:

Emigrant Mission in New York: Mission Festcoll. in Racine -10.00.

Church building tn Springfield: byR.C. F. Keller's congregation in Racine 10.80.

Poor students in St. Louis: wedding coll. at Karl Eberhardt, Plymouth, 10.00. W. Gudert, Milwaukee, 5.00. (S. -15.00.)

English Mission: Mission Festival Coll. in Racine 10.00.

Springfield household: A. K. tn Sheboygan 5.00.

Household tnMtwaukee: From Sheboygan v. W. Kruger 1.00. A. Wendt 1.00. Mrs. Kohl.50. Mrs. Oettking .50. (S. -3.00.)

Poor students in Milwaukee: Dretetnigkeit-Gem. das. 58.15. R. Sagehorn's Gem. 2.00. W. Gudert, Milwaukee, 5.00. Aug. Machmueller, Ashtppun, 3.00. (S. -68.15.)

Synodical treasury: from the congregations of the kR.: C. Naumann 18.10, F. L. Karth 21.90, F. Wolbrecht 26.00, C. F. Keller 14.37, H. Sprengeler 54.00, M. Otto 10.00. (S. -144.37.)

Gem. tn White Lake, Dak.: C. Ltndenschmidt, Milwaukee, 5.00. Comm. tn Fremont, Nebr.: N. N., Milwaukee, 3.00.

Negermission: Missionsfestcoll. in the Gemm. of the RR.: D. Kothe and Leßmann 14.96, in Hanover 3.66, tn Racine for New 3.50. Fr. Schmidt's parish tn St. Louis by Mr. Sieving 41.68. Fr. Orleans 10.00. R. H. Sagehorn's Gem. 10.00. C. Ltndenschmidt 2.00. Gehrman's congregation tn Wellsvtile 3.25. Fr. Brandt's and L. Rullmann 1.00 for Bethlehem Church in New Orleans. A. K. congregation in St. Charles 20.75. Fr. Janzow's congregation in St. tn Sheboygan 5.00. (p. -46.62.)

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Also received from the Women's Association of the local Immanuel congregation: 2 quilts, 1 woolen blanket, 4 bust shirts, 4 undershirts, 2 bed sheets. F. Pieper.



For the new building of the Lutheran Church in North Hammond, Ind. received with heartfelt thanks from: H. Schultz -25.00, Aug. Heuer 10.00, H. F. C. Dovemühle 15.00, C. F. Baseler 5.00, Chas. V. Wohlhüter 5.00, H. C. Zuttermeister 10.00, Chas. F. Wolff 10.00, L. Lange Jr. 5.00. from R. Niethammers parish in La Porte 23.93. from R. Hetntz' parish in Crown Point 5.00.

Hammond, Ind. 11 Nov. 1889, F. W. Herzberger.

For poor students in the Concordia Seminary the undersigned received: from the Women's Association of the Zion Parish tn St. Louis 12 woolen blankets and from the local Women's Association 6 Comforts.

With thanks received for our church building undersigned from the congregation of Mr. R. Franke at Fort Wayne, Ind. - Feb. 17, Willow City, N. Dak. M. Zag el.

Received from an unnamed person for Mrs. R. Ruhland -1.00 to have gratefully acknowledged F. Lochner.

New printed matter.

Proceedings of the Twenty-ninth Convention of the Eastern District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1889.

The following theses form the basis of this report on the vocation of church servants: "1. Every church servant must be certain that he has been called by God to his office. 2. a church servant can only be certain of his divine calling in our time by being called by a local congregation. 003 Whosoever hath accepted such a calling hath no right to renounce it, unless God himself call him from his office again. 004 Whom a church hath called, God hath called by them; and an individual church hath no right to remove such from office, except in cases where God himself commandeth it. 5. The calling to the church ministry makes men preachers and teachers, but not Christians; likewise the loss of the church ministry in itself makes no one an unchristian." The report costs 12 cts.

Why is it that the charge that we disturb unity does not affect us Lutheran Christians? Sermon on the 17th Sunday after Trinity, preached before the congregation of St. John's, Brooklyn, N. D., and submitted to print by J. P. Beyer, Pastor.

In this sermon it is shown that the reproach does not affect us, because 1. we do not want to know anything about a false carnal unity, and 2. because we earnestly seek to keep and promote the right unity in the Spirit.

The sermon can be obtained from Concordia Publishing House. Price: 5 Cts. _____ - _____

The Lutheran Household Friend. Calendar for the year 1890, published by O. H. Th. Willkomm, pastor of Planitz.

For those who still desire a good calendar for its contents besides our "American Calendar" this one is highly recommended. It contains, among other things: "Heartfelt Admonition to All Parents," "Miraculous Answers to Prayer," "Emperor Frederick Rothbart's Crusade," a lengthy interesting account of the Crusades, etc. etc. Might not our readers who have friends and relatives in Germany call the attention of the same to this calendar? In Drutschland it can be obtained for 40 pfennigs from Mr. H. J. Naumann in Dresden.

Concordia-Verlag sends the same postage free for 20 Cts.

Interpretation of the 20th Chapter of the Revelation of St. John.

Lecture by Pastor W. Peters at the Pastoral Conference at Hochkirch, May 15, 1889.

This little book is highly recommended to the readers of the "Lutheran". It contains a sound interpretation of that well-known chapter from the Revelation of St. John, with which the so-called Chiliastes seek to prove their enthusiastic doctrine of the millennial kingdom. The author, a member of the South Australian Synod, which is united with us in the faith, proves from the wording and context of that prophecy that the prophecy of a thousand years has already been fulfilled, and that we have only one thing to expect from the future, the future of our Lord Jesus Christ in judgment. G. St.

The receipts of Dir. Löber and Dir. Uhlig will follow in the next issue.

Changed addresses:

Rev. 6. R. ck. ckodannlnA, DonZVie^v, OllumpulZn Oo., IU. Rev. Rodt. R. RretLmrmn,

Lermnleus, Renkrerv Oo., Ootarlo, Oemacku.

Rev. ck. R. Dockt, 8i^e1, 8delb^ Oo., Ill.

Rev. R. Ocke, Rlne Olt^, Linn.

O. R. R. iMtx, 2218 Oulunaet R., Zdedo^Aun, ck. v. Rass, 1421 N. 12td 8tr., 8t. l.oui8, Llo.

1^ .^Ve^ener, Lox 295, ^Va8ÜioAton, krunkllr" Oo., Uo.

ZO" For this purpose a supplement, "ds

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Herausgegeben von der Deutschen Evangelischen Mission
 Redigirt von dem Lehrer = Collegen

45th year.

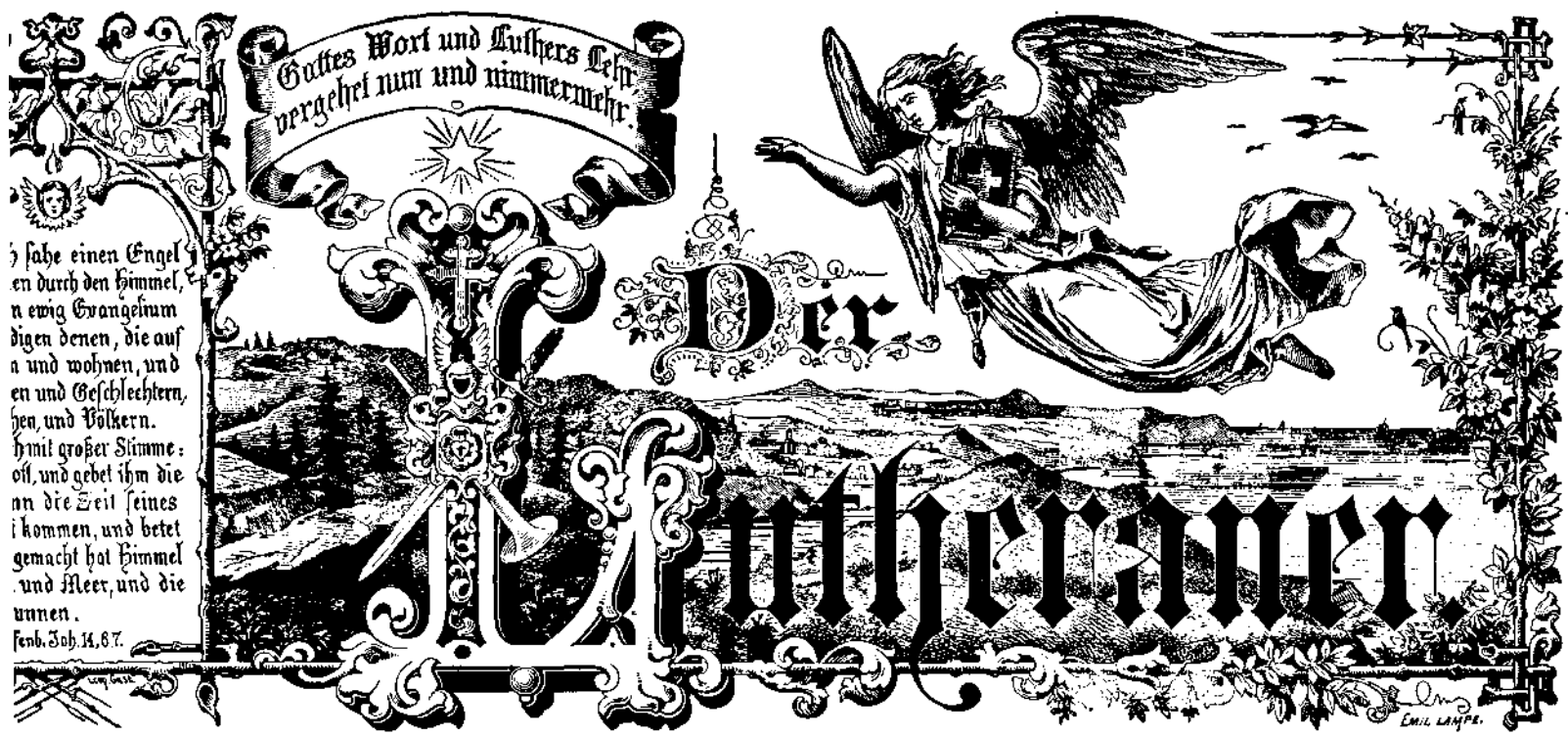
The Catholic Lay Congress of Baltimore.

As we have already reported in the last number of the "Lutheran", the "first Catholic lay congress" was held in the United States on November 11 and 12 of this year. As to the purpose of this convention, we must not deceive ourselves. It is none other than to extend the influence of the Papal Church as far as possible to all civil and governmental conditions, in a word: to make the United States as papist as possible.

There was the greatest enthusiasm among the 1200 delegates. The whole was so orderly that it made a powerful impression. The speakers were "laymen" who were outwardly distinguished and endowed with great oratorical gifts; the resolutions presented were adopted with the greatest enthusiasm and unanimity. The delegates will take to heart the admonition which Archbishop Ireland of St. Paul gave them: "Go home, not to sleep, but to work. Go home as faithful Catholics."

In the speeches and resolutions almost all questions of the day were touched upon, such as "education and religion", "Sunday sanctification", "capital and work", etc. The damages that afflict human society today were pointed out, and their healing by the Pabst Church was promised. In order for this church to be able to exercise its influence properly, all Catholics should gather together in Catholic associations, support Catholic newspapers, and see to it that there is always a corresponding number of Catholics in the legislative assemblies, etc. The church is to be a part of the Catholic Church.

We shall not dwell on the Baltimore resolutions and their rationale. Just as, on the one hand, it is certain that the Christian church, and especially the Christian education of the young and the Christian home, are of the utmost importance for the prosperity of the state, so, on the other hand, it is also certain that Pabstism is not Christianity, but antichristianity, and therefore, as much as there is in it, does not promote the welfare of the state, but undermines it. Pabstry is the greatest enemy not only of the church, but also of the state.



ausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., December 3, 1889. No. 25.

<p>State. History has proved this. The states in which the papistical sect had control have been visibly ruined. Woe to the United States, too, if it were to come under the controlling influence of the sect of the pope!</p> <p>To be sure, the speakers at the "Congress" outdid each other in assuring that a zealous Catholic could also be a good American citizen. "We reject the unjust charge," said one speaker, "that we must lay aside any of our love for the principles and institutions of our country in order to be faithful Catholics." And the speaker of a committee delegated to President Harrison assured him that the Catholic population of this country, numbering ten millions, was faithful to the Republic and its institutions, and was especially rejoicing in the development of "the spirit of religious liberty and forbearance." One can only wonder where the speakers found the courage for such a debate. As is well known, one of the institutions of our republic is that the state and the church should be and remain fundamentally separate. The First Amendment to the Constitution of the United States says: "Congress shall make no law respecting an establishment of religion by the State, or prohibiting the free exercise thereof." But now the Pope, who after all counts for something in the Papal Church, and to whom obedience was again pledged in Baltimore, has again recently inculcated in his circular of November 1, 1885, that State and Church must not be separated, that the State as a State is bound to establish the Catholic Church; that it is a crime for the State if it fails to do so; that other ecclesiastical communities can be <u>tolerated by</u> the State only so long as it does not deem it advisable or has not the power to suppress them. And yet these papists, who want to be and remain such, dare to speak of their attachment to our republic and its institutions, of their joy at the religious freedom that prevails in the country! This is such an impertinence that a storm of indignation should rise throughout the country.</p>	<p>This Papist insolence was also evident at another point. One speaker complained that in the past Catholics had been persecuted in this country. Now it is true that in the time of the colonies here in America, too, church and state were mostly mixed. In part, this was due to the doctrine of the reformed sects, and in part, they were not accustomed to anything else from their homeland. Thus it happened that when, for example, the reformers held sway in a colony, those of other faiths were punished physically for their faith. In individual cases, however, not only Catholics but also Lutherans were persecuted. But it is an impertinence for the religious community to make such an accusation, which has killed millions of Christians for the sake of their faith, indeed, which has literally waded in the blood of the so-called heretics. If the speaker had wanted to mention what has happened to the Catholics here in America, he would have had to say: "In individual cases we have been dealt with here as we have always been accustomed to do and - he had to add after the Pope's Encyclical of 1885 - as soon as we have the power to do so, we will do so again.</p> <p><u>The pope</u> was also remembered in speeches and resolutions. It is true that American Catholics do not demand a secular realm for the Pope under all circumstances, but they do demand complete freedom and independence for the Pope. At first it is not quite obvious what this demand is supposed to mean. The Pope is already completely free. By the Italian "law of guarantee" the pope not only enjoys complete freedom in all ecclesiastical matters, but by this law the person of the pope is also declared sacred and inviolable, like the person of the king of Italy. The pope is also accorded sovereign honors, that is, such honors as are accorded to a reigning prince in monarchically constituted states. The pope may also keep a bodyguard. What, then, do the Catholics want by their demand of independence for the pope? They want that what is in the Italian law of guarantees</p>
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is granted to the pope, be guaranteed to the pope by all the temporal powers of the earth. The American Catholics, like their European comrades, make the impertinent demand that all the powers of the earth should make the cause of the pope their own. They justify this

with the equally impudent assertion that the "complete freedom" of the Pope is indispensable for "the good of mankind." Yes, this is the goal toward which the followers of Rome, at the instigation of the pope himself, are everywhere working: all the nations of the earth are to use their power precisely so that the papacy may be cherished and cultivated. One of the speakers who spoke on this subject in Baltimore did not conceal the fact that the nations were not yet willing to make the demands of the Catholics their own. What is to be done?

The speaker knows how to advise: the Catholics of all countries must exert the necessary pressure on the government and the leading statesmen. That is the way to do it, but that is the only way.

"Diplomacy," he said, "would solve this task only as the mouthpiece of the general public opinion of the whole Catholic world."

Finally, it should be remembered that the demand for the complete independence of the pope from all temporal authority is

the part of the Sunday revellers and the state school fanatics and the anti-Christian. It is true that in matters of faith a Christian must not allow himself to be commanded by the worldly authorities; and if the authorities command something that is contrary to God's word, then the divine rule applies: "One must obey God more than men" (Apost. 5:29). But it is not merely this freedom in ecclesiastical matters that the papists claim for the pope. When they speak of the "complete freedom" of the pope, they mean by it the freedom that the pope should not be subject to any earthly authority at all. One speaker in Baltimore said, to tumultuous applause, "Whether the pope be a fugitive or a prisoner, he cannot be a subject." This, as I have said, is anti-Christian. As earnestly as God's Word inculcates on the one hand that in spiritual matters Christians are to acknowledge only Christ as Master, so earnestly on the other hand does it remind Christians that in all temporal matters they are to be subject to the authorities who have power over them. It is, of course, an old demand of the popes that a pope should judge all things, but that he himself should be judged by no one, that he should be exempt from all spiritual as well as from all temporal jurisdiction. But both these liberties are presumptuous. Luther writes on this point: "Since secular authority is ordained by God to punish the wicked and to protect the pious, its office should be allowed to pass freely and unhindered through the whole body of Christendom, no one being regarded as affecting the pope, bishop, priest, monk, nun, or whatever it may be. . . . What spiritual law (the pope and his accomplices) has said against this is nothing but fictitious Roman presumption. For St. Paul says to all Christians (Rom. 13, 1. 4.), every soul (I think, the Pope too) should be subject to the authorities, for it does not bear the sword for nothing..... Also St. Peter (1 Petr. 2, 13.): be subject to all human order for the Lord's sake. He proclaimed that such men would come who would despise the worldly authorities (2 Petr. 2, 10.), as has been done by "spiritual law", i.e. by

Are we confederates of the papists on the school question?

It has been repeatedly pointed out in the columns of the "Lutheran" that in our day the jewel of ecclesiastical freedom which God has bestowed upon us in our American home is threatened on

the part of the Sunday revellers and the state school fanatics and the temperance sisters and kindred spirits, and only recently we have again called attention to the fact that in certain circles measures are being considered which should first of all be directed against the efforts of the Roman Church, but which, if they were carried out, would affect and damage our Lutheran school system and thus at the same time our church system. But as once our Doctor Luther, above the struggle against the Pabstry which was decreed for him, did not overlook and underestimate the dangers which were prepared for the cause of truth by the swarming spirits, so at the present time, while we keep a watchful eye on the various army heaps of pernicious enthusiasts in our country, we must not forget the arch-enemy, we must not forget the arch-enemy, who stands armed under his chief in Rome, and lies in wait to buy out the time, where possible, to his advantage and our disadvantage, and to seize every opportunity that may present itself to him for the extension of his empire in this western land. For the devil, who is behind all enemies of the truth, would not care with whose help and through whose service he pushed us against the wall and hindered the course of the pure gospel and made our descendants lose it.

We find ourselves at present in a strange, doubly dangerous position. The opponents of our schools pretend to stand up for, and in part really do stand up for, the maintenance of the separation between Church and State, which is also dear to us, indeed to us above all others, as a great good, and thus step into the way of an enemy of ecclesiastical freedom, which we too are eager to fight to the best of our ability and with all our strength, and by fighting this mortal enemy of ours they also turn their guns against us, yes, against one of our strongest bulwarks, and, by defending it, compel us to enter into a battle in which we appear to be fighting shoulder to shoulder with our bitterest enemies, the papists, enemies who are just as indifferent or even less indifferent to our ecclesiastical freedom as those by whom we now see it threatened.

But just so it once stood in the days of the Reformation. If Luther had the spirit Zwingli and



If Luther fought his comrades, he fought at the same time against the opponents of the papacy; The fact that Luther stood firm in Marburg and did not extend a brotherly hand to the Swiss had the consequence that the alliance of arms against the Papists, which Philip of Hesse, the politician among the Protestant princes, would so gladly have concluded, did not come about, and Luther knew quite well that he had to serve the political interests of the Papists by fighting against the Zwinglians, just as, on the other hand, when it came to blows, the Zwinglians and the Lutherans also had to suffer together. And yet Luther's conduct at that time, as much as it was resented, was the right thing to do, and we, too, in the present course of events, must be careful not to let our view be clouded, not to overlook the other danger in our attention to the one, not to forget the enemy on the other side in the struggle against the enemies on the one side.

That the Pope is an enemy of ecclesiastical freedom is known to everyone who knows him, and even the Pope himself cannot deny it. During our lifetime, the predecessor of the present Pope, Pius IX, in his Allocution to the Bishops gathered for the canonization of the Japanese martyrs in 1864, complained that "such people completely destroy the intimate and necessary union which the will of God has established between the two orders, one of which is in nature, the other above nature. ... Indeed, without blushing, they maintain that philosophy and morals, like civil law, can and should be separated from divine revelation, the authority of the Church." In the "Syllabus" which the same pope gave to the world on December 8 of the same year, he condemned as errors "that in modern times it is no longer proper to hold the Catholic religion as the only religion of the state to the exclusion of all others," and that "in some countries called Catholic it is decreed by wise laws that whoever comes to live there should enjoy the public practice of his own divine worship. So that other ecclesiastical communities in these countries should also be guaranteed the exercise of their worship, and that the papal religion should not be the only religion of the state, is what Pope Pius calls a damned error. In April of this year the Paris paper, "L'Univers," a mouthpiece of papism in France, spoke out about the temporal power of the pope, and in doing so also referred to America and quoted from the mouth of an American bishop the words: "As soon as the Catholics will have attained the overwhelming majority, and that will soon be the case, religious freedom in the United States will come to an end. So say our enemies, and we agree with them." And in our own country the "Catholic Review" remarks: "Protestantism in any form has no rights, and shall have none, where Catholicism comes to rule." Such things are not merely on paper even with those people, but they also endeavor in every way to attain to power and influence, and not without success. It may be said that the Papists have more power and influence in New York than in Rome, more than in Paris, much more than in London and Berlin.

In the preliminary remarks to the "Pastoral Letter of the

In the "Archbishops and Bishops of the United States" of 1884, assembled in the Third Plenary Council in Baltimore, it says: "But what especially honors America is the circumstance that in our days such a brilliant display of ecclesiastical power and dignity has taken place. For there is no other country on earth where such an uplifting spectacle could be realized as in the United States of America. First of all, there is hardly another empire that has so many bishops and infallible elders. Secondly, however, the other secular governments cannot bear such a display of power and splendor by the Church, and forbid it to the Church. In Rome itself, the bishops are not permitted to appear before the First Father in full church regalia. - Thus this event points at the same time to a glorious future which is in prospect for the Catholic Church in America."

That the Roman Church has already become a power in this country is well known even outside the tent pegs of this church in this country, and our politicians also know quite well how to remember this when they are interested in making use of the papist elements of the population for their political purposes. Hence the flirting and courting with the papist dignitaries and the beaurocracy with the Roman Catholic vote-givers, of which the great and small politicians are guilty again and again. On the other hand, however, the striving for ever greater power and finally for dominion in the country, which is peculiar to the papists, is no secret, and hence the attempts to tie off the veins of their influence from the subjects of the ruler in Rome. And such a main artery to the papists is the school system. It has been so not only since yesterday and the day before. When the papacy set out to regain, wherever possible, the territories that had been lost to it through the Reformation in Germany, and when the Jesuit order had come on the scene, it was the school system that was the main artery of the papists' influence. When the Jesuit Order had come on the scene, it was in great politics, in the confessional, and in education that these journeymen did their work, and they did it not without success. And what in our time and in our country is perhaps lacking in the confessional, can perhaps be brought into politics and education under the favour of the perceptions. It is tried. Attempts are first made to see what can be achieved in such places as are less in the public eye. In 1875 an attempt was made in the Arizona Legislature to have a large, perhaps the largest, portion of the school taxes paid into the coffers of Roman Catholic school associations, whose state recognition was sought to be obtained, and if the finely contrived plan, to which a judge of the Superior Court gave the word with great skill, had gone through, the Roman Catholic Church would today be able to call a magnificent school system in Arizona, with extensive property, built up out of state funds, its own. A single vote decided against the adoption of the Bill. But now, as we write in 1889, the **Catholic Review** says: "The right of the State to saddle citizens with a school system without inquiring into their religious convictions on the one hand, and their rights as citizens on the other, is to be utterly repudiated.".... No taxation without representation. The Catholi-

Therefore, the state must allow them their own school system, and (So do other deniers of the Holy Trinity), but they do not believe, the day must come when the parish school will receive its according to the Scriptures, that he is "of the same essence with the maintenance entirely from the state. Beginnings of this have also Father," they maintain that the term "God" is used in reference to been made. In Kingston, N. A., the taxpayers maintain the Roman Christ "in a subordinate sense," that is, that the Son is subordinate Catholic school of the place at an annual expense of three thousand to the One God. (Atonement, etc., pp. 84 f. 102.) Of the Son of dollars.*) The Arab knows that the cameo! likes to break into his tent God, of course, they also say that He is a "material being," in order to seize what one wants to secure from his stomach; but he (Personality, etc., p. 7,) and that, when He became man, He only also knows that once the animal has its head in the tent, all further "changed the form and manner of His existence," (Atonement, defense is of little use, but neck and hump and whatever else belongs to the cameo! relentlessly follows. And the nature of the etc., pp. 14 f.) Hence they deny that in Christ there are two distinct Pabst is also known, and it is therefore well to be understood when natures, (Atonement, etc., (Atonement, etc., p. 28.) In their people who do not want to give up their tent resist the beginnings, writings they speak of the "Spirit of God," but they do not believe the continuation of which they fear and have every reason to fear. that he is one person, that he is true God, coeternal with the Father and the Son. By such denial of the holy Trinity the Seventh-day

What is wrong, of course, is that they are trying to do this in the same way as the devil was cast out by Beelzebub; namely, that they are fighting the enemy of ecclesiastical freedom by measures which themselves amount to a restriction of ecclesiastical freedom, as happens in the new school laws. And if we take up arms against Adventists place themselves outside of Christendom. Of such deniers our Confession says: "Therefore we freely conclude that all these measures, it is not because we want to promote the cause of such are idolatrous, blasphemers, and outside the church of Christ." (Apology, art. 1.) A horrible false doctrine is the one they hold about the redemptive work of Christ. In the year 1844 the Millerites had set Christ's return. Christ's return did not take place. In order to be somewhat right, the Seventh-day Adventists invented the doctrine that, although Christ did not come in that year, yet something important happened in that year; for Christ began at that time to perform the last part of his high priestly office, and to take away the sins of the penitents which had been brought into the holy of holies of the upper tabernacle in heaven; that though he had borne the sins of the world on the cross, he had not thereby finished the work of redemption; that the redemption of the sins of those who freely seek forgiveness of sins from him was reserved for the future. (Sanctuary, pp. 48. 59. 64 f. A Brief Sketch, etc., p. 41.) How awful it sounds when we hear them say: "We do not agree with the view that the atonement was made on the cross"! (A Epistle Sketch, etc., p. 41.) How this false doctrine makes a mockery of the word of Christ, which He exclaimed at the cross, "It is finished!" and of the word of Heb. 10:14, "With One Sacrifice He hath perfected for ever them that are sanctified," and of innumerable other sayings of Holy Scripture!

Who are the Seventh-day Adventists and what do they teach?

(Conclusion.)

They teach of God that he is "a material being with organs," having "both body and parts" (Personality, etc., p. 7); but Christ, John 4:24, clearly and distinctly says, "God is a spirit," that is, a being that has no matter in itself, that consists of no matter; hence also the apostle Paul, Rom. 1:20, speaks of God's invisible being. And when the sacred Scriptures ascribe to God arms, hands, eyes, etc., they speak after the manner of men, and intend thereby to indicate God's power and authority, his omniscience, etc. Seventh-day Adventists, therefore, also do not believe that God is truly omnipresent, but suppose God to be "in one place," and to be only "everywhere by virtue of his omniscience," and "by virtue of his Spirit, which represents him." (Personality, etc., p. 3.)

They deny the doctrine of the Holy Trinity in Scripture, and assert, "Scripture says nothing at all concerning a Trinity." (Atonement, etc., p. 98.) The

They call the Lord Jesus the Son of God and speak of his divinity.

*The proposals which the Papist Congress, discussed elsewhere, has made with regard to the school question, and which also amount to a tapping of the state treasury for the benefit of the Roman Catholic parochial schools, we shall consider later.

Therefore their doctrine of justification cannot be the right one. While God's Word teaches that we are saved in the same way as we are justified (Rom. 3, 28. Eph. 2, 8. 9.), namely through faith in the Lord Christ, without works, by grace, the Seventh-day Adventists teach "that justification and beatification are not synonymous. (Atonement, etc., p. 128 f.) Since they think that the redemption of sins through Christ is not yet complete, they do not believe that justification consists in the forgiveness of all sins. They speak of justification by faith, but they say: "Justification by faith refers only to sins that have been committed. But justification, which takes place at the great day, has to do with the character and conduct which one has afterwards" (after conversion) "developed and exhibited. This must

according to God's word and law, or according to Christ's mind." (Herald of Truth, p. 77.) "If we be justified and reconciled, and so persevere to the end, we may hope to have our sins blotted out." (Atonement, etc., p. 128 f.) "This work extends to those who are reconciled to God, who by confessing and forsaking their sins are entitled to mercy" in judgment. (P. 124.) Of justifying faith they say, "Man is justified with a living faith alone, therefore he is justified by faith and works or obedience. -No man can be justified by faith alone." (Nature ... of Chr. Baptism, p. 86.) This doctrine contradicts all the sayings of Scripture which deal with justification, e.g. Rom. 3:21 ff. 4:1 ff. Gal. 2, 16 ff. Eph. 2, 8. 9.

There is one more abominable heresy of the Seventh-day Adventists which we will mention; it is that which they hold with other Sabbatharians, that the Sabbath commandment of the Old Testament still applies in the New, and that the seventh day, Saturday, is to be celebrated. The other American enthusiasts also maintain that the Sabbath commandment still concerns Christians in the New Testament; they teach that Sunday has taken the place of the Sabbath, but that it must be celebrated just as the Sabbath was celebrated in the Old Testament. It is rightly replied to these: If you maintain that the Sabbath commandment also concerns Christians, then you must actually still celebrate the seventh day of the week, for in the New Testament it is nowhere to be read that Sunday has been substituted for the Sabbath by God. The Seventh-day Adventists are therefore consistent when they demand the celebration of the seventh day. (Seven Reasons, etc., p. 2.) But what does God's Word say? It testifies mightily against the zealots who regard the Old Testament commandment of the Sabbath as still existing, whether they want Sunday celebrated as the Sabbath, or, like the Seventh-day Adventists, the seventh day celebrated as the Sabbath. The apostle Paul says Col. 2, 16. "Let no man therefore make you conscience of meat, or of drink, or of certain feasts, or of new moons, or of sabbaths: which is the shadow of things to come, but the body itself is in Christ." Heb. 7, 18. is testified that "the former law was abolished." Gal. 5:3, Paul says, "But again I testify to every one that is circumcised, that he is yet guilty of doing the whole law." Luther remarks: "If I accept Moses in one commandment, I must accept the whole of Moses; so it would follow that if I accept Moses as master and lawgiver, I must let myself be circumcised, wash my clothes after the Jewish manner, and thus eat and drink, clothe myself, and keep all such things as the Jews were commanded in the law.

We could now list many other things that the Seventh-day Adventists assume to be contrary to the Holy Scriptures, e.g. that they ascribe freedom of will to man in spiritual matters, that they make the sacraments empty signs, that they teach that baptism must be by immersion, that they reject infant baptism, etc. But let the above suffice. The above, however, may suffice. The above may convince all who love God's pure word that the Seventh-day Advent

The only thing that can be said is that the Christians cherish and spread errors that are dangerous to the soul.

May all our dear readers therefore be on their guard, especially as the Seventh-day Adventists know how to come out with a beautiful appearance. To this appearance, with which they appear, belongs their zeal to save souls, that they speak so much of the near future of Christ*) and that they cite so many sayings of Scripture in their writings and "tracts," which, of course, they draw falsely to their false teachings. Therefore let our readers be told the word of the Lord: "Beware of false prophets, which come unto you in sheep's clothing, but inwardly they are ravening wolves." Matth. 7, 15.

G.

Dr. Martin Luther's
Reformation writings.

Second part. Dogmatic-Polemical Writings. A.

Against the Papists.

(Continued and concluded.)

Again a volume of the new Luther edition has appeared, the nineteenth of Walch's edition. It contains more of Luther's controversial writings against the papists. These writings are now available in their entirety. When the previous volume appeared, we pointed out how important these writings were, how necessary it was that Luther attacked the Papacy so harshly, etc. We now want to draw the reader's attention to a few of the more important ones. We now want to draw the reader's attention to some quite important, tremendous writings that are contained in the new volume:

69. "Of the Babylonian Captivity of the Church." Of this book Luther wrote two years later, "This has made the papists nonsensical, and have lied about it and hated it, that I have taken pity on them. Everybody would have liked to devour it, but the fishing rod was too hard and too sharp for them." - "How powerfully and sensitively the Roman Church had been struck by this writing is evident, among other things, from the fact that the imperial confessor Glapio had extracted from it, at the Diet of Worms, 32 articles as heresies, and that the articles which Luther was to recant at Worms were chiefly taken from it." (Einl.) The same said at the Diet against the Electoral Chancellor Gr. Brück, that when he read this writing he felt no differently than if one had whipped him from his head to the sole of his foot. - As is well known, Bugenhagen came to the knowledge of the Gospel by reading this book. "Otto Slutow, the church inspector there, had invited him and his colleagues as guests toward the end of the year 1520. At the table he showed the book of the Babylonian Captivity, which he had received from a friend in Leipzig, and especially asked Bugenhagen for a judgment on it. During the meal the latter read a few pages and then hastily and

*) Seventh-day Adventists do not determine a time of Christ's future as other Adventists do.



He hastily made the judgment: since the Savior of the world had suffered, many heretics had troubled and severely attacked the church, but none had done so badly as Luther. But after he had read the book in its entirety and considered it more carefully, he passed a completely different judgment on his colleagues: "What shall I tell you much? The whole world is blind and in great darkness. This one man sees what is true" (Einl.).

73 "German Answer to King Henry of England's Book." Concerning this and the aforementioned writing, Dr. Walther expressed the wish in 1856: "that a member of our Synod, or otherwise a local theologian, who is familiar with Luther's teaching, language, and history, and who is a Lutheran at heart, might undertake to publish Luther's writing 'Of the Babylonian Prison of the Church,' and at the same time the defense of the same, which Luther also sent out: Luther's Answer to King Henry VIII of England's Book Against His Treatise on the Babylonian Prison', with some historical and linguistic notes serving as necessary explanations." The former he calls "the first writing with which Luther, so to speak, delivered the first victorious main battle to the Papacy." (Lehre und Wehre. II, p. 268.)

112 "Against the false spiritual state of the pope and the bishops." "In this writing, he scourges with great frankness and tremendous severity the neglect of office and the worldly nature, pomp, ignorance, and vice of the bishops, and the extreme corruption of the Roman clergy," etc. "Seckendorf rightly remarks that it is marvelous that Luther remained alive even one day after such testimony, which he gave so unreservedly against the great men of the world. (Ins.) Luther frankly declares to the "lords": "If I live, you shall have no peace before me; if you kill me, you shall have ten times less peace. - If you do not mend your ways as I would like, let it remain that you are hostilely angry, and I will give nothing in return."

125. "Of the Keys." In this magnificent writing, as Seckendorf remarks, the usurped papal authority is thrown over a heap from the bottom up.

128 "Epistle of Interpretation and Intercession of the Saints. In the first part of this writing he defends his Bible translation, especially the translation of Rom. 3, 28 ("by faith alone") against the blasphemies of the papists. Only Luther could write: "If the Sudeler and Pabstesel blaspheme me, well, then the pious Christians praise me, together with their Lord Christ, and I am all too richly rewarded, if only a few Christians recognize me as a faithful worker. I ask nothing of the priests; they are not worthy to know my work, and I am sorry in my heart that they praise me. Their blasphemy is my highest glory and honor. - Therefore it shall remain in my New Testament, and if all the priests become mad and foolish, they shall not bring it out to me."

129. "Of the Freedom of a Christian Man." In this glorious writing Luther declares the two propositions, "1. A Christian man is a free lord over all things, and no one sub-

than. A Christian man is a servant of all things, and subject to all. He dedicated the Latin edition to Pope Leo X. and noted in the letter to him: "It is a small booklet, if the paper is considered, but the whole sum of a Christian life is comprehended in it, if the meaning is understood."

We would gladly draw the attention of readers to other splendid pamphlets of controversy which this volume brings; but let this suffice.

There are 184 pamphlets in this volume, together with an appendix of Luther's letters and some shorter pamphlets.

As far as the editing is concerned, it must be emphasized that extraordinary care has been taken to produce a good text. Prof. A. F. Hoppe has translated the writings that were originally written in Latin into German, and in the case of those writings that Luther published in German and Latin, he has compared the German with the Latin, etc., in great detail.

So up to now already 9 volumes of the new Luther edition have been published, namely

Volumes 1 and 2. Interpretation of the first book of Moses,

Volume 10. the catechetical writings,

Volumes 11 and 12. The Church Postil,

Volume 13, The House Postilion,

Volumes 18 and 19, The Controversial Writings against the Papists,

Volume 22, The Table Talks.

Oh, would to God that Luther's writings were widely distributed and not only bought, but also diligently read and studied!

Oh, let it be the watchword of us all: Back to Luther! Back to Luther! Luther leads us back to the purity of the apostolic Church. G.

To the ecclesiastical chronicle.

I. America.

A New Marriage Law in the State of Missouri. On November 1 of this year, a law came into force in the state of Missouri, which is already in force in some other states, e.g. in Illinois, by which the marriage between siblings (between cousins) is forbidden. It is true that the state hereby prohibits a marriage which is not forbidden in God's Word. Nevertheless, Christians living in the state are required to submit to this law because it does not require obedience to God's Word; for God's Word does not command marriage between siblings.

F. P.

Jesuit in Canada. The Jesuits will always remember with joy the past November 5th. On that day 405,200 dollars of government money were paid to them in Montreal as compensation for certain property which the State had confiscated more than a hundred years ago, when the Jesuit Order was abolished in all countries. The Jesuits used this circumstance for a grand demonstration against all non-Catholics in Canada. As great as the excitement in the country was over the insolent appearance of the Jesuits, as much as one would have wished and expected that the handing over of the money would take place quietly, as is usually the custom and usage, - it was rather done in the presence of the highest dignitaries of the Catholic Church, many members of Parliament and outstanding politicians with pomp and ceremony.

splendour, in a sensational way. The deed was solemnly read out, and from it it appears that the local Jesuit Superior, Father Turgeon, "in the name of the Jesuit Order, the Pope, the Propaganda and the Church" issues all legal claims to the designated property. In a very roundabout way the stipulated purchase sum with the interest was paid out in 13 "cheques". Thereupon Premier Mercier held a longer speech, in which he praised, among other things, the "unbelievable tenderness" of Father Turgeon, and said that he considered the "Deed", which he was now signing, "as the most important document in his life". and at the same time asked that his two sons be allowed to sign it as witnesses. Thereupon Father Turgeon made a speech in which he remembered the delicacy of the Hon. Premier, thanked him and his colleagues for "what they had done for the Catholic Church", and at the same time gave the assurance that "Rome would never forget them", and concluded with the assertion that "the Jesuits had always been the most loyal citizens of the country". Finally the important document was signed by Father Turgeon and Premier Mercier.

(Can. Vbl.)

Our National Government and the Dedication of the Papist University at Washington. President Harrison, though he declined the invitation to attend the Congress of Catholics, presented himself with his whole cabinet at the feast afterwards held on the occasion of the dedication of the Papist University at Washington, and was greeted with the greatest rejoicings. He declined to make a speech, saying that he was not in the habit of saying anything on such occasions, but his secretary of state, Blaine, was quite frank in his words of congratulation.

The Catholic Press. A local Papist paper, "Western Watchman", writes: "It is only manly known that some bishops consider the Catholic press rather an evil than a blessing. . . . Not half the priests in the country are interested in the circulation of the Catholic press."

II. foreign countries.

Reformation Anniversaries. A German ecclesiastical newspaper reports the following about the jubilee celebrations recently celebrated in the Prussian province of Brandenburg and in the Kingdom of Saxony to commemorate the introduction of the Reformation 350 years ago: "In the Mark of Brandenburg, the conversion of the Elector Joachim II to the Gospel was festively celebrated on November 1, 1539. In the presence of Prince Friedrich Leopold, the Ministers of Culture and the Interior, the Chief President Achenbach, the authorities, the officer corps and many delegations of Brandenburg towns and the clergy, the unveiling of the monument to Elector Joachim II of Brandenburg took place on November 1 in front of the Nicolai Church in Spandau. The monument, modelled by E. Enke, is at the same time dedicated to the memory of the introduction of the Reformation 350 years ago, for on November 1, 1539, Elector Joachim received the Lord's Supper in both forms from the hands of Bishop Matthias v. Jagow in the Church of St. Nicholas in Spandau and thereby also publicly confirmed his conversion to the Lutheran faith, which had long since been completed in his own mind. The figure of the Elector, cast in bronze, appears in the costume of the time, in long doublet and ermine-covered hood. In her right hand, which rests on the Bible, she holds a crucifix; with her left she grasps the broad sword thrust against the ground. The four relief panels of the granite pedestal show, apart from the inscription, three scenes from the life and house of the Elector: how Elector Elisabeth raised her son in the evangelical faith.

as around the Elector his brother John of Küstrin, his cousin George of Ansbach, the confessor, who was the second to sign the Augsburg Confession, and to whom Charles V shouted the word: Furthermore, the Brandenburg noblemen who advocated the introduction of the Reformation, Luther, Melanchthon, Agricola and other theologians and councillors are assembled, and finally the Elector receives Holy Communion in both forms from the hands of Bishop Matthias v. Jagow and holds the chalice in his hand, which, by the way, is still preserved in the Märkisches Museum. The celebration was considered to be a commemoration of an ancestor of the emperor and was therefore accompanied by military pomp. President of the Reichstag v. Levetzow, second chairman of the Monument Committee, held the ceremonial address, in which he paid detailed tribute to the historical significance of Prince Joachim II and the introduction of the Reformation in Brandenburg. By order of the prince, the cover of the monument then fell, and the mayor took it over into the protection of the city of Spandau. The Emperor and Empress had telegraphed from Athens expressing their participation in the celebration and conveying their blessings. The solemn entry into the Nicolai Church took place under the ringing of bells, where the clergy received Prince Friedrich Leopold, and Sup. Hensel welcomed him with an address. At the service that followed, Reverend Recke preached the sermon on the motto of John 5:4, which was placed on the commemorative coin of the three hundred year jubilee Reformation celebration of 1839, and presented sola fide, which was also the motto of Prince Joachim II, as the reason for the renewal of the Protestant spirit and life. The celebration was favored by splendid weather and the city was richly decorated." "In Saxony, too, the 350th anniversary of the introduction of the Reformation was celebrated in many places on Reformation Day, October 31. Reports are available from Nossen, Siebenlehn, Werdau, Schellenberg and the parish of Reichenbrand. The celebration was especially grand in Meissen, where it had become a real public festival. Already during the day the schools and trades marched together to the church service in the "Stadtkirche", and the state school at St. Afra also celebrated its festival. But the evening brought the most splendid. An illumination down to the poorest hut adorned the highly built, picturesque city on the evening of October 31, and with real love the people themselves participated in the honorary celebration for the Lutheran church." (A. E. L. K.) True Lutherans can only fill such a commemoration with deep sorrow. In the Mark of Brandenburg, as in all Prussia, the Lutheran confession has long since been abandoned. The successors of Prince Joachim first accepted the reformed doctrine and then introduced the Union in their country and even persecuted the faithful sons of Luther by force of arms. The papal sacrament of the Mass was replaced by another abomination, which Luther scourged and condemned just as sharply, namely, that at one and the same altar the words of Christ's testament are both confessed and denied. In the celebration of the Lord's Supper the infamous formula of administration is used: "Christ says: This is my body," etc., at which a Lutheran may think: This is the true body, etc., a reformer: This means my body. In Saxony things are no better, even though the regional church there still adorns itself with the name "Lutheran. Yes, through illuminations, public festivals, Luther festivals, and the like, the people still show a certain respect for the great German man Dr. Martin Luther, but they no longer want to know anything about his teaching, about sola fide, "by faith alone.

Papal Blasphemy. Cardinal Manning in England has recently published a paper under the title: "The Independence of the Holy See."

In this writing, in which he tries to prove that Papal Rome belongs to all the nations of the earth, we find the sentence: "The city of the Incarnate Word (that is, then, the Pope!!) belongs not to one nation, not to Italy, not to the Italian Revolution, but to all Christendom."

An idol temple in Paris. Because of the World's Fair, Paris has also become a temple of idolatry. Buddhist priests, from Annam in Asia, visited the Paris Exposition and have decided to stay in Europe to convert Christians to their paganism. On August 17, a Buddhist pagoda (temple) was inaugurated on the Esplanade des Invalides in Paris. A poet and a doctor are said to have already been won over to Buddhism. These new Buddhists certainly had no Christian faith to lose, but were already pagans before. Incidentally, Buddhism has also recently been publicly praised in America, admittedly in a paper published by prisoners, namely by the inmates of the Minnesota State Penitentiary at Stillwater.

Social Democracy and Christianity. The "Pilgrim from Saxony" reports on this: "Shortly before the autumn holidays, the leader of the socialist party in Gera, cigar manufacturer Rödiger, addressed a request to Dr. Bartels, director of all the local citizen schools, to instruct the teachers that his (Rödiger's) children should be spared the memorization of religious memorabilia, such as Bible verses, church hymns, etc., since this would be in conflict with his personal views. That such a request was in no way granted hardly needs to be mentioned. When in these days the schoolboy Rödiger sang the first verse of: Ein feste Burg ist unser Gott' (A Mighty Fortress is Our God) and excused his inability to memorize it by saying that he had no hymnal, the class teacher gave him the task of copying the verse of the song and learning it by heart from this copy. In response to this request, the teacher received a letter from Rödiger's father in which Rödiger stated that he would not allow his son to copy the verse "Ein feste Burg ist unser Gott" until the teacher had proven to him that God was a firm fortress! - A Social Democrat from Berlin wanted information from the Berlin Volksblatt these days as to how he could go about undoing the baptism performed on one of his children. The mother had brought the child to the church for baptism without the father's knowledge, and the latter now wanted to take back from the child the sacrament bestowed upon him! Poor, deluded people, that thou castest away from thee the Lord, to whom thou owest all things!"

Ordinations and introductions.

By order of the Venerable President Pennekamp, on the 20th Sunday after Trin. Mr. Cand. E. Wendt in Linn, Kansas, was ordained and inducted by the undersigned. J. G. B. Keller.
Address: Rev. L. I Veockt, Kinn, IVasbivAton Co, Kansas.

Candidate F. Sell, appointed by my congregation as assistant preacher, was ordained by me on the 22nd Sunday a. Trin. Trin. by order of the honorable president Niemann ordained and introduced by me.
H. W. Querl.
Address: Rev. P. Seil, 625 Nebraska Ave., Dolecko, O.

By order of the Honorable Mr. President Btlitz, Mr. Cand. I. Diefenbach was ordained by the undersigned on the 22nd Sunday n. Tritt, in Stuttgart, Ark., ordained and introduced. J. W. Miller.
Address: Rev. ck. viekenbaeb, 8tuttAartArkaosas Co Ark.

On the 22nd Sunday after Trin. Mr. Cand. E. Bern er was ordained by order of Mr. Praeses Schmidt at Port Sanilac, Mich. and introduced byW . Schwärtz.
Address: Rev.L. Lerner, kort 8aoUao, Saoilae Co, Lliob.

By order of the Honorable Presidency of the West! District, on the 22nd Sunday n. Trin. Cand. Wm. Tügel was ordained and inducted by the undersigned, assisted by Prof. H. Schöde, at Corder, Lafayette Co, Mo. Bro. Rohlfing.

By order of Hon. Praeses Niemann, on the 16th Sunday after Trin. Mr. L. W. Bröcker introduced to his congregation at Kendallville, Ind. assisted by L. C. B. Preuß, by E. A. S ievtng.
Address: Rev. Lroeelrer, RenckallviUe, Inck.

According to the order received, on the 18th Sunday n. Trin. Mr. R. H. F. C. Ch. Grupe tn Macon City, Mo. was introduced byA . Wtllner.
Address: Rev. R. R. C. Ob. Crnpe. Llaeon Cit.^, Llo.

By order of the Honorable President Brand, on the 21st Sunday n. Trin. Mr. L. E. J. Fleckenstein was introduced to his congregation at Dulaney 's Valley. I. Her.
Address: Rev. L. ck. Rleokeostein,

By order of the Hon. Pres. Bente, Mr. L. A. G. Dö was introduced here on the 21st and 22nd Sundays n. Trin. in his congregations at Stratford and Tavistock, Ont. was introduced by the undersigned. L. W. Wetnbach assist! tn Stratford.
Chr. Germeroth.
Address: Rev. 6l. Roebler,

By order of the Hon. Mr. President Biltz, on the 22nd Sunday after Trin. Mr. R. F. W. Pilz (who attended the Selectaner tn Springfield classes and passed the examination) in the church at Indian Creek, assisted by LL. C. E. Guenther and F. Rupprecht introduced by the undersigned. I. Rething.
Address: Rev. R. A7. Rils, Cole Carnp, Lenton Co, blo.

By order of the Hon. President Wunder, Mr. L. Th. Heine was introduced on the 23rd Sunday n. Trin. in Rodenberg III, introduced. G. A. Müller.
Address: Rev. 1b. Reine, Roselle, Du LaZe Co, III.

On 23rd Sonnt, n. Tr. Mr. L. P. Th. Rö sener, in accordance with the commission received, was introduced tn Altenburg, Mo. J. A. Mayer and Estel was introduced by W. Zschoche.

Church dedications.

On the 8th Sunday n. Trin. the Lutheran congregation at Greendale, Nebr. celebrated the dedication of their new church (30X48). Festive preachers were LL. Frese and Fischer in German and (in the evening in English) the Pastor loei.
I F. Baumaärtner

On the 19th Sunday a. Trin. the first Lutheran congregation inHelena, Mont. consecrated their new church to the service of God. Festive preachers: LL. Bartling and Bö. J. M. Gugel.

On the 22nd Sunday a. Trin. the Lutheran congregation at Onekama, Mantstee Co., Mich. dedicated their new church to the service of God. H. Schmidt.

On the 22nd Sunday n. Trin. the Lutheran congregation at Perley, Barron Co., Wis. consecrated to the service of God their little blockchurch (16X18) purchased with the sum of -50.00 given to it by the Hon. Dsttrcts Synod of Wisconsin. Cs preached C. Jobst.

On the 22nd Sunday after Trin. the Lutheran Imm. congregation of Wtllow City, N. Dak. consecrated their new church (16X30) to the service of God. M. Zagel preached.

On the 23rd Sunday after Trin. the Lutheran congregation near Jda Grove, Iowa, dedicated their newly built church (32X66X18) to the service of God. Celebrant preachers: LL. G. Haar and J. Schinnerer.
M. Herrmann.

Mission Festivals.

On the 17th Sunday after Trinity my congregation celebrated the mission feast in Warda, Lex. Festival preachers: kk. Btrkmann and Eckhardt. Collecte: -6S.00. G. Buchschacher.

On the 17th of Sunday, A.D., the congregations of Wellsville, Allegany, and Olean, N. U., celebrated Missionary Feast. Festival preachers: the ck. G. Buch and A. Pechtold. Collecte: -41.35.
F Weidmann



On the 17th of Sunday, A.D., my congregation in Elltnwood, Kansas, celebrated Mission Day. Celebrant: kk. H. Voß and I. V. Kauffeld. Collecte:-43.50. Aug. Herring.

On the 17th of October my congregation celebrated with the congregations of Covntngton, Hoyleton and Osnabrück here in Neu-Mtnden, Ill, Missionsfest. Festpredtger: kk. G. Mezger and F. Brockmann. Collecte: -162.36. M. Eirich.

On October 13, the congregation of the undersigned, Lei Red Bud, Ill, celebrated Mission Feast, and Thanksgiving the day before. Festival preachers: kk. Fr. Schaller, G. Erdmann, C. Schrader and undersigned. Collecte: -178.00. Br. Erdmann.

On the 17th of Sunday, A.D., my congregations in Hutchinson County, Dak. celebrated Missionary Feast. Feast preacher: Rev. M. Watchman and undersigned. Collecte: -147.45. A. Brewer.

On the 17th of Sunday, A.D., the congregations of Kk. F. H. Iahn and Baumhöfen mission feast at Grand Island, Nebr. feast preachers: kk. W. Harms and H. Mteßler. Collecte: -65.00. A. Baumhöfener.

On 17 Sonnt, n. Trin. the congregations of Rose Hill, Klein and Cypress, Texas, celebrated Mission Feast. Festival preachers: kk. L. Ernst and Wilder. Collecte: -70.00. J. Kaspar.

On the 17th of Sunday, A.D., the congregation at Racine, Wis. celebrated Mission Feast. The congregations of Ck. Hunter and Monhardt of the Wisconsin Synod were invited to attend. Preaching were ck. H. Wehrs, H. Monhardt and G. Schilling. Collecte: -90.00. C.F. Keller.

On the 17th of Sunday, A.D., my congregation in Hamilton County, Nebr. celebrated Mission Feast with its sister congregation, LetArborvtlle. Festival preachers: kk. Weiler and Lang. Collecte: -46.92.

G. J. Bürger.

On the 17th Sunday, Trinity Church in Houston, Texas, held two mission services. Collecte: -50.15. John Barthel preached.

On the 18th of Sunday, A.D., the congregations of Elm Rtver and those at Hillsboro, Dak. celebrated mission feast there. The undersigned preached. Gotthard P o t r a t z.

On the 18th Sunday, A.D., my congregation at Fulda, Minn. celebrated Missionary Feast. Collecte: 11.57. Festive preacher: Father J. Rubel and Th. Measure.

On the 18th of Sunday, A.D., my congregation at Coal City, Ill, celebrated Missionary Feast. Collecte: -5.50. The undersigned preached. C. Küffner.

On the 18th of Sunday, A.D., the congregation of Red Bud, Ill, celebrated the mission feast. Festpredtger: the kk. C. Schuricht and W. Langehennig. Collecte: -91.85. F. Schaller.

On the 18th of Sunday after Trinity my parish celebrated a mission feast. It preached kk. G. Bürger and A. Bergt jr. Collecte: -44.00. A. W. Bergt.

On the 19th of Sunday, A.D., the congregation at Strong City, Kans. celebrated Missionary Feast. Collecte: -15.65. Feast preacher was C. Eberhard t.

On the 19th of Sonnt, A.D., my congregation at Long Prairie, Minn. celebrated missionary feast. The undersigned preached. Collecte:-15.12. W. F. Hitzemann.

(To be continued.)

Conferenz - Ads.

The New York and New England Teachers' Conference will meet, s. G. w., January 2, 1890, at St. John's Parish, PortRichmond. Agenda: 1) ok ^vorck8. (Ref. Müller.) 2) Ueber Schulexamen. (Ref. Meibohm.) 3) In what way can a teacher increase his school? (Ref. Frinke.) 4) Practica: a) Catechesis on "I believe that the Holy Spirit enlightens me with His gifts through the Gospel." (Fleischmann.) d) The preparation of an essay using a visual aid (description). (Ilse.) e) viviRioQ ol eommon 1raction8. (Bahnmann) ii) Drawing -



Reminder.

All who have reports to send in for the Statistical Yearbook of our Synod for 1890 are urgently requested to do so during the first days of January 1-890. The

District Presidents,
Pastors (Parochial Reports),
Directors of educational institutions,
Chairmen of the Mission Commissions,

Directors of charitable institutions are therefore kindly requested to prepare their reports in time to be able to send them in the first days of January.

As the next Census of the United States is to include ecclesiastical statistics, and the request to furnish such has also been made to us, and it is not unimportant that our Synod should be accurately reported, the gentlemen pastors are hereby requested to indicate on the reverse side of the schedule for parochial reports:

1. for how many people their churches provide seating,
2. approximately how much the community property is worth.

M. Günther.

Concordia Seminary, St. Louis, Mo.

The next general synod concerning

the congregation of Mr. Praeses Sprengelers in Milwaukee, the pastoral conference there and the teaching staff of the Progymnasium made the proposal:

The Synod, instead of beginning on the Wednesday before Cantate, on the last Wednesday of June (the 25th).

The reasons are that at the first-mentioned time the weather there is usually very unfavorable; then, however, and above all, that the higher (and to some extent also the lower) schools would have to be closed for a fortnight if it remained within the set time, while at the end of June the classes would already be closed and the examinations held, so that then candidates who had already passed their examinations could also be chosen for the positions to be filled.

Since the last four District Synods as well as several Pastoral Conferences have unanimously declared themselves in favor of this proposal, we now call upon all our dear Synodal congregations to declare themselves on this question and to send their decision to the undersigned within six weeks. The result of the vote will then be published and, as usual, failure to vote will be considered as approval.

H. C. Schwan.

Income into the coffers of the California and Oregon Districts:

Inner Mission of the District: Through Mr. P. J. H. Schröder from his parish -10.00. By Mr. P. Schäfer in Los Angeles from the congregation of Mr. P. Munkel 10.00. St. Paul's congregation in San Francisco 28.70. Zion's congregation in Stockton (c. E. P. Block's congregation) 8.00. P. J. H. Theiss' congregation in Oakland 10.00. St. Paul's Women's Association in San Francisco 18.00. (S. -84.70.)

Poor Students: From the St. Paul Women's Association in San Francisco 10.00. Mr. H. Stut in Oakland 10.00. From the Young Men's Association of Zion Congregation in Oakland 10.00. Collected raised on occasion of the birthday celebration of Dr. M. Luther, organized by the Young Men's Associations of our congregations in San Francisco and Oakland 60.00. (p. -90.00.)

San Francisco, Nov. 12, 1889, J. H. Hargens, Cassirer.

400 8lx1d 8dr.

Receipts into the coffers of the Canada District:

Student Fund: Thanksgiving Coll. in Kirmis' parish at Linnwood 2.50. Kirmis' confirmands at Linnwood 1.95. Part of the Misfonsfest Coll. in Kretzmann's parish at Germaniens 15.00. Half of the wedding Coll. at Oldach-Görnett's at North East, Pa. 4.00. Thanksgiving Coll. in Landsky's parish at Logan 6.82. Same in Landsky's parish at Moneton 1.76. Confirmation Coll. in Mitchell 5.42. Coü. in his parish at Mitchell 5.42. By k. Kirmts at Wellesley 2.00. Part of the Coll. in P. Schmidt's parish at Pembroke 5.00. Coll. in his parish at Pettawawa 1.86. Part of the Coll. in his parish at Pembroke 4.50. at Pembroke 4.50. High time coll. at Schmidt-Schmrhl's parish in Poole 7.05. Mrs. G. Helm's parish in Poole 1.00. Mrs. A. Lautenschlager's parish in Petersburg .50. Coll. in P. Bentes' parish in Jordan 3.20. Thanksgiving coll. in k. Germeroth's congreg. in Wartburg 8.20. Of sundry by k. Frosch for Diefenbach and Battenberg 22.20. Mother Herbold in Sebringville for C. Weinbach 2.00. Part of Thanksgiving coll. in P. Eix's congreg. in Wallace 7.50. By l>. Kirmis in Elmira for Battenberg 12.30. Thanksgiving coll. in k. Bruers Gem. in Normanby 22 26. wedding coll. bet F. Wilke in Carrick 2.85. P. Bruers confirmands in Howick 3.27. (S. -143.14.)

Inner mission: part of the mission feast tax in Fr. Krtzmann's parish in Germantcus 25.00. Mission tax in Fr. Bende's parish in Stonebridge 8.40. Also in his parish in Humberstone 9.60. High cett

Conferenz coll. in Fr. Landsky's parish tn Logan 5.00. Part of Thanksgiving coll. in Fr. Eix's parish tn Wallace 7.00. Desgl. in Fr. Bruer's parish in Carrtck 11.88. (p. -71.88.)

Negro Mission: Part of the Mission Festival Coll. in P. Kretzmann's Gem. tn Germantcus 10.00. N. N. tn Jordan .50. N. N. .30. G. Weber in Carrtck .35. (S. -11.15.)

For the community in Palmer: part of the missionary festival coll. in Fr. Kretzmann's community in Germanicus 6.13.

P. Merkel's Gem. tn Riege, Nebr.: Part of Coll. tn P. Weinbach's Gem. near Sebringville 7.40.

P. J. Frtck's parish at Brainerd, Minn: Coll. part of P. Weinbach's comm. at Sebringville 7.40.

Walther College: Thank offering of?..tz...for recovery s. child 5.00.

Orphans at College Point, N. U.: wedding scoll. at F. Wolfgram in Germanicus 3.24.

Districts Synodal Fund: Coll. tn P. Frosch's Gem. in Flora 4.50.

General Synod Fund: Thanksgiving Coll. at Fr. Bruer's church in Howick 19.39.

Wallerlay Oct 15 Nov 1889 G. Renfer Cassirer

Incoming tu the caste of the Illinois district:

Synod treasury: from the congregation to Proviso -13.00. Mrs. Bertha Zimmermann by P. Bartling 1.00. Mrs. Ch. Nigg by dens. 1.00. N. N. by P. Kohn .25. Harvest Festival Coll. of the congregation of New Minden 29.36. Mr. F. Lührs in Addison 15.00. Harvest Festival Coll. of the congregations of Lansing and Seester 8.10. Bro. Hartmann's congregation at Woodworth 19.63. Reformationsfestcoll. of Secor congregation 5.00. Bro. Bräunling 2.00. Bro. Otto .50, E. Koch by? Reinke.25. communion coll. tn Fr. Schurtcht's congregation, St. Paul, 15.00. reformationsfestcoll. of congregation at Hoyleton 6.00, Fountain Bluff 5.00, Belleville 16.25. Fr. Hetnemann's congregation, Okawville, 8.72. P. Bartling's Gem. 41.50. P. Wunders Gem. 30.50. Reformation Coll. d. TrnttatisGem. at Springfield 29.90. P. D. Lochner's Gem. at Dorsey 3.75. Gem. at Brecher 8.30. P. Hansen's Gem. at Worden 13.55. Gem. at Staunton 11.00. Reform. Coll. at P. Mezger's Gem. 8.00. P. W. Kohn's Gem, Chicago, 5.30. P. W. v. Schenck's Gem. 9.00. P. Steege's Gem. 17.50. Parish tn Schaumburg 21.50. Lemont's Gem. 11.60. P. Uffenbeck's Gem. 9.85. P. Succop's Gem. 43.00. P. Engelbrecht's Gem. 25.75. P. Werfelmann's Gem. 16.80. P. A. Wagner's Gem. 32.25. Half of the Reform.Coll. in P. M. Großes Gem. 14.70. Gem. in Meredosia 8.00. Reform.Coll. in P. Great's parish in Addison 39.00. Parish in Cbester 9.25. Parish in Homewood 9.41. Reform. coll. tn P. Eißfeldt" parish 15.11. By? F. Zaget, Reform. coll. d. parish tn East Wheatland 5.25. By Mr. G. Leppert das. subsequently .50. Parish in Eagle Lake 22.75. (S. -609.08.)

WashcashinSpringfield: Fr. Brauer's comm. at Eagle Lake 11.69. Missionfestcoll. at Fr. Haake's comm. at Neelyville 3.60. (S. -15.29.)

Inner Mission: Fr. Brauer's congregation in Eagle Lake 25.00. Mathilde Meyne by Fr. Succop 2.00. Mission Festival Coll. of New Minden congregation 125.00. By Mr. F. Lührs in Addison 20.00. Fr. Pissel's congregation, Benson, 6.00. Fr. Hieber's congregation, Town Mich 6.37, whose branch 7.12. Mr. P. Matthiesen by Fr. L. Winter 5.00. Mission festival coll. in Fr. Haake's congregation bet Neelyville 15.00. Mission festival coll. of Champaign congregation 27.05. Salems congregation in Jacksonville 5.20. Fr. Vetter of Buffalo Prairie by P. Mennicke 2.00. By dens. of Mrs. M. Lenz of Rock Island 1.00. Mrs. Raithe by P. Wagner 5.00. Bertha Schulz by P. Engelbrecht .25. part of Coll. bet of Krage-Heuer's wedding in Addison 7.20. F. Fink of?. Wunders Gem. 5.00. By Mr. Ch. Batz in Jacksonville subsequently 1.00. Wittwe N. N. by P. Müller in Echester 3.00. Mrs. N. N. by P. Brüggemann 1.00. Th. Reinhardt by P. Bartling 2.00. By dens. by G. Kteiner 1.00. (p. -272.19.)

Negro Mission: From N. N. by P. M. Große 1.00. Mission festival coll. of New Minden congregation 50.00. Mr. F. Lührs in Addison 10.00. P. Pissel's congregation in Benson f. Springfield 5.00, Little Rock 5.00, New Orleans 10.00. mission feast coll. in?. Haake's congreg. at Neelyville 10.00. part of Reform. coll. from Bro. Castens' St. Matthew's congreg. 6.00. F. Fink from Bro. Wonder's congreg. 5.00. Mrs. N. N. by Bro. Brueggemann 1.00. Tb. Reinhardt 1.00 and G. Kleiner 1.00 by P. Bartling. Mr. Drangmeister and wife and brother-in-law each .50 for New Orleans. (S. -106.50.)

Jewish mission: N. N. by P. M. Große 1.00. Mission festival coll. of New Minden congregation 21.34. P. Pissel's congregation in Benson 5.00. Mission festival coll. of P. Haake's congregation in Neelyville 5.00. Mrs. N. N. by P. Brüggemann 1.00. Th. Reinhardt by P. Bartling 1.00. (S. -34.34.)

Deaf and Dumb Institution: By P. Brüggemann: by Wittwe C. Mthm 1.00, N. N. .50, N. N. 1.00, Dan. Knorre .25, Mrs. N. 1.00. P. Schroeder's comm. tn Squaw Grove 7.00. (S. -10.75.)

StudirendeWatsenknaben: Karl Klopp through P. Succop 5.00. W. Consör through dens. 1.00. Wittwe Müller from?. Wunders Gem. 5.00. F. Schulz through Fr. Bartling.50. F. Fink from Fr. Wunders Gem. 5.00. Mr. N. N. through Fr. Brüggemann 1.00. Mrs. N. N. through dens. 4.00. (S. -21.50.)

English Mission: Fr. J. Streckfuß's congreg. f. Baltimore 11.12. Zion's congreg. in East Wheatland f. Baltimore 2.90. (p. -14.02.)

Emigrant-Misstön: mission feast coll. from Bro. Haake's parish near Neelyville 5.00. Mr. Rengsdorf by Bro. Sieving f. Baltimore .25. Mrs. N. N. by Bro. Brueggemann 1.00. (S. -6.25.)

Orphanage bet St. Louis: On the wedding KimpelGreb ges. by P. Merbitz 2.00. Of the school children of?. Drögemüller 2.10. Mrs. N. N. by P. Brüggemann 1.00. (S. -5.10.)

Poor students in Springfield: congregation in Proviso für Dürr 10.00. Virgins' Association in Fr. Bartling's congregation for Bräm and Wittbrocht 8.00 each. Coll. at Mr. Mergel's wedding in Schaumburg

Jungfrauen-Verein 5.00 for dens. Mrs. Neubauer that. f. dens. 1.00. From Mr. J. Ottwein tn Fr. Wtlner's congreg. in Quincy Coll. for Junghans 21 00. Mission feast coll. from Fr. Küffner's congreg. in Loal City 5.50. Through Kaff. Frye 2.10. Coll. bet. d. Hochzeit P. Harres by P. Kollmorgen for Rösener 8.25. N. N. from P. Lückes Gem. in Jefferson 3.00. Reform.-Coll. d. Gem. Secor 3.00. Jünglings-Verein in P. Reinkes Gem. for Treskat 30.00. By Kaff. Schmalzriedt f. Drögemüller 2.10, for Timm .50. Hrn. E. Fischer tn Hancock by P. Hübner f. Schwirse 5.00. P. Pfotenhauers Gem. 6.00. F. Schulz by P. Bartling .50. Coll. at Grober-Merks wedding in Fort Smith by P. Germann for Ktrschke 2.35. Reform. Coll. of the Gem. Crete 24.00. Women's Association of the Gem. by Fr. Goehringer for Matzat 10.00. Collecte at the wedding of Fr. F. Brauer and Miss Anna Meyer in Fr. Wunders Gem. 31.22. Women's Association of the Gem.?. Engelbrechts for wood 15.00. Jünglings-Verein tn Fr. Succops Gem. f. Made 18.00. Gem. Fr. Döderleins in Homewood 14.64. Mrs. N. N. by Fr. Brueggemann 2.00. (p. -263.66.)

Widow's Fund: P. Hohenstein 4.00. Coll. at the wedding of Mr. Wilkentngs tn Schaumburg by P. Müller 17.50. N. N. by P. Hartmann 1.00. From the collection bag of P. Wangerin's parish 11.30. P. Bräunling by P. Reinke 1.00. Teacher Th. Mertens 3.00. Reform.Coll. of P. L. Schwartz' congregation 4.50. F. Schulz by P. Bartling .50. Reform. coll. from?. Schieferdeckers Gem. 11.18. Reform.-Coll. of the Gem. Arenzville 5.90. P. Drögemüller 4.00. P. L. v. Schenck 5.00. W. Kolb by P. H. Brauer 5.00. K. Hedler by P. Detzer 1.00. By P. J. L. Crämer of W. Schaller tn Decatur 1.00, Mrs. Knorr and Mrs. Sablotuz each 1.00 that. P. Wehrs' Gem. 8.00. Ges. on the Hochz. of M. Gottschalk by P. Sapper 11.50. Dankopfer für glücl. Delivery of Mrs. L. Güster in Echester 5.00, Jungfr. N. N. that. 2.00 by P. Müller. Coll. on F. Oetjens wedding tn Fountatn Bluff 2.80. Wedding coll. of N. N. by P. Döderlein 10.25. D. Diekmann das. by dens. 2.68. Mr. N. N. by Brüggemann 1.00. G. Kleiner by P. Bartling 1.50. By teacher Köbel from the Ctdgato teachers' conference 19.25. By W. Kruse from the Gem. in Rodenberg 10.90. (p. -152.81.)

Poor students in St. Louis: Young Friars' Association in Fr. J. E. A. Müller's parish for Zitzmann 10.00. Young Men's Association in Fr. A. Wagner's parish for Grambauer 25.00 and Pökel 10.00, for dens. by C. Lütke 3.00. Parish judging for Schönfeld 10.00. Fr. Pissel's parish for. Hanow 5.00. Young People's Society in P. Wagner's parish for P. Eickstädt 25.00. Eickstädt 25.00. Disciples' Association in Fr. Reinke's parish for Schönfeld 30.00. A. Franke vas. 2.00. Mission feast coll. by Fr. Haakes Gem. bet Neelyville for Drögemüller 5.00. Fr. Pfotenhauers Gem. 6.00. Wedding coll. bet Hrn. C. Robbe by Fr. Hanser for Merz 2.85. Women's club in Fr. Göhringer's congregation for Stephan 10.00. At the Färber-Ltnders' wedding, sent by Fr. Weisbrodt for Merz 5.10. W. Kolb by Fr. H. Brauer for Müller 5.00. By Fr. I. L. Crämer of sr. ZionsGem. in Decatur for Ruhland 10.00, for dens. from the Frauenverein 5.00, N. N. from ders. Gem. 1.50, part of the communion coll. at Argenta 2.45. Disciples' Club of the Rock Island congregation f. Möller and Mennicke 10.00. Mrs. N. N. by Fr. Brüggemann 3.00. Young Friars' Society in Fr. Hölter's congregation for Stephan 10.00. (p. -195.90.)

Seminary organ in Addison: By teacher Lücke s. at the wedding of Mr. J. Störy in Troy 5.50.

Gem. in Coal City: Mrs. Bertha Zimmermann by?. Bartling 2.00.

Poor students in Addison: Eagle Lake congregation for Frese 20.00. For dens. by N. N. das. 2.00. K. Große through?. Müller tn Schaumburg for Gebrüder Martin 5.00. Coll. at Mr. Lichthardt's wedding das. 18.50. Young Fr. association in?. Succop's congregation for Rabe 27.00. Young Women's Association in P. Kohn's congregation for Feiertag 15.50. P. Großes congregation, Addison, for Maudanz 22.00. Part of the wedding coll. in Baumann-Hetdbreder for Kiefer 7.00. P. Bräunling for Frese 2.00. Young Women's Association in P. Engelbrecht's congregation for Telger 15.00. F. Fink from?. Wunders Gem. for Haase 5.00. Jüngl.-Verein der Gem. Rock Island for Selle 5.00. Frauenverein in P. Hölters Gem. for Sänger 10.00. P. Castens' Filiale zu Rockefeller for Abraham 2.00. (S. -156.00.)

Rockford congregation: Wittwe C. Mihm by P. Brueggemann 1.00. Eagle Lake congregation 10.00. P. M. Grosses congregation 23.53. Fr. Lührs tn Addison 5.00. Brecher congregation 10.00. P. Pissel's congregation 3.00. W. Kleinschmidt by P. Knief 1.00. P. Hieber's congregation 2.40. P. Hartmann's congregation, Woodworth, 13.00. P. Wangerin's congregation 5.00. P. Lewerenz' congregation 7.95. P. Pfotenhauer's congregation 7.00. P. Castens' St. Matthew's congregation 17.60. P. Feiertag's congregation 9.30. By P. J. L. Crämer of sr. Zions' congreg. in Decatur 7.00. Fr.

Incoming to the Kafle of the Minnesota and Dakota Districts:

Synod treasury: from Fr. Heyer's congregation at Minnesota Lake, Minn., -2.30. Fr. Friedrich's congregation tn Waconia 10.00. Fr. Vomhof's Joh. congregation 3.11. Fr. Mäurer's congregation tn Belvidere 4.15. Fr. Potratz's congregation at Hillsboro, Dak., 3.23, at Elm River, Dak., 5.00. Fr. Rupprecht's congregation at Hart, Minn., 11.00.?. Streckfoot's comm. in Aoung America, 10 a.m. Fr. Herm. BrautrS St. Paul's parish in St. Thomas, Dak., 8.00. Fr. Horst's parish tn Courtland 10.00. Fr. Lift's parish tn Elysian 3.35. Fr. Ross' parish tn Willow Creek 7.00. Fr. Landeck's parish in Hamburg 21.35. Fr. Dreyer's parish in Glencoe 6.50. P. Rolf's congreg. at St. Paul 14.79 and 11.66. P. Krumsieg's congreg. at Zanesville 2.35. P. Nickels' congreg. at Rechtster 8.00. P. Kollmorgen's congreg. at Atwater 8.84. (P. -150.63.)

Negro Mission: Fr. Schulz's parish in Faribault 8.00.?. Kretzmann 5.00. F. Göttsche's congregation in Valley Creek 4.00.?

City 5.00. P. Pfortenhauer's Gem. at Lewiston 5.00. P. Hitzemann's Trinity Gem. 5.00. P. Landeck's Gem. at Hamburg 6.00. By P. Ströln of Aug. Rosary .50.?. Maurer's congregation in Belvidere 6.00. (p. -49.39.)

For Bethlehem Parish, New Orleans: by Fr. Alb. Brewer of Wittwe Bude in Freeman, Dak., .50.

Deaf and Dumb Institution: Praeses Sievers' congregation in Minneapolis 8.35. Fr. Lange's congregation at Hay Creek 6.78. Fr. Claus' St. Paul's congregation 1.50. Fr. Landeck's congregation in Hamburg 5.00. Fr. Mäurer's Trinity congregation 4.00. (p. -25.63.)

English Mission: P. A. Müller's Gem. at Alma City 4.56. P. Hitzemann's Gem. at Long Prairie 2.40. (p. -6.96.)

Jewish Mission: Fr. Schulz'Gem. tn Faribault 5.12. By Fr. Strolin of Aug. Rosary .50. (p. -5.62.)

For the Bohemian church at Minneapolis, by P. Kollmorgen tnAtwater, Minn. 1.00. by Teacher Paul Elbers at Saliers, Wis. .50. by Mr. B. H. Succop, Sr. at Pittsburgh, Pa. 1.00. by Mrs. G. E. Niemann at Alleghany City, Pa. 5.00. by P. F. F. Finck, on Meyers-Kösters wedding ges. at Shelbv, Mich, 1.75. by .Prof. J. S. Simon at Springfield 10.00. by Kassirer H. H. Meyer at St. Louis 10.95. by Omega at Addtson, Ill. 2.00. by P. Pfortenhauer's Gem. at Lewiston, Minn, 3.00. By Praeses Sievers of N. N. at Rudolf, Dak., 1.00. By Kassirer C. Eißfeldt at Milwaukee 6.00. By P. Strolin of Aug. Rosary, Fairfield, Minn., 1.00. (p. -43.20.)

For the Free Church in Germany: By Fr. Albert Brauer, part of a Mtssionsfestcoll. his three congregations in Hutchinson Co, Dak, 47.45. Fr. Nickels' congregation in Rochester, Minn, 5.75. Fr. Httzemann's Trinity congregation in Long Prairie 3.61. Fr. Joh. v. Brandt near Albany 1.05. (S. -57.86.)

Poor Students: Surplus of a conference coll. for travelling expenses 1.61. By P. Dreyer in Glencoe, Hochzettscoll. bet Stradman - Schröder, 2.78. P. Heyers Gem. bet Minnesota Lake 1.85. By P. Ross in Willow Creek, sent to W. Zempel's wedding, 5.00, likewise to P. J. Frtck's wedding there, 7.50. By P. Maass' Gem. at Watertown, 5.00. By P. Bernthal of Mrs. Pröhl's at Benton, 3.00. By P. W. Vomhof, ConferenzColl. at, 7.12. By P. Köhler's Gem. at Mountville, 7.00. By?. Fackler of H. Rolfs at Maple Grove, 1.00. By P. Rubel at Lakefield, Minn. high cett. coll. at Timm-Sucker, 7.25.?. Frederick's Gem. at Waeonía 7.25. By Fr. Strolin's Gem. at Fairfield 10.55. By Fr. Kollmorgen, at double wedding at Joh. Schulte's at Atwater ges., 8.30. By Fr. Maurer of etl. members of his, Congregation in Belvidere 6.00. (p. -81.21.)

Poor Students in Milwaukee: Fr. Horst's comm. in Courtland for M. Ahner 10.00.

Poor students in Addison: by P. Ross, at Baumgarten-Ewert wedding ges. at Willow Creek, 4.00.

Poor students in Springfield: Fr. Claus' St. Paul's congregation for Michlau 8.35, Bethlehem's congregation for dens. 9.05, congreg. at Milbank desgl. 3.66. Fr. Hitzemann's Imm. congreg. 3.85. Fr. Destnnon's congreg. at Princeton for Ferd. Schmiede 1.81, desgl. of sr. Gem. in Stafford 1.69. (p. -28.41.)

Mission in Sioux Falls, Dak.: P. Clöter's congregation in Town Woodbury 5.00. P. R. D. Biedermann's congregation in St. Paul 4.00. P. Fackler's congregation in Maple Grove 10.00. P. Friedrich's congregation in Waconta 17.00. Fr. Ross's congreg. at Willow Creek 18.00. Fr. Streckfuß's congreg. at Uoung America 10.00. Fr. Bösch's congreg. at Waltham 2.00. Fr. H. J. Mueller's congreg. at Bergen 4.00. Fr. Claus's congreg. at Milbank, Dak, 6.00. (S. -76.00.)

Orphanage in Wittenberg, Wis.: By P. Schulz from G. Schtpmann in Faribault 3.00. By P. Bernthal from Anna Pröhl in Benton 1.00. By P. Horst's congregation in Courtland 10.00. By P. Landeck's congregation in Hamburg 5.00. By P. Nickels' school children in Rochester 1.62. By P. Claus from Mrs. Schwarz, Milbank, Dak., .50. By Teacher C. Ehlen from s. school children in Hamburg 11.55. By P. Ross, on Karl Ntbbe's silb. Wedding ges. at Willow Creek, 5.50. Fr. Mäurers Dreietnigkeits-Gem. 2.27. (p. -40.44.)

Church building in Brainerd, Minn: K.J. Fackler in Adrian, Mich. at 1.50.

Emigrant Mission in New York: Fr. Streckfuß's congregation in Uoung America 5.00. By Fr. Mäurer from members of his congregation in Belvidere. Gem. in Belvidere 3.00.

Poor students in in St. Louis:?.Stretchfoot'Gem. in Aesung America 5.00.

Household in Milwaukee: P. H. J. Müller's St. PetriGem. 3.50. P. Mäurer's Gemeindegl. in Jacksonville 8.00. (S. -11.50.)

Budget in St. Louis: P. H. J. Müller's St. PetriGem. 3.50. P. Mäurer's Gemeindegl. in Belvidere 3.70.

Heathen Mission: Fr. Httzemann's Trinity Congregation 2.50.

Household in Springfield: By Fr. Mäurer from members of his Congregation in Jacksonville 8.75.

(Conclusion follows.)

St. Paul, Nov. 23, 1889, T. H. Menk, Cassirer.

"come to the "affe of the Western District:

Synod treasury: From P. Schülke's congregation in Palmyra - 5.50. Paul Fröhlich's congregation in Courtland, Minn. 1.00. P. Schmidt's congregation in Carrollton 7.00. P. Müller's congregation in Beaufort 5.00. P. Germann's congregation in Fort Smith 14.20. P. Profft's congregation in Corning 3.82. kö. In the last number read: P. Gehrmann's branch church in Vandalia instead of "church in Wellsville". (Summa: -36.52.)

Progymnasium at Concordia: Fr. Holls' Gem. at Honey Creek 11.50. Fr. Schwankovsky's Gem. at Baden 3.85. By Kassirer Mangelsdorf 16.10. Fr. Great's Gem. at St. Joseph 10.00. Fr. Zschoche's Gem. at Frohna 25.00. (S. -66.45.)

New construction in Concordia: By Fr. Wangerin in St. Louis by

Negro Mission: P. Pflanz' Gem. at Gordonville 4.65. By Mr. M. C. Barthel of A. Ferkleson at Seely, Minn. 1.00. (S. -5.65.)

Widow's Fund: By Fr. Bartels, Coll. at Owermann-Breuer wedding, 9.30. By Fr. Mendes Gem. in Uniontown 10.00.* By Fr. Jehn in Kansas City from sr. Gem. 1.00. By Fr. Demetrios Gem. in Emma 7.35. By Fr. Köstering in St. Louis, s. at Schiff-Kopp wedding, 6.00. By Fr. Wangerin in St. Louis from Mrs. Kaiser 1.00. (S. -34.65.)

Orphanage at St. Louts: by P. O. Hanser tn St. Louts, Coll. on the Hochzett P. Wind-Bünger, 11.00. Teacher Franke's pupils in S. St. Louis 3.50. P. Mueller's Gem. in Beaufort 2.85. By P. Norden in Jarvis from H. Temming 2.00. By Mr. M. C. Barthel from Teacher Hoffmeyer's school children tn South Euclid, O., 10.00. (S. -29.35.)

Hospital tn St. Louis: Fr. Bartels' Gem. in St. Louis 9.00.

Poor Students in St. Louis: Through Father Wangerin in St. Louis from Mrs. Kanning from her Handarbets School 2.00.

St. Louis household: P. Nordens Gem. tn Jarvis 2.50.

Poor pupils in Concordia: By Father Wangerin in St. Louis from Mrs. Kanning from her Handarbets School 2.00. By Father Demetrtro in Emma, Coll. at the HemmeOehlschläger wedding, 8.60. (S. -10.60.)

German Free Church: Teacher Voigt in New Wave 2.00.

English Gem. in Baltimore: By Fr. Wangerin in St. Louis from Mrs. Kaiser 2.00.

English Ge m. t n St. Louis: By I*. Wangerin in St. Louis by Mrs. Kaiser 2.00.

St. Louis, Nov. 26, 1889. H. H. Meyer, Cassirer.

2314 8. 14tli 8tr.

For the Deaf and Dumb Institution at NorriS, Mich. received undersigned: From J. Runge, Detroit, spec. for school purposes - .80. School Purposes - .80. By Teacher Mueller, Miller, Mich. from his pupils 2.00. By E. Anger, Watertown, Wis. from St. John's Parish for Laatsch 10.00. By Treasurer Frye, New Orleans, 4.00 and 7.70. By Father Gausewitz, St. Paul, from his parish for Boltz 30.00. Gem. as board money for Boltz 30.00. From Karl Naumann, St. Louis, 1.00. By P. Weseloh, Cleveland, from Mrs. Thtes f. Schüttenberg 5.00. Collecte of the Gem. of Waldenburg, Mich. at Confirmation of some tbstr. pupils 20.00. By teacher Krause, Norris, from Mrs. N. N., Detroit, .50. From former pupil E. Mueller, Milwaukee, 5.00. By P. Meyer, Hoffman," Ill, v. sr. Gem. tn Osnabrück, Kost- u. Bekleidungsgeld f. Huae 8.00. By Kassirer Röscher of P. Zorn's congregation, Cleveland, board money for Huth and Arendt 10.00. By Ch. Lösch, Frankenmuth, Mich. spec. for the purchase of teaching aids 5.00. By H. Knorr, Detroit, 1 dozen bottles of Hienfong. Bro. Koehn, Sheboygan, 1 box smokefish. By Mrs. F. Haker, Cleveland, from herself: 1 overskirt, 3 shirts; Mrs. Haake Zoverskirts, 2 shirts, 2 undershirts, 1 vest; Mrs. Farthmann 4 sheets; Mrs. Ntenhäuser 1 package of stuff. From the sewing school in P. Zorn's parish 6 quilts. Mrs. Böse 2 sheets, 2 bags, 1 under. E. Kunding, Detroit, 5 barrels of flour, a number of loads of manure. Kunding Bros. 1 box soap. Mrs. Kunding boy's clothes. Mrs. Preller, Detroit, girls' dresses. Walter <L Co. of Detroit, caps, bedding and clothing. F. Hagen, Chicago, 10 pairs of stockings. Through Mrs. P. Huegli, 11 caps. Mrs. Reisinger's bequest of beds and dresses. From the Women's Association of Trinity Parish, Detroit, 2 quilts, 1 doz. Sheets, j dozen. Ktssen covers, 9 shirts, 22 quilts, stockings, and 6 pictures. G. Piper, Pittsburgh, 3 vests, 4 pants. Mrs. Koenig, Detroit, girls' dresses. W.Behrend, Frankentrost, 1 picture work. By superintendent Ketel in d. comm. of Roseville, Mich. coll. 28 Bush. Cart. 12 b. Grain. 5 B. Oats. 1500 lbs. hav and -3.00 in Baar.

Received with thanks for the poor pupils of our Progymnasium: From the parish of Father Sprengeler, from an unnamed person, 2.00. From Father Baumann, given at the wedding of Father Giersch and Louise Funk, 5.65. From Father Gotth Löber here, Collecte sr. By Mr. P. Baumann, sent to the wedding of Wtckert-Röver, 6.30. By Mr. P. Sprengeler from Mrs. Br. 5.00, Mrs. Laudon 5.00. By Mr. P. Gotth. Löber from his own hymn book café, 5.00. Gesangbuchskaffe 5.00. By Mr. 8. W. Rüdiger. Coll. sr. ImmanuelsGem. for A. Hoppe 5.75. half of the Coll. on Fr. Lücke's wedding, Worden, Ill, f. H. Heide! 5.00. By Fr. L. Lochner from the Women's Association for G. Pallaschke 10.00, from the Virgins' Association 10.00, thank-offering from Mrs. Augusta Burmester 5.00, from H. Marting 1.00. By Fr. H. Sprengeler for H. Naumann: from the Young Men's Association sr. Gem. 5.00, from the Gabelsberger stenogr. Verein 2.00, from E. Hilaendorf, P. Wolläger, from Hans Koch, W. Schreiber 1.00 each. By Mr. Prof. O. Hattstädt from the women's association of the community of Mr. P. Achenbach for W. Schulz 10.00. By Mr. P. J. Strasen from sr. Congregation for K. Jeske 14.80. By Mr. P. E. Båse from his congregation for M. Schott 4.00. From Mrs. Fr. Bruß in Freistadt through Mr. P. Wtchmann 1 quilt. From the Women's Association of the parish of Mr. P. Sprengeler: 6 colored, 3 white shirts, 4 bed sheets, 5 weed covers, 3 pr. stockings, 4 quilts. From the Women's Society of the Gem. of Hrn. k. Schlerf 6 quilts.

Concordia Collene Milwaukee Oct 28, 1889

Our school teachers' seminar in Addison received as a gift from his mixed Concordia choir two large, beautifully framed pictures, decoration and teaching aid at the same time: Ido dÅtskM Llouvtv, shown from the side and from the bird's-eye view. Many thanks to the kind givers!

Received by Mr. P. Behrens from his congregation -9.00 for Stud. Ruhland; also received from Mr. P. Barth's parish 3.05 for Stud. Geffert.

Thos. Bröhm

Günther.

For church building in Rockford, Ill, received with thanks: B. Kohn's congregation-9.28. B. Grupes' congregation-6.86. B. Fruchtenicht's congregation-38.75. Communion coll. in B. K. Schmidt's congregation-5.00. By Mr. B. Hever 5.00. L. W. Dorn.

For poor students the undersigned received with heartfelt thanks: v. Mrs. Louis Lange in St. Louis -5.00. F. Pieper.

New printed matter.

Second Synodal Report of the Kansas - District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1889.

This synodal report contains a paper on a timely topic: the independence of the church from the state. After the difference between Christ's spiritual kingdom and the worldly kingdom was shown and it was emphasized that the church in this country has so far enjoyed the independence from the state desired by God, it was further explained how in recent times our ecclesiastical freedom is threatened by various dangers a. by attempts to establish a so-called Christian state in general, b. by attempts to establish and implement various laws affecting the conscience, and how such dangers are to be countered. Price: 15 cents.

The children's world No. IV. and V.

No. IV. The Birthday. A story in 15 pictures and verses.

No. V. Craft has a golden bottom, or: What do you want to become? A contemplation in 15 pictures with verses.

These two little books are this year's continuation of the series of "illustrated" children's books which our dear neighbour Lange has been publishing for some years now under the joint title "Die Kinderwelt" (The Children's World), and in this continuation, boys and girls are again given special attention, in that No. IV brings a series of interrelated depictions from the lives of our little daughters, No. V a collection of pictures from the life of craftsmen for our boys. The pictures are all designed by a master hand and reveal the child lover and fine observer who has become famous as an artist especially of the dear little ones in all parts of the world. - It should also be noted that the numbers of "Kinderwelt" published the year before and the year before last are available again and, like the new ones published by Mr. Louis Lange, Cor. Miami St. and Texas Ave. as well as from the Concordia publishing house. The price of the single issue is 10 Cts.

Dr. Martin Luther's Complete Writings.

Volume XIX.

Since we have already announced that the 1S. Luther volume is ready for dispatch, we shall, unless other instructions are received in the meantime, send the said volume to the subscribers on the 10th of December. Price: - 4.50.

Sincerely

The Luth Concordia Publishing House.

(M. C. Barthel, Agent.)

Municipal Rules of Order for Municipal Assemblies. Collected by A. H. W. Kirchhofs. Printed and published by the M. L. Orphanage, West Roxbury, Mass. 1889. price, 5 cents.

Uerärrdevte addresses:

Rev. Dv. LusLiv, 243 IVa8lidurL ^ve., Odlea "o, 111.

Rev. IVna. vaHmair, 922 Llundorr^ 8tr, Baltimore, thick.

Rev. 6th B. IV. this, dar Oreek, ^len Oo., lock.

Rev. Rennieke, B. emeritus.,

1112 Oolck 8prnZ ^ve., Mirvaukoo, IVi8.

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38 8t. ^nckrerv 8tr.. Rerv Or1ean8. Ba.

-S" The receipts of Messrs. B. E. Seuel and Dir. KLppel will follow in the next number.

The "Lutheran" is published fortnightly for the annual subscription of one dollar for current subscribers, who must pay the same in advance. Where it is brought in by carriers, the subscribers are to pay an extra carrier's fee.

To Germany the "Lutheran" is sent by mail, postage paid, for -1.2S ver".

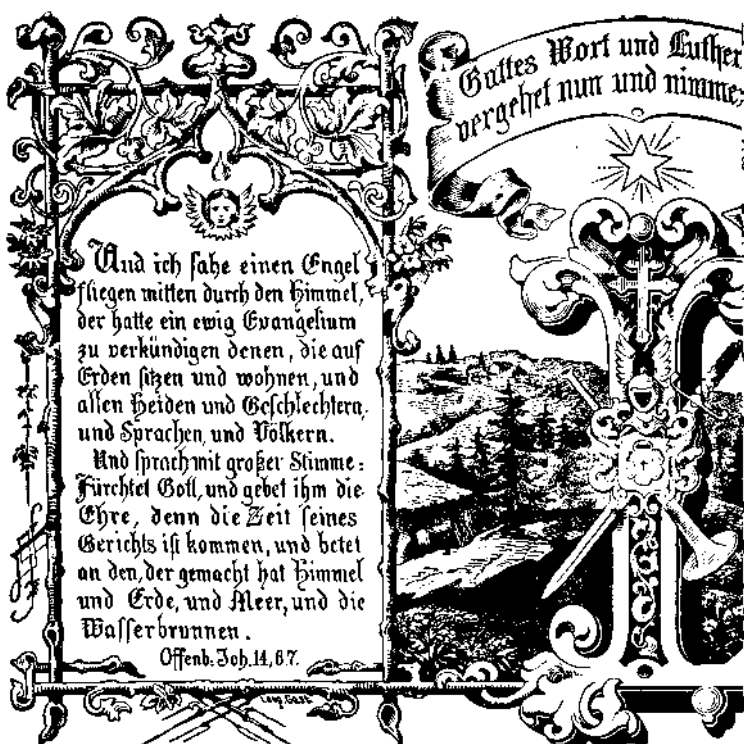
Rvtsreck at ttm Bost OMee st 8t. Bous, Alo.. as 86oolck-cla88 matter.

b- Due to the acquisition of a new steam engine, the technical operation of ConcordiaVertag suffered an interruption lasting several days. Our dear customers would therefore like to apologize for the delay of the magazines, especially the "Lutheraner".

Yours sincerely

The Luth Concordia Publishing House.

(M. C. Barthel, Agent.)



Herausgegeben von der Deutschen Evange
Redigirt von dem Lehrer-God

45th year.

(Submitted.)

P. A. F. Köpke and the Ohio Synod.

The "Lutherische Kirchenzeitung", organ of the Synod of Ohio and others, brings in its number of September 15 the following news under the heading "Church Consecration":

"On the 7th Sunday after Trinity, Rev. A. F. Köpke and his congregation at Racine, Wis. with the pastors present, had the great pleasure of celebrating the dedication of their new church. This house of worship, a frame building, is 60X36X20^ in size, and has a room in the nave for four hundred seats. The pulpit, altar and chandelier adorn the same, and the altar is adorned with crucifix and candlestick as a Lutheran altar. The cost of the whole, exclusive of the land, is -3590. The undersigned preached the consecration sermon in the morning, Father Damrow (in English) in the afternoon, and Father Köpke in the evening. This congregation was collected last winter by Father Köpke. The same was a pastor in Russia and immigrated to this country last year. He has come forward to our Synod to be received. God bless him in his hard self-denying faithful work and let him create much fruit in this new field of our Synod for eternal life!

J. H. Dörmann."

This news begs the question: How did Ohio come to Racine, where there are already two Lutheran congregations? The "Kirchenzeitung" answers this question with the words: "He (Köpke) was a pastor in Russia and immigrated to this country last year. He has applied to our synod for admission. God bless him in his hard self-denying faithful work, and load him with much fruit in this new field of our Synod for eternal life." So former pastor in Russia, since last winter in Racine, there under heavy self-denying faithful work building a church and gathering and serving a congregation - that is A. F. Köpke. He applies to the Ohio Synod for admission, pastors of this synod help him to consecrate his church - thus Ohio comes to Racine, thus Racine becomes a field of the Ohio Synod.

However, the undersigned are in a position to add to the short, concise Ohio report on Köpke's person and effectiveness in office some of the following



usgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. the 17th of December, 188S.

No. 26.

to be able to add, on the other hand to have to explain and correct various things in the same. And only after that also Ohio's way to Racine will appear in the right light.

It was towards the end of the year 1888 when Father Köpke, coming from Russia, appeared in Milwaukee and asked the then President of the Wisconsin Synod, Father J. Bading, for employment. Before a detailed negotiation could take place, however, a warning about Köpke was received by President Bading. It came from the secretary of the Association of Christian Young Men and was based on the fact that Köpke had appeared in a drunken state in the association's restaurant and had made ungodly speeches there that mocked Christianity and Christians. Needless to say, he was resolutely rejected.

Soon after, on about the second or third Sunday before Christmas, Köpke preached a trial sermon in the little church here, which belongs to the Lutheran Synod of North America, and was elected pastor of the same. Everything went splendidly. Köpke was happy to be taken care of, and the congregation swam in joy at having won such a man, until Christmas Day, when there was a furious dispute and immediate division over the use of the communion wafers.

With his followers Köpke now formed a new congregation. "Peace Community" was the beautiful name he gave it. But very soon it became apparent that in the "Peace Community" nothing less than peace prevailed. After they had started with great zeal to collect funds for the purchase of a plot of land and for the building of a church, and had collected for this purpose everywhere in the most impudent manner, but above all had organized a great fair and offered everything to lure the public to the same, e.g. also by a dance with which the same was to be concluded, it first came to a quarrel between Köpke and his comrades at this fair. The reason for this was the question: Who should keep the money collected? The trustees claimed this

Köpke, however, declared in short that he alone was responsible for the safekeeping of the money, because he was the founder of the community. From this moment on there was a hot, uninterrupted struggle in the "peace congregation". Not only did the wildest quarrels and scoldings take place every Sunday after the sermon, not only did Köpke depose the trustees and arbitrarily delete their names from the list of members, but both parts also sought the help of the secular court to assert their supposed rights to the begged and gambled money. Easter had not yet been celebrated when what had once been called the "Peace Community" had already ceased to exist. The members had dispersed, and Köpke stood there alone.

But he had not lost heart. With more zeal than understanding, he began already on the second Easter day, without having a congregation, to build a church on his own hand on a piece of land he had purchased. He paid a part of the purchase price (in total K250) with the share of the money he finally received from the fair; for the remaining amount he gave a bond. The construction of the church itself was interrupted more than once, either by the suppliers refusing to deliver further material without payment, or by the craftsmen stopping work for the same reason. More than once, Köpke had very lively encounters with the latter in particular, during which not only the vilest invectives (mostly from the mouth of the pastor) fell thick as raindrops, but also blows and blows as hard and sharp as hail. And more than once during this time it was said that Köpke had disappeared and that his creditors were searching for him. In spite of all the begging, in spite of a new one which he himself held in the church which had been brought under roof, the funds necessary for completion could not be procured. Everyone thought that the building would have to remain in a half-full state; some rumored that perhaps it would finally go according to Köpke's statement: If it doesn't become a church, it will become a saloon. Then all at once the

The work was taken up anew with great zeal, and in a short time the church was ready for consecration. How was this possible? The "Journal" was never contradicted by Köpke, who was very

The answer is this: The Ohio pastor, F. AlperS, at Golden, Ills, much concerned with newspaper reports, even in another case loaned him \$2,000 on a mortgage. Whether Köpke was induced to he corrected a newspaper note. Köpke, who was very much approach the Ohio Synod by this labor of love on the part of Father occupied with newspaper reports and who also corrected a Alpers, or whether, driven by the need of money, he first approached newspaper note in another case, never contradicted these leading persons of the Northwestern District of that Synod, and then, statements in the "Journal". According to a report in the same in order to get the church into their hands, they I". Alpers to advance newspaper about the consecration of the altar stone, Köpke the money to Köpke, may remain undecided. The fact is that Köpke declared on this occasion that "everyone was welcome in his church, came to Watertown on a begging trip to R. Allwardt, the president of no matter what faith or creed he was, or to which society" (meaning the relevant district of the Ohio Synod. It is also a fact that Praeses lodges and similar societies) "he belonged; innkeepers were Allwardt (for this is surely the official to whom our local newspapers welcome, everyone was welcome; it was a free church. To complete attached the title "General-Superintendent") and R. Dörmann made this confession of faith, remember also the above-mentioned the claims of P. Alpers against Köpke's church their own by calling mocking and blasphemous speeches which he made in Milwaukee together the other creditors who had claims against the church and before members of the Evangelical Young Men's Society there. This settling them. So it was through Ohio's money that Köpke's church confession of his mouth he confirmed by the fact that he mostly was brought to completion. Money, then, was what first paved Ohio's consorted with outspoken unbelievers, especially with way to Racine; a "golden" bond, in the truest sense of the word, that saloonkeepers and their regular guests and tried to win over people first bound Ohio and Köpke together. From the day that Köpke of this kind with great zeal.

sought help from Ohio, resp, an Ohio pastor, and found it in the form With this man Ohio cultivated brotherhood and church of a loan of H2000, the mutual kinship dates. That this relationship fellowship! We ask again: Is this confession, as Köpke made it by did not remain a mere external one, however, and in a very short time word and deed according to the above, also the confession of the not only became an intimate friendship, but even led to brotherhood Ohio Synod? With what right then does it call itself Lutheran? One in office and church fellowship, was shown by the fact that - as the may reject this question there with indignation, but it is well justified. report in the "Kirchenzeitung" reports - Ohio pastors, PP. Dörmann For if the Ohio Synod is truly Lutheran, indeed, if it is, as it continues and Damrow, in fellowship with R. Köpke, consecrated the to profess, the actual guardian of the true Lutheran confession, how completed church. could it then cultivate church fellowship with a man like Köpke? But

But how was that possible? How was Ohio able to cultivate "he has (indeed) applied to our synod for admission" - reports the brotherhood and church fellowship with Köpke? Church fellowship "Kirchenzeitung". We ask: Does the report for admission to the Ohio presupposes faith and confessional fellowship. Did Ohio confess the Synod already make a pastor a Lutheran in their eyes?

same faith as Köpke? Which confessional position Köpke took at Perhaps Ohio will reply: "We did not know anything about the least until shortly before the dedication of his church is already above-mentioned statements and pronouncements of Father Köpke; indicated by the name he attached to it. Instead of the usual laying he presented himself to us as a Lutheran pastor and his of the foundation stone ceremony, Köpke organized the consecration congregation as a Lutheran one. But this does not make their cause of a so-called "altar stone" on May 12 of this year. This stone of white any better. Rather, their dealings with Köpke show most strikingly marble bears the inscription in gilded letters: "A. F. Köpke's how frivolously they act with regard to brotherhood of faith and Protestant Church of St. Anne. 1889". An "evangelical" church, then, church fellowship, and thus how far their self-proclaimed loyalty to it was to be. But not even in the sense in which the Unirte Kirche the confession extends. For if they had meant seriously and taken attaches this name to itself, but an all-world church in the broadest seriously any examination of Köpke's confessional status, they could sense of the word. This is attested to by Köpke's own statements and soon have gotten to the bottom of the truth. But that was obviously pronouncements. In a centennial speech held on April 30 of this year not what they were concerned with. The main thing for them was on the newly laid foundation of his building, he exclaimed: "This is a undoubtedly that in this way a way to Racine opened up for them, free Protestant St. Anne's Church. If they exclude you from other and thus a "new field" opened up for their destructive activity. It was churches, come; here everyone is accepted. The HErr JEsus wants quite sufficient for them to be able to assure the public in their church to make all sinners blessed." When the local newspaper, the Racine consecration report: "The altar is adorned with crucifix and candlestick as a Lutheran altar," by which words they wanted to

Daily Journal, announced the consecration of the altar stone, it set designate with special emphasis the church as a Lutheran church forth Köpke's confessional standpoint in the words: "The and thus also the congregation as a Lutheran congregation. But do congregation is to be built on principles that are opposed to all these external things make a church and congregation a Lutheran fanaticism, - a congregation free from the fetters of the conventional one, if the main thing is missing? Admittedly, since its consecration, church. the church also bears the inscription above the door: "Evangelical Lutheran St. Anne's Church. But does this inscription do it? That Köpke by his approach to Ohio and



his report to Ohio had not yet become a Lutheran pastor, he thus showed that he still continued in the same way. In spite of the new kinship, he had remained unchanged the old. And the members of the congregation (there are, probably to Ohio's great sorrow, only a few families), who adhered to Köpke precisely because his confession was such, as is shown above, did not suddenly become Lutheran because of Ohio's consecration of their church. The actual position of the Köpke congregation, this "new field of the Ohio Synod," can hardly be better stated than it is symbolized by the inscriptions on the church and the altar stone itself. On the outside, above the church door, on a modest little board, in almost bashfully small black letters, the inscription: "Evangelisch-lutherische St. Annen-Kirche" (Evangelical Lutheran St. Anne's Church); inside, on the altar, carved in marble, the beautifully gilded inscription: "A. F. Köpke's Lutheran St. Annen Church" - the Lutheran name nothing more than a figurehead, the congregation despite this name still "A. F. Köpke's Kirche", a congregation founded on his confession and permeated by his spirit.

The reporter of the "Kirchenzeitung" praises Köpke's work with high words and wishes him God's blessing for the same. He writes: "God bless him in his hard self-denying faithful work and let him create much fruit for eternal life in this new field of our Synod!" - Either these words are an empty phrase, or they are written down with deliberation. If they are to be mere phrases, then such in connection with the holy name of God and the wish of his blessing is certainly very ill placed. But if they are placed with deliberation, then the question arises, How then did the reporter know that Köpke's work was such a heavy self-denying faithful work? But only from the mouth of Köpke himself. Surely he could not have reached such a verdict from his own observation or examination. If he had wanted to take the trouble to question even one respectable man of the world who knew Köpke's doings, he would have heard a completely different verdict. Here again the same carelessness comes to light as in the examination of his doctrinal position.

Let us briefly examine the inspired words. The faithfulness of a pastor consists above all in his preaching God's Word correctly. But does this mean that God's word is preached rightly, if Köpke, to give only one example, wanted to prove to his listeners from scriptural words such as these: "Jesus took the twelve to himself", - or: "His disciples followed him" - that they were guilty of following and obeying him as Christ's servants in all things (it was just a matter of external things, concerning money and the building of the church)? To the faithfulness of a pastor belongs furthermore that he also faithfully takes care of the children entrusted to him by instructing them in Christian doctrine and especially does not neglect to teach the confirmands the necessary knowledge of the truths of salvation. But this is what Köpke did, who, with a number of children who almost without exception had never attended a Christian school, only began teaching in January and, although he only held two lessons a week at the most, already completed Confirmation on March 31.

pulled? Faithfulness also includes that a pastor acts according to the word of God in his practice. Is it faithfulness that Köpke buried an obviously unbelieving member of the Lodge in communion with the Lodge from his church (after the latter had already received the Ohio consecration), and reviled a faithful Lutheran pastor, who had refused the burial for the sake of conscience, in the most boyish manner because of this refusal? To the faithfulness of a pastor also belongs this, that he is not only an example to his flock in his conduct, but also has a good reputation among those who are outside. Do we find this faithfulness in Köpke? Here we could prove the opposite with many examples, but we will mention only two. Köpke was on the one hand a notorious brawler and brawler who not only fought with his tongue in the vilest manner, but also distinguished himself as a hero in numerous brawls. On the other hand, Köpke was a notorious drunkard, who could hardly pass a saloon and gained a sad fame because of the enormous amount of "stuff" he was able to ingest. The things that would occur at his drinking bouts with obvious scofflaws are outrageous. And what might the man have preached on Sunday, after he had been led home heavily drunk at 10 o'clock on Saturday evening, or after he had caroused on the occasion of his first fair until 2 o'clock Sunday morning?

Faithfulness, then, Köpke has not shown in his work. But self-denial? - Neither. Self-denial includes the crucifixion of the flesh with all its lusts and desires. Did the drunkard Köpke do that? The Ohio reporter may have seen Köpke's self-denial in the fact that he worked without a certain income, thus apparently not looking after his own. Today Ohio is probably convinced of the opposite, having experienced to its own detriment how little Köpke forgot himself.

We could refer to many things here; but, in order to avoid any appearance that our judgment is a one-sided one, influenced by our position on Ohio, we will let others speak for us, whose judgment must be regarded as impartial, namely our daily newspapers, which in this piece express the public opinion of the inhabitants of Racine about Köpke.

The **Racine Daily Times** of September 25 contains the following article: "Köpke vamooses. After a very eventful career in this city, Mr. "Reverend" is making his getaway. He builds a church, has dozens of brawls, borrows money, and hits the bushes well provided.

"The meteoric Köpke, who, as long as he was here, brought life into our midst, has taken his leave and thus torn a gap that will not be filled for a long time. Many years will pass before Racine will have a second Köpke. You don't find guys like this every day of the week for a long time. The career of this strange man during his stay in Racine is both strange and disgusting. His actions were such that our old-fashioned folk stood silent and wondered if this man was a scoundrel.

or a fool. But his last act clearly shows that he was not a fool. This man Ohio looked upon as a fellow believer and dear brother

"August Köpke came here ostensibly from Russia. But it is minister! This man's legacy Ohio has taken up! This man's work probable that Russia is the place from which he did not come. Be Ohio continues! We confidently leave the judgment about this way that as it may, however, Köpke made us happy with his presence of acting to the reader.

and took over St. Paul's Church. No sooner had he arrived than he After all the experiences that have been made in similar cases had a quarrel with the congregation and was deposed. But now the elsewhere, we certainly do not expect that Ohio will be moved by whole genius of this man was revealed. Without possessing a single our testimony to turn from his evil ways and his dishonest doings. dollar, he undertook to establish a congregation which bore the name But for the benefit of all righteous Lutheran Christians, we wanted to of "Peace Church." During his efforts in this regard he had about publish the above, so that they may also learn from Ohio's fellowship twenty fights, finally gave up the cause, and founded St. Anne's with Köpke who Ohio really is, and what means Ohio uses to Church. The congregation was himself. He went to work with an establish opposition congregations.

almost sublime impudence and energy; for the necessary small C.F. Keller.

change he knew how to open up foreign sources and collected Conr. Hunter.

enough to erect his church on Lincoln Straße. The number of brawls he had during this time, and the number of shirts he tore, is not known; but it is certain that the number is large. He held a fair at

Dania Hall. To decorate the place, he took a number of mouldings

from the Anderson policeman's yard without permission, which he

was forced to return. During the fair he had a 'keg of beer in a corner,

which only served to quench his own thirst. Of his quarrels and

brawls, which he had during the Fair, there is on an average one

for every hour. But, he completed the building of the church, and set

up an organ in it. Now he borrowed against a Mortgage on all the

Property from the Rev. Ferdinand Alpers in Golden, Jlls. tz2000.00.

Likewise he borrowed H200.00 from another Pastor, to whom he

gave his Note as Security. Last Saturday, he packed up his things...

left for New York and is believed to be on his way to Germany. Some

of his debts he paid with the money thus raised, but he is believed to

have had \$1200.00 in his possession when he vamoosed. Thus is

drawn, in fleeting outline, the picture of one of the most puzzling

characters that ever lived in Racine. It would fill volumes, if one

wanted to tell his deeds and undertakings one by one." The Racine

Daily Journal writes similarly.

A little later our newspapers brought another short note about

Köpke, by which the above picture is somewhat completed. It is this:

Köpke . . . who disappeared from here a few weeks ago with about

\$1000.00, leaving numerous creditors behind to mourn his sudden

and unexpected departure, was arrested in New York a few days

ago. The officers of that staff detained him several days; but as his

Racine victims did not wish to incur the expense of his return

transportation and trial, he was again discharged from custody."

From all this it is clear to the reader that Köpke was not, as the

Ohio reporter boasts, a faithful self-denying worker; not a man who

produced any fruit for eternal life, but a destroyer of the church and

a man of whom the word of Scripture applies: "For your sake God's

name is blasphemed among the Gentiles." Rom. 2:24.

(Submitted.)

The fiftieth anniversary of the congregation at Freistatt, Wis.

One of the most important events in the history of the church in this century is certainly the struggle of Prussian Lutherans against the ecclesiastical unification of Lutherans and Reformed, which has been going on since 1830 and has lasted for more than a decade, and which the then King of Prussia, Frederick William III, who belonged to the Reformed Church, had ordered for his lands and now sought to carry out by force. Under the leadership of the faithful witness Dr. J. G. Scheibel, professor of theology and deacon at the Elisabeth Church in Breslau, and his closest friends, a small group of Silesian Lutherans had taken up the fight against this union contrary to the Scriptures, and soon the faithful Lutherans of Brandenburg, Pomerania and other provinces joined the fight in increasing numbers. Not military force, not police hunts for the pastors holding out in their clusters, not imprisonment of the latter and pawning of the latter were able to make the confessors turn aside. A not insignificant number finally decided to emigrate, in order to found a home over the ocean, where they could live their faith unhindered by the state. Several hundred Silesians moved to Australia with Pastor Kavel in 1838. A small number, however, had chosen the United States of North America and sent Pastor Krause, who had been appointed by them, ahead of them. While these Silesians waited in Hamburg for the opportunity to go by ship, another emigrant train of Prussian Lutherans, mostly Pomeranians and Brandenburgers, arrived there, numbering almost 1000 persons, who also wanted to go to America.

It was in the fall of 1839, six months after the arrival of the Saxon Lutherans in Missouri, that this train of Prussian Lutherans entered the soil of this free country. A part of them, mostly Aermere, settled in Buffalo, N. Y. Their leader, Pastor J. A. Grabau, also preferred to remain in Buffalo, but the other, larger part, in spite of Grabau's admonition, carried out the decision they had already made at the time of their emigration, and moved to Missouri.

here to Wisconsin, where some settled in the city of Milwaukee, but the others established the settlement of Freistatt fifteen miles farther on in the bush.

The beginning was already difficult in the flesh, especially for the settlers in the bush. At that time Wisconsin was only a three year old territory and Milwaukee was only a budding city of only 1800 inhabitants! The settlers had to build their log cabins in the middle of the jungle, and they had to use axes to find their way to Milwaukee and to each other!

But even more difficult was the beginning in the spiritual. Our settlers in the city and in the bush were a herd without a shepherd. Since Pastor Krause had already left his Silesians a fortnight after their arrival in Buffalo and had returned to Germany, those Wisconsin settlers saw themselves directed for the time being to the distant Pastor Grabau alone for their spiritual care. But when they asked him to visit them from Buffalo with Word and Sacrament, he replied that he could not. When, however, there was no answer to their inquiry as to what they should do now, since children were waiting for baptism, young couples for marriage, and several seriously ill persons for communion, they believed that in such a state of emergency they might, indeed must, make use of an instruction which Dr. Scheibe had once given to the separated congregations in Silesia, whose pastors were in prison, and which even Pastor Krause had made by letter for his abandoned Silesians. In accordance with this, they appointed one of their number - a former Pomeranian schoolteacher, who now also taught children in Milwaukee - to render them the necessary official services by reading sermons and administering the sacraments, until they could appoint a man thoroughly prepared for the office of preaching, whom they hoped to obtain from the Saxon Lutherans settled in Missouri, of whom they had heard in the meantime. Then, all at once, came a letter from Pastor Grabau, chastising the Milwaukeeans and the Freestattians for what they had done, and it was followed, after the close of the year 1840, by that well-known "pastoral letter" of Grabau's, about which thereafter arose that longstanding doctrinal controversy about church and ministry which has agitated the church on this side and on the other. Instead of healing and appeasing, this pastoral letter only created a rift, and this became a gaping one when Pastor Krause of Grabau, who had returned from Germany in the summer of 1841 and had been called by the freedmen and Milwaukeeans, was tempted to declare upon his arrival in Wisconsin that he recognized only those as his parishioners who adhered to the pastoral letter. Since the Freistätter mostly declared themselves in favor of the pastoral letter, Pastor Krause took up residence among them and from there served as a branch the smaller part of those in the city who also wanted to adhere to the pastoral letter. A not insignificant part, however, especially in the city, and among them many an honest Christian, joined the candidate Klügel, who had separated from the Saxon pastors in Missouri and had come to Wisconsin as a preacher in 1843, while other opponents of the pastoral letter formed individual groups for themselves. We must here give an account of the spiritual.

We can only refer to the supplement to Nos. 8, 10 and 11 of the 9th volume of the "Lutheran". Enough, the state of affairs finally led to a crisis. Tired of the increasing unjust bannings, as well as of the whole police-like church discipline procedure and the incessant bluster and vituperation in the pulpits of Freistatt and Milwaukee, also convinced that all complaining would be useless and that such a practice could not possibly be based on right doctrine, in 1846 a part of both Freistatt and Milwaukee broke away from the previous church association, whereupon all those involved were handed over to Satan as sectarians by order of the church ministry. That both parts now entered into negotiations with the Saxon pastors in Missouri, that the first Synod of Missouri, assembled in Chicago in the spring of 1847, etc., after careful investigation, rejected the separation that had taken place. and that from then on it sent preachers to these and others who had left Buffalo with the same rights, but in return had to allow itself to be reviled as a "Rotten Synod" and these preachers as "Rotten Priests" and denounced before the Church of Germany, is known, as is also the fact that the first preacher of the Missouri Synod sent to those two congregations in Wisconsin was the same Rev. Pastor E. G. W. Keyl, who served them from the fall of 1847 until June 1850 with the pure gospel and in an evangelical manner.

Although not yet half a century has passed since then, our congregation at Freistatt recently celebrated its fiftieth anniversary with good reason. As is well known, in 1866 Pastor Grabau and three of his pastors broke away from their previous synodal association. Through this, the Buffalo Synod gained such a form that it was possible to enter into the colloquium (religious discussion) to which the Missouri Synod had already called in vain for many years. The Freistatt congregation had already expressed the wish for a religious discussion between the Buffalo and Saxon pastors in 1845, when the Buffalo Synod held its first meeting in Wisconsin. Since the colloquium held in November 1866 between the representatives of both synods in Buffalo had led, by God's grace, to a complete agreement in the truth, the largest part of the Buffalo congregation in Freistatt also reached out their brotherly hand to ours there and finally united with them again in 1868 to form one congregation.

This jubilee celebration took place with great participation also from members of the neighboring congregations on November 3, the 20th Sunday after Trinity. The congregation, with its current pastor Th. Wichmann, had also invited all those pastors who had worked under it after Pastor Keyl: Pastor O. Fürbringer, through whose appointment in the late year of 1850 the part belonging to the Missouri Synod had again become an independent parish, his successors, the pastors A. Wagner, F. Böling and F. Böling. Wagner, F. Böling and F. Schumann, as well as the undersigned, who from June 1850 until the arrival of Pastor Fürbringer in April 1851 had served the congregation from Milwaukee as a vacation preacher. Unfortunately, Pastor Fürbringer was only able to serve the congregation through.



a heartfelt and beautiful letter of congratulations testifying to his participation, since at his advanced age and at this time of year the long journey was not possible for him. In addition, Director Krauß of the school teachers' seminary in Addison, Pastor Baumann of Jackson, Wis., Pastor Präger of Granville, Wis. and Teacher Wagner of Chicago were present as guests.

In the morning the undersigned preached Libero Mos. 32,1-7. After verse 7 he asked the question: Why should we especially at this jubilee celebration follow the call: "Remember the former times until now and consider what the Lord has done for the ancient fathers"? The answer was: 1. so that we may all the more give God the glory that is due to Him in the leadership of this congregation, and therefore all the more thankfully praise His name; and 2. so that this congregation may all the less in the future stray from the path on which God once led its fathers in great graces. Pastor Wagner preached the afternoon sermon on Ps. 22, 23. 24. The subject and parts were: When can a congregation rightly rejoice after fifty years of existence? 1. when the Lord Christ has preached in it, and 2. when His preaching has come to power in the congregation. Pastors Böling and Schumann each performed the altar service in one of the two services. As a thank offering, a collect for inner mission was collected in both services.

Anyone who has seen Freistatt in its former and long-standing ecclesiastical turmoil and in its manifold difficult external and internal struggles, and who has himself been in the hot battle, was especially moved on this day of joy, and it was a lovely sight to see the formerly separated brethren sitting together in the now beautiful, spacious, stone-built church and celebrating a fiftieth anniversary of the congregation in Godly union. Involuntarily he had to exclaim with Psalm 133: "Behold, how pleasant it is for brethren to dwell together in unity!" but at the same time he gratefully remembered the words of the 84th Psalm: "Blessed are the men who count thee their strength, and walk after thee with their hearts, who pass through the valley of tears, and make wells there. And the teachers are adorned with many blessings. They receive one victory after another, that it may be seen that the right God is in Zion." May God keep this congregation in his grace until the day of the Lord, so that it may continue to build itself up in its most holy faith and be diligent to maintain unity in the Spirit through the bond of peace.

Thus the year 1889, which is drawing to a close, has seen not only the fiftieth anniversary of our Fort Wayne Grammar School, but also the fiftieth anniversary of four congregations of our Synodal Union which have also become significant in church history: St. Louis and Altenburg, the two congregations from the Saxon-Lutheran immigration, and Buffalo and Freistatt, the two congregations from the Prussian-Lutheran immigration.

Glory be to God in the highest, and thanks be to him for his bounty!

Amen. F. Lochner.

(Submitted.)

Pastor Ernst Kretzschmar.

As the readers of the "Lutheran" were informed at the time, Pastor Ernst Kretzschmar of Gaylord, Sibley Co., Minn., died blessedly in faith in his Savior on July 28 of this year. Some further information concerning the life and death of the deceased will not, I am sure, be unwelcome. Blessed was born at Roesschen, near Mittweida, in the Kingdom of Saxony, February 6, 1859. After his confirmation he emigrated to America. After he had turned to a secular profession for a few years, his earlier cherished desire to become a preacher came to maturity. He communicated this decision to his brother, Pastor Hermann Kretzschmar. His plans were considered in all directions, but certain circumstances made it seem more advisable for him to devote himself to the teaching profession. On the advice of his brother, he therefore went to Addison to become a school teacher. Since it was a matter of heart and conscience to him to later feed the lambs of his Lord in the school office, he was also faithful and conscientious in his preparation for it. He did not lose sight of the old proven saying: "Pray and work, and God will always help" and of Dr. M. Luther's saying: "Diligently prayed is more than half studied". The testimonies of his teachers and also the written reports of his fellow students agree that he was an obedient, diligent, conscientious and faithful student. Even though he first prepared himself for the school ministry, the thought and desire to serve his Lord in the ministry of preaching did not leave him. Twice during his stay in Addison he stood on the threshold to go to Springfield to be trained as a preacher, but the Lord put an obstacle in his way each time, so that his decision was not carried out. In all humility, therefore, he remained turned toward his first goal. After passing his exams, he was called to Freeport, Ill, to teach. There he worked with great joy and obvious success in his profession.

When, however, the great scarcity of preachers was again and again discussed and lamented in our circles, he could no longer resist his urge to enter the preaching ministry. After sufficient preparation for the preaching ministry, he accepted a call from the congregation at Gaylord, Sibley Co, Minn. Now his heart's desire was fulfilled. He labored with untiring diligence and devoted fidelity as pastor and teacher to his congregation. On January 6, 1885, he was united in marriage to Miss Catherine Quehl of Minneapolis, who has been a loving and faithful helpmate to him until his death. In his profession he spared neither toil nor labor; indeed, he worked beyond his strength. And the reader can see from the following statement, which he once made to a friend: "God grant that our pastors may not be satisfied with bringing together only large groups. God grant that their noblest endeavor may be to establish and strengthen the individual souls in the truths of salvation.

and for our dear synod." He acted according to this conviction.

But as always, God the Lord kept the rule with him: "Whom the Lord loveth he chasteneth. The deceased also had to go through all kinds of hardship and affliction and illness. Already as a seminarian he once had to undergo a life-threatening operation. Even during his tenure he was ailing at times. But he bore his cross in humility and devotion to God. But his ailing body could not bear the burden of the work that lay upon him and which he increased in his zeal for the kingdom of God by still preaching in the English language. More and more complaints came to him, but he paid little attention to them. He continued to work. He only suspended school for a while. In the night from Whit Monday to Whit Tuesday he suffered a violent hemorrhage that confined him to the sickbed. He never recovered from this illness.

Medical help was unsuccessful, and after six weeks of sickness the Lord harnessed this faithful servant and brought him to eternal rest. His last sermon was the sermon on Pentecost Monday on the incomparably glorious Gospel: "Thus God loved the world," etc. He was a very faithful servant. On his sick-bed he repeatedly pronounced that he wished to die on the faith and consolation which he had therein presented to his dear congregation. And we are sure that he has fallen asleep blessedly. His earthly body was laid to rest in the parish churchyard at Gaylord with a large attendance. The undersigned delivered the funeral sermon on Hebr. 13, 7. The mourning widow, whom he left behind, has lost in him a faithful husband, the congregation a faithful teacher and pastor, the synod a faithful preacher, who carried them on a praying heart. Many a tear has been wept for him by his parishioners. How much the congregation appreciated his faithful services was shown by an obituary which they dedicated to him, and which, written by a godly member of the congregation, was read at the grave. R. Koehler.

To the ecclesiastical chronicle.

I. America.

The Allentown Lutheran Calendar once again brings diligently prepared interesting statistics of the Lutheran Church in America. In the list of preachers the names of all Lutheran and Lutheran calling pastors are given. The number of pastors is 4591, of congregations 7862, of communicants 1,086,045.

General Synod. Recently a congregation in Washington, D. C., belonging to the so-called Lutheran General Synod, laid the cornerstone of a new church. Pastors officiated in the morning, and Masons in the afternoon. The Grand Chaplain of the Masons said a so-called prayer. This was followed by the laying of the cornerstone with Masonic ceremonies. Masonic scriptures were placed in the cornerstone. After the blasphemous ceremony was over, the pastor of the congregation, W. H. Gotwald, thanked the Masons for their participation. So far, no one in the General Synod has raised their voice against this shameful action!

Religious Communities in the United States. Dr. H. K. Carroll, who is in charge of church statistics for the new Census of the United States, writes to the editor of "Herald and Magazine" that he has already identified 115 religious communities.

Methodism in New York is in decline. The churches are becoming more and more empty. Worldliness is cited as the main cause. The Apologist writes: "So long as eminent preachers here in the East see no wrong in theatrical going and dancing, and say it would be better if these prohibitions were stricken from the church order-so long as this 'conforming to this world' continues, and prominent members of the church forget that the world's friendship is God's enmity-so long will not the arm of the Lord be able to show itself in all its strength."

The Mormon community dangerous to the state. At a judicial inquiry in Salt Lake City, respectable people testified under oath that when they were admitted into the "Mormon Church" they were bound under threat of terrible punishment to cherish eternal enmity against the United States, to avenge the death of the Prophet Joseph Smith and his brother on the American people, and to bring up their children in these thoughts of revenge, to obey the Mormon priesthood in all things, temporal and spiritual. It was also testified that the punishment had also already been carried out.

"You hit them, but they don't feel it." The town of Johnstown, Pennsylvania, was not long ago, as is well known, swept by a terrible flood of water, in which thousands of people perished. The scenes of horror connected with this event were talked about all over the country, and have not yet been entirely forgotten. It is in Johnstown itself that the terrible judgment of God seems to have been most quickly forgotten. In this city the worldly amusements continue as if nothing had happened. Among other things, the theaters are in full swing, as is evident from the fact that on the 10th of this month a sudden fright arose in one of the theaters of this city at the cry of "fire," and in the ensuing crush about 100 persons were killed and injured. Here one is reminded of the word, "You beat them, but they do not feel it; you plague them, but they do not mend. They have a harder face than a rock, and will not repent," Jer. 5:3.

F. P.

The women's rights activists were recently rebuked by a woman named Rosa Cook. Among other things, Mrs. Cook wrote in the widely read "North American Review": "Those who make so much noise about the rights of women today mean nothing else than the right of women to be men. It is useless to quarrel with the theories of these people, for the inevitable consequences will bring their presumption and folly to light. Their efforts are as simple-minded as those of the botanist who wanted to change all the currant bushes in the country into oak trees. A national association might as well be formed to claim for the cats of America the rights and powers of dogs. When the Creator peopled the earth with various kinds of living creatures and gave it forests and flowers, he also created man to rule over them. But he made a distinction at once: man and woman he created them. And no matter how much we may rage and struggle, we cannot change this in the least. Our tossing and turning only makes us ridiculous and exposes us to contempt in the end." Unfortunately, even sectarian papers that want to be Christian sometimes speak out in favor of women's rights. In these papers one encounters statements such as this: the demand that the husband should be the master of the wife does not fit in with the idea that the wife should be the master of the husband.

The sects not only falsify the gospel, but also often break from the law of God, depending on the spirit of the times. The sects do not only falsify the gospel, but often also break away from the law of God, depending on the spirit of the times.

F. P.

II. foreign countries.

A New Protestant Autumn Celebration. Like a spring celebration last June, an autumn celebration was held on Sunday, November 10, in St. Martin's Church in Bremen, where Dr. Schwalb and Dr. Kalthoff officiate. This celebration also took place in the form of a purely vocal service, without a sermon, only with shorter speeches by the pastor, Dr. Kalthoff, linking the songs of a dilettante choir. As a rehearsal, just a few numbers of the program. After the congregation had sung three verses of the hymn, "Be Blessed to Us, Day of the HErrn," Dr. Kalthoff ascended the pulpit and began, "Dear brethren! Man lives not only in nature, but also through it. He is dependent on it in his being, in his moods. One is different in spring, at the awakening of nature, different in autumn, etc. Therefore we lift up our hands and give thanks to him who has brought us hitherto. Give thanks unto the LORD: for he is kind, and his goodness endureth for ever." Then the choir joins in with, "Now praise, my soul." Then Pastor Kalthoff again (from the pulpit): "Where is the spring gone? Sunk, gone with its lust and joy, irretrievably gone! Therefore use the days of happiness, enjoy the golden hours, so that you do not remember them only when they have disappeared. Now there is nothing left but the longing for the rose that lies defoliated at our feet." Then the choir sang "In Autumn" by Brahms. No. 5 of the speeches closed with: "O dear, as long as you can love, O dear, as long as you may love," which was followed by the reading of Luc. 7, 11-17 (raising of the young man at Nain) and 1 Cor. 15, 35-44 (resurrection of the dead), which was doubly striking from such a mouth, with corresponding songs of the choir and the congregation. We may be anxious to know whether Christmas and Easter will also be distinguished by similar celebrations of nature dressed up in Christian terms.

(A. E. L. K.)

Hanover. The regiment of the Hanoverian regional church intends to submit new baptismal forms to the next synod, one with and one without devilment. At the district synod of the city of Göttingen, the majority demanded that the exorcism be eradicated.

Confession of a Papist. As earnestly as the Unrighteous and other zealots seem to fight against the papacy, they do nothing but make a feint, since they do not fight the papacy with the right weapons and do not rightly confess the biblical doctrine of Christ and of justification by grace. The papists also feel this quite well. "A Catholic living in Saxony, Dr. v. Medem, has announced in a pamphlet that the Catholics can only be very grateful to the Union, because only real Lutheranism can break off the Catholic Church, and the Union, on the other hand, is not able to put up any positive obstacles to Catholic missionary activity"

(Mbl.).

A godly wife,

who had an unreasonable husband, was once undeservedly mistreated by him, so that she had to flee to the ground. When the husband finally went after her to see what she was up to, he found her lying on her knees and praying with many tears that God would not reproach her husband for such injustice and the disgrace he had inflicted on her, and would forgive him these and all his sins by grace, and that he would have a reasonable, loving, and peace-loving heart, and that she would have gentleness,

and comfort and finally make them both blessed. When he heard this, he could not refrain from tears, begged her to forgive him his wrong, and promised not to offend her any more; which he did. (Scriver.)

In the kingdom of God

Our dear Lord Christ reigns as a hospital director among the sick, poor, and infirm. For no one belongs to this kingdom, except vain sinners and wretched men, whose sins are forgiven; wherefore also Christ saith in the gospel, Woe unto you that are rich, for ye have lost your comfort, Luc. 6:24. Again, the poor, the miserable, the forsaken, are comforted and made glad by the gospel. For Christ came to claim only sinners, and not the righteous, Matt. 9:13, 1 Tim. 1:15, that the glory might be given wholly to God the Lord, because by grace and pure mercy he forgives sin. Luther, XI, 1929.

Let every man beware of the noisome spirits,

Who regard it so little, as if it were not necessary or useful for faith; or who have so soon learned it, and grow weary of it, that at last they fall away from it, and retain nothing of faith and Christ. (Luther, 14:188.)

Ordinations and introductions.

By order of the EHRw. Praeses Hilgendorf, Mr. Cand. Martin Müller on the 23rd Sunday after Trtn. tn the congregation bet Grant, Nebr-, ordained and on the following days tn the congregations at Ogalalla, Big Sprtns and Venango introduced byE . J. Stahlke. Address: Rev. 14th Queller, Lox 55, Orunt, RerkIL8 Oo., depr.

By order of the Hon. Mr. Praeses Sievers, Mr. Candidate Geo. Ferb er on the 23d Sunday after Trtn. tn his congregations at Northvtlle, Spin! Co, Rudolph, and Aberdeen, Brown Co, S. Dak, ordained and inducted. Geo. J. Fischer. Address: Rev. Ooo. Rerder. RuckolM. Lrorvn Oo.. 8. vak.

On the 1st of December, Mr. Cand. A. Krusche was ordained and introduced in the parish of Wilcox, Nebr. by W. Zabel.

Address: Rev. Rru8oüe, Lox 177 Aileox Reurne^ On Wedr

Mr. L. A. Winter, temporarily out of office on account of illness, was introduced by me to the congregation at Waterford, Racine Co, Wis. on the 21st Sunday after Trin. tn. H. Sprengeler.

Address: Rev Rear ^Waterkoni Racine On WIR

On behalf of Mr. President Wunders, I introduced Mr. L. J. Todt on the 22nd Sunday after Trtn. in Coles County, and on the 23rd Sunday after Trtn. in Sigel, Shelby Co, Ill. W. Lew erenz.

By order of the Venerable Praeses Btrkmann, on the 23rd Sunday n. Trtn. Mr. L. A. Schupmann tn Swiss Alp, Fayette County, Tex. with the assistance of Mr. R. Buchschacher, inducted by the undersigned. Louis Ernst.

On the 23d Sunday after Trtn. by order of the Hon. Mr. President Sievers, Mr. R. C. W. Schilling was introduced tn the congregation at Green Jsle, Sibley Co, Minn. of A. L a n d e ck.

On behalf of the Honorable Praeses Sievers, Mr. R. A. Ude was introduced on the 23rd Sunday after Trtn. in Pine City, Minn-, and the following day tn the congregation bet North Branch, Minn. byR/D . Biedermann. Address: Rev. Ocke Live Oit^s Linn



By order of Mr. President Niemann, Mr. C. F. W. Meyer was inducted on the 23d Sunday after Trin. at Gar Creek, Ind. F. Zucker.

On the 23rd of Sonnt, n. Trtn. Father J. Harsch was introduced to his parishes at Waltz and New Boston by the undersigned on behalf of the Venerable Praeses Schmidt.

A. Ch. Bauer.

Address: R "v. J. Ilur8ck, zVaUs, Oo., Lliek.

By order of the Hon. Praeses Sprengeler, on the 1st Sunday of Advent, Mr. I P. E. C. Georgtizu Horicon, Wis. was introduced byH . W. Leßmann.

By order of the Honorable Praeses Studdt, Mr. P. C. Runge was introduced by the undersigned to his congregation in Hanover Township, Crawford Co, Iowa, on the J Sunday of Advent.

L. A. Müller.

Address: Uev. 6. RrmZs,

Odartor Onk, Orarvkorü 6o., lorvu.

Kircheirrnreihrngerr.

(Delayed.)

On the 20th Sunday n. Trin. the Lutheran congregation at Ktnsley, Mich. consecrated their newly built church (26X40 with 83 foot high steeple) to the service of God. Preaching was 15 G. Hempfing and undersigned (English). Joh. Harsch.

On the 23rd Sunday a. Trtn. the congregation of Elmtra, Ontarto, consecrated their newly built church (40X72 with 125 feet high tower) to the service of God. Celebrant: A. Ernst, W. Weinbach, J. Kirmis, P. Andres and Praeses Bente (English).

_____ J. Frog.

On the 2nd Sunday of Advent the Lutheran congregation of St. Matthew's, West Hoboken, N. I., celebrated the dedication of their new church (30X60). The festival preachers were J. H. Sieker and Bro. King.

E. Bohm.

Mission Festivals.

On the 18th Sunday a. Trtn. the congregation at Wtne Hill, Ill., celebrated the mission feast with the participation of the neighboring congregations and the harvest feast the day before. Father Erdmann and Heumann preached. Total collection: -70.90. C. F. Liebe.

On the 20th of Sunday, A.D., my congregation at William Penn, Tex. celebrated Missionary Feast. Celebrant: P. A. Wilder and undersigned. Collecte: -21.70. P. K lindworth.

On 21 Sonnt, n. Trin. the congregation in Anderson, Texas, celebrated mission feast. Festival preacher: J. Barthel. Collecte:-17.40.

Imm. Eckhardt.

On the 22nd of Sunday, A.D., the congregation at Los Angeles, Cal. celebrated Mission Day. Festival preacher: Fr. "m. Waldt and the undersigned. Collecte: -40.00.

Geo. Muenkel.

On the 23rd Sunday after Trinity the parish of the Holy Cross in St. Louts celebrated a mission feast. Kreuz in St. Louts mission feast. The festival preachers were Professors Pieper and Stöckhardt. Collecte: -106.77. C. C. S.

On 23rd Sonnt, n. Trtn. my church celebrated mission feast. Collecte: -28.35.

Fedor, Tex., Dec. 3, 1889.

G. Btrkmann.

Conferenz - Ads.

The next St. Louis one-day conference will be held on the 2nd Wednesday in January.

St. Mary's.

The RockRiver Pastoral Conference of Wisconsin will meet, s. G. w., January 7 and 8, 1890, at the home of Mr. I P. M. Albrecht, at Janesvtlle, Wts. - Timely registration requested. -Plass.

Notice.

Certain circumstances, which have been communicated to my dear congregation, but which cannot be discussed in detail here, make it appear desirable that I, as the last of my family, for the sake



Reminder.

All who have reports to send in for the Statistical Yearbook of our Synod for 1890 are urged to do so immediately in the first days of January 1890. The

District Presidents,
Pastors (Parochial Reports),
Directors of educational establishments,
Chairmen of the Mission Commissions,

Directors of charitable institutions are therefore kindly requested to prepare their reports in time so that they can send them in the first days of January.

As the next Census of the United States is to include ecclesiastical statistics, and the request to furnish such has also been made to us, and it is not unimportant that our Synod should be accurately reported, the gentlemen pastors are hereby requested to indicate on the reverse side of the schedule for parochial reports:

1. for how many people their churches provide seating,
2. how much the church property ("church" building site, organ, etc.) is worth.

Parsonages, school buildings and fields of worship are not counted. If services are held in a hall, district schoolhouse, or private residence, this should be indicated. The pastors are requested to indicate the place (city and county) and name of the individual congregations.

M. Günther.

Concoräiu Seminary, 8t. Louis, Mo.

Solicitation.

The local Trinity congregation (which hereby asks its creditors to bear with it, that it has not been able to fulfil its promise so far) is now - partly through the help of a Christian friend - in a position to redeem the shares of series III. and no. 1-5 of series I., which have been drawn by lot. The shares in question should be sent as soon as possible to

Logan, O., December 1, 1889, Th. Engelder.

Incoming in dir coffee of the Illinois" district:-

(Conclusion.)

Church building in Springfield: Evens. - Coll. of Chandlerville congregation 6.50. By Cassirer Frye 8.00. By Father Schuricht's congregation 5.00. Young People's Society of Zion in St. Louis 100.00. By Cassirer Eißfeldt 10.80. By Cassirer Sptlman 28.30. (p. - 158.60.)

German Free Church: N. N. by P. Brüggemann.50. Teacher Witte in Beardstown for P. Hübener's Gem. in Hannover 1.00. (S. - 1.50.)

Gem. in North Omaha: P. Succops Gem. 54.00. A. Schnake by dens. 1.00. (S. -55.00.)

Gem. in Brainerd, Minn.: By P. C. Noack 2.00. P. Hartmann's Gem. in Woodworth 19.00. Totsch and Lotz each .25 by P. Kühn. Part of the Reformation Festival Coll. from?. Castens' Matthäi Gem. 6.10. P. L. Lochner's Gem. 12.42. (S. -40.02.)

Orphanage in Addison: A. Block 1.00 & D. Knorre .25 by P. Brüggemann. P. Pissel's Gem. 5.00. Ges. a. of Mr. Genaust's wedding by P. Knies 4.10. P. Kntef 1.75. P. Dietz' Gemm. in Lansing and Seester 4.30. P. Luecke's Gem. in Jefferson 12.15. Reformation Festcoll. of Secor Gem. 3.00. Schoolcoll. of Teacher Theiss in Danville 4.13. For sold reports by P. Sapper 1.50. (p. -37.18.)

Orphanage in Indianapolis: Mrs. N. N. by?. Brueggemann 1.00.

Orphanage bet Boston: Mrs. N. N. by P. Brueggemann 1.00.

Orphanage in Wittenberg: P. Bräunling by?. Retnke 2.00. Mrs. N. N. by P. Brüggemann 1.00. (S. -3.00.)

Poor students in Milwaukee: Fr. Hieber's parish 7.00. For Heidel through Fr. Hansen: On Fr. Matthias' wedding s. 3.55, on Mr. C. Nobbe's wedding 2.85, and on Mr. F. Schlüter's wedding 2.70. Mrs. N. N. by Fr. Brüggemann 2.00. Young Women's Society in Fr. Hölter's parish for Freund 10.00. From its Women's Society for Abraham 15.00. For him from Mr. Kruckenberg by Fr. Castens 2.00. (p. -45.10.)

Household fund in Springfield: Dur" P. Oetting of J. & L. Bruns 1.00 each, G. Buess 1.10. By Kassirer Eißfeldt 5.00. Salems-Gem. in Jacksonville 5.20. (S. -13.30.)

Students in Fort Wayne: Gem. Eagle Lake 15.00.?. Pissel for Th. Hartmann 6.75. Prof. Homann in Addison for Franke 3.00. For dens. from P. Grosses Gem. in Addison 22.00. Part of the Wedding Coll. bet Baumann-Heidbreder for G. Ziegler 6.52. Coll. on the Gehrke-Kukerschen Wedding in Addison for Franke 13.25. For dens. Theil. of Coll. at d. Krage-Heuerschen wedding das. 7.00. F. Fink from P. Wunders Gem. for Ullrich 5.00. Gem. in Danville for Rätz 22.55. Gem. in Echester for Deffner 10.00. From Mrs. Wiebusch das. for dens. 5.00. (S. -116.07.)

Springfield. III. Nov. 17. 1889. J. S. Simon. Cassirer.

Income to the Kansas district treasury:

Inner Mission: From Fr. Kaiser's branch parish at Skiddy - 7.75. Fr. Hafner's parish at Leavenworth, Christian teaching coll. 4.06, Mtssionsfest coll. 93.94. Fr. Vetter's parish at Atchison from God's box 1.10. Through Fr. Eberhardt from Mrs. Karl Bönitz to Diamond Creek 5.00. Fr. Hahn's parish at Lincoln, Missionsfest coll., 18.75. Fr. Hoyer's parish at Walnut Tshp. 3.32. Stemmermann's congregation at Humboldt, Mtssionsfestcoll., 22.33. P. Flax's congregation at Hollyrood 62.00. P. Herring's congregation at Ellinwood 43.50. P. Obermowe's congregation tn Ellsworth 32.50. Vettters Gem. in Atchison, Reformation Feast Coll., 10.68. By P. Eberhardt, Strong City, from a stranger 25.00. Drögemüller's Gem. in Mtlwood, 6.00. By Bro. Eberhardt's Gem. in Strong City, 15.65. By Bro. Keller, Palmer, wedding coll. Lei Lange-Rabe, 8.00. (p. -359.58.)

Engltsche Mission: Fr. Hahn's Gem. in Lincoln, Mission Festcoll., 9.37.

Negro Mission: P. Hahn's Gem. at Lincoln, Mtssionsfestcoll., 9.38. By P. Eberhardt, Strong City, from a stranger 25.00. (S. -34.38.)

Progyrnasium in Concordia: Fr. Sennes Parish in Alma 6.10. Fr. Hafner's Parish in Leavenworth 10.00. Fr. Lüker's Parish in Ptttsburg 5.25. (S. -21.35.)

Repayment of debt inConcordta: P. Mencke's Gem. at Herrington 4.10.

Widows and Orphans: Fr. Senne's parish in Alma 4.00. Fr. Hafner's parish in Leavenworth 7.20. Fr. Herring, Ellinwood, 1.00. (S. -12.20.)

Orphanage bet St. Louts: Fr. Sennes Gem. in Alma 4.00. Fr. Kretbs Gem. at Herrington 2.58. (S. -6.58.)

Ev.-Luth. Gem. tn Hannover, Germany: P. Kreths Gem. bei Herrington 7.65.

District Building Fund: by P. Hoyer from P. H. M. Meyer on loan for 5 years 10.00. P. Hoyer's Gem. at Hanover 17.11. P. Gräbner's Gem. at Topeka 7.37. Durck P. Hoyer from H. Ch. Meyer on loan for 5 years 50.00. P. Mähr's Gem. at Spring Valley, Thanksgiving Coll., 9.00. Fr. Herring 2.00, by the congreg. at Claflin 3.00. Fr. Polack's congreg. at Bremen 19.00. (p. -117.48.)

Poor Students tn Springfield: By P. Fischer, Hepler, from Father Frederick 2.50.

Poor students at Concordia: Through Fr. Keller of B. K. for Fr. H. W. Meyer 7.50.

Poor Students in St. Louis: By Father Fisker, Hepler, from Father Frederick 2.50.

Poor students from Kansas: by P. Mähr, wedding coll. bet Heinrich Meyer, 5.00. P. Mencke's congreg. bet Hcrrington 5.62. P. Herring, Ellinwood, by Mrs. S. 1.00. P. Hoyer's congreg. at Hanover 13.03. P. Klingmann's congreg. at Argentine 2.11. P. Mueller's congreg. at Lincolnville 4.75. (S. -31.51.)

Synod Fund: Fr. Klingmann's congregation in Argentine 2.75. Fr. Hoyer's congregation in Hanover 7.25. By Fr. Keller v. D. K., Thank Offering, 1.00. By Fr. Herring's congregation in Ellinwood 5.00. By Fr. Mähr's congregation in Spring Valley 6.75. (S. -22.75.)

Addison, Ill: P. Gräbner's comm. in Topeka 7.55. Total -647.00. Atchison, Dec. 2, 1889, Aug. Mangelsdorf, Cassirer.

Income to the Michigan District coffers:

Synod Fund: From the congregation at Petersburg -5.08. Gem. tn Jonia 8.00. Gem. tn Saginaw City 11.00. K. Gräbner there 1.00. G. Minkus Jr. 1.00. By P. Mueller from Wittwe N. N. 1.00. comm. tn Grand Rapids 28.50. comm. tn Monroe 16.13. comm. in Leland 2.83. comm. in Good Harbor 1.17. comm. tn Frankenlust 12.63. by P. Hahn of N. N. 5.00. (p. -93.34.)

Negro Mission: Congregation in Amelith 4.00. By Fr. Sievers Sr. from A. Götz 1.00. By Fr. Fürbringer, sent to Joh. G. Hörauf's wedding, 5.00. By Fr. Hahn from N. N. 2.00. Congregation in Caledonia 1.28 for New Orleans. G. Lang 1.00. (p. -14.28.)

Deaf and Dumb Institution: Cong. in Saginaw City 12.00. From Dora M's piggy bank .71. Through Fr. Dreyer, sent at Maas' wedding, 6.10. J. F. Strikter in Untonvtle 3.00. Through teacher Helmreich from Mrs. Mertens 2.00. Through Fr. Franke from Mrs. G. C. 2.00. Gem. in Sebewaing 19.16. Through Fr. Hahn from N. N. 3.00. Through Fr. Schöch from Mrs. N. N. 1.00. (p. -48.97.)

Poor Michigan students: comm. at Lake Ridge 7.35. comm. at Montague 4.00. comm. at Clay Bank 1.70. By?. Bohn, sent to G. D. Rapp's wedding, 4.60. comm. tn Frankenlust 15.30. (p. -32.95.)

Inner Mission: congreg. at Petersburg 5.00. congreg. tn Frankenmuth 26.60. congreg. at Saginaw City 12.00. congreg. at Montague 2.90. congreg. at Big Rapids 3.70. congreg. at Amelith 8.00. By teacher Harbeck from N. N. 1.00. By Father Franke from Mrs. G. 1.00. Gem. in Arcadia 12.65. Gem. in Ludington 5.00. Gem. in St. Joseph 6.00. By Father Fuerbringer, sent to Hörauf's wedding, 5.00. Congregation at Jackson 36.43. By Father Hahn of N. N. 4.00. Congregation at Port Hope 10.90. (p. -140.18.)

Support Fund: P. Ftnk's comm. 3.20. comm. in Adrian 13.00. G. Minkus Jr. 1.00. comm. in Norris 6.50. comm. in Monitor 7.00. P. A. Arendt's comm. 5.29. comm. in Millers 14.81. comm. in Hemlock 4.75. teacher Helmreich 3.00. parish in Port Huron 6.67. parish in Wyandotte 5.75. parish tn Leland 2.00. parish tn Good Harbor 2.00. by Fr. Hahn of Wittwe L. .25. by Fr. Sievers, Sr, s. at A. Potts infant baptism, .65. comm. in St. Joseph 5.00. comm. tn Merritt 4.63. comm. in St. Louis 5.42. by P. Hahn of N. N. 4.00. by P. Schöch 4.00. (p. -98.92.)

For student H. Brandt in St. Louis: Through?. Druckenmiller, on E. Breges and A. Karsten's wedding, 7.80.

By teacher Himmler, sent at Chr. Appoldt's wedding, for Partenfelder 9.00. (p. -36.56.)

For pupils Bund enthal in Concordia: By?. Speckhard from a member sr. Gem. 5.00.

Orphanage in Addison: Through P. Schöch by Mrs. N. N. 1.00. Orphanage tn Wittenberg: Of the school children tn Manistee 20.68. N. N. there 2.00.

Orphanage near St. Louis: Through Fr. Schöch by Mr. N. N. 1.00.

Pilgrim House: By P. Sievers sen., at J. G. Lackes child baptism ges., 5.70.

Jewish mission: Gem. in Amelith 2.00. Gem. tn Frankenlust 8.32. (S. -10.32.)

German Free Church: Through Fr. Sievers Sr. sent to Zart's wedding, 4.75.

English Mission: Consecrated in Amelith 4.00. By?. Fürbringer, sent to Hörauf's wedding, 5.00. By Fr. Hahn of N. 1.00. (S. -10.00.)

Heathen Mission: By Mr. Deinzer v. F. Henning 2.00.

Emigr. mission in Baltimore: Gem. tn Frankenlust 4.66.

Emigr. -MissioninNewYork: Gem. tn Frankenlust 4.67.

Gem. in Moltke: By Kassirer Tiarks 7.00.

Springfield Laundromat: Gem. tn Amelith 3.32.

Household in Fort Wayne: Community in Frankenlust 6.05.

St. Louis household: Amelith comm. 4.00. Frankenlust comm. 6.05 (S. -10.05.)

Household tn Springfield: comm. in Frankenlust 6.05. By P. Hahn from N. N. 3.00. (S. -9.05.)

Household in Milwaukee: Gem. tn Frankenlust 6.05.

HouseholderAddison: Gem. in Frankenlust 6.05. By P. Hahn from N. N. 3.00. (S. -9.05.)

Gem. tn Brainerd, Minn.:? FinksGem.2.00. ZionsGem. tn Detroit 11.11. (S. -13.11.) Total -614.46.

Detroit, Nov. 30, 1889, Chr. Schmalzriedt, Cassir.

Incoming to Middle District Coffee:

Synod treasury: P. Schulze's parish in Vallonia -5.19. P. Wambsganß' parish in Indianapolis 42.09. P. Weseloh's parish in Cleveland 91.00. P. Jüngel's parish in Fort Wayne 12.83. P. Kaumeyer's parish in Lancaster 14.70. P. Schust's parish. in Florida 3.88. P. Hafsold's Gem. in Huntington 12.50. P. Heinze's Gem. in Elkhardt 7.28. P. Wefel's Gem. in Cleveland 15.00. P. Zorn's Gem. in Cleveland 103.30. P. Schumm's Gem. in Lafayette 45.60. Querl's Gem. in Toledo 7.65. Schlefselmann's Gem. at Friedhetm 18.75. P. Bröcker's Gem. at Kendaüville 8.00. P. Schmidt's Gem. at Decatur 6.25. Dess. Gem. at Monroeville 3.10. Evers' Gem. at Convoy 2.90. P. Strasen's Gem. at Leslie 2.80. P. Kretzmann's Gem. at Cleveland 28.08. P. Lothmann's Gem. tn Akron 15.50. Schmidt's Gem. at Elyria 16.75. P. Gross' Gem. at Fort Wayne 61.10. P. Franke's Gem. at Fort Wayne 10.11. Brömer's Gem. tn Cincinnati 25.25. P. Dtemer's Gem. at Peru 6.27. P. Markworth's Gem. at d. White Creek 9.30. Mertz's congregation on the Clifty 8.50. Fr. Trautmann's congregation in Columbus 16.19. Fr. KLHler's congregation in Farmer's Retreat 13.00. Nachtr. of Fr. Weseloh'sGern, tn Cleveland2.00. (S. -614.76.)

Inner Mission: P. Berg's parish in Adams Co. 6.50. P. Horst's parish in Ashland 8.00. W. Rebber in Seymour 2.00. A. d. Missionsb. P. Zorn's parish in Cleveland 2.13. Nachtr. vom Missionsfest ders. Gem. 2.00. B. from P. Schumm's Gem. at Lafayette 3.00. P. Horst's Gem. near Dublin 3.53. D. dens. from Mrs. Weber 1.00. P. Gotsch's Gem. near Hoagland 4.75. Coll. of P. Sauer on d. Coldwater Road near Ft. Wayne 1.40. P. Schlechte's Gem. at Porter 5.89. P. Jox's Gem. at Delphi 15.35. Mich. Gutmann of P. Dankworth's Gem. at Mt. Hope 1.00. (S. -56.55.)

Negro Mission: W. Lücke from P. Jungkuntz's parish in Columbia City (for New Orleans) -2.00. Desgl. from Grandmother Hauptmeyer 1.00. N. N. from P. Henkel's parish in Aurora 2.00. P. Werfelmann's parish in Neudettelsau 6.00. F. Wachs' sr. from P. Schwan's parish, Cleveland, 2.00. F. Wachs' jr. from? Schwan's Gem. at Cleveland, 2.00. H. Nees of P. Sauer's Gem. at Ft. Wayne .50. P. Jox's Gem. at Hadley 10.85. (S. -26.35.)

Jewish Mission: P. Werfelmann's Gem. in Neudettelsau -6.73. P. Jox's Gem. in Royal Centre 2.00. (S. -8.73.)

Bohemia Mission. By Fr. Kähler in Farmers Retreat by Mrs. Kipp -1.00.

Emigr.-Miss, in NewYork: P. Werfelmann's Gem. in Neudettelsau -6.00.

Emigr.-Miss, in Baltimore: P. Werfelmann's Gem. in Neudettelsau -6.00. B. from P. Schumm's Gem. in Lafayette 1.00. (S. -7.00.)

Faith br. in Germany: By Fr. Seuel in Indianapolis from M. Ablegen -5.00. Desgl. ges. at a lecture by Praeses Willkomm das. 25.48. From Fr. Jox's Gem. in Logansport.50. (S. -30.98.)

2.Gem. inLouisville, K y.: P. Henkel's Gem. in Aurora -8.00. P. Lienhardt's Gem. in North Amherst 6.39. P. Evers' Gem. bet Convoy 7.11. P. Sieving's Gem. in Fairfield Centre 7.05. P. Koch's Gem. in Hufs 5.20. (S. -33.75.)

Springfield, Ill. gem: P. Weseloh's gem in Cleveland -18.00. P. Seuel's gem in Indianapolis 20.00. Schlechte's Gem. in Westville 7.89. (S. -45.89.)

Comm. in N. Omaha, Nebr.: N. N. from P. Gross' comm. in Fort Wayne -2.00.

P. Kuntz's Gem. in White Lake, Dak.: B. from?. Schumm's Gem. in Lafayette -1.00. P. Hunziker's Gem. bet Sherwood 6.00. (S. -7.00.)

Congregation at Brainerd, Minn.: By Bro. Henkel at Aurora -2.00. Bro. Gotsch's congregation at Hoagland 2.00. From the

Der Lutheraner

Querl's Gem. in Toledo to H. Huchthausen L6.00. women's v. k. Gross' Gem. in Fort Wayne L0.00. By P. Eyler in Jonesville coll. on Thomas Pardieck's Hochz. 4.41. By Zorn in Cleveland "From d. Schoenewald Scholarship" 46.00. By I'. Lothmann in Akron ges. on d. Kindtaufe K. Clause's 1.30. Ges. on Meyer-Lunz's Hochz. in Göglein by Lehrer Hafner for W. Georgt 15.27. (p. "107.98.)

Poor students tn Springfield: By Fr. Berg in Adams Co. coll. on Chrtstianer-Börger's Hochz. for H. Jabker "16.00. Frauenv. Niemann's Gem. tn Cleveland for J.Heberlr 10.00. J. S. tn Neudettelsau d. P. Werfelmann for Jäbker 5.00. P. Rump's Gem. tn Toüeston 14.73. By P. Walker in Cleveland for C. Giese 13.00, for Rob. Gaiser 13.00.?. Niethammer's Gem. tn La Porte f. A. Neuendorf 16.71. Women's v. P. Gross' Gem. tn Fort Wayne 20.00. By P. Sauer tn Fort Wayne from the Wtttwn W. u. B. for G. H. Koch "15.00. For dens.: Ges. by Mr. Bröking on Ernst Meyer's Hochz. tn Fort Wayne 5.65. Desgl. by P. Franke at Fort Wayne ges. on F. Mayland-M. Hormann's Hochz. 6.50. (S. "135.59.)

Poor students tn Fort Wayne: I P. Weseloh's Gem. for K. Horsch "5.00. D. b'. Jüngel tn Fort Wayne coll. on Rehling-Wetzel's Hochz. for Pasche 7.36. P. Sch. tn Neudettelsau for F. Kntef 2.00. D. I P. Schlesselmann in Friedheim coll. on Stetter Bretner's Hochz. tn Preble 3.50. Mrs. F. P. tn Elyria for Rimbach 1.00. P. Schwan's Gem. in Cleveland for P. W. 19.30. By 1 P. Berg tn Adams Co. coll. on Bleeke-Fülling's Hochz. for Steger 13.65. D. dens. coll. on Berning-Wetefeldt's Hochz. "for a poor pupil who cannot pay his board money" 19.15. Desgl. on Boknecht-Franz's Hochz. 10.00. By k. Sauer at Fort Wayne coll. on Carl Hans' Hochz. for Ferwiese 4.40. D. dens. on F. Daseler's Hochz. 16.00. By k. Saupert at Evansville coll. on H. Harmiter's Hochz. for Base 3.00. V. etl. Gldrn. I'. Kähler's Gem. tn Farmers Retreat for G. Gotsch 2.50. By b'. Steving tn Fairfield Centre coll. on Beyer-Neffel's Hochz. for Horsch 6.00. (p. "112.86.)

Poor student in Addison: P. Niethammer's Gem. in La Porte for F. Dubbert "16.71. P. Schwan's Gem. in Cleveland for W. K. 19.30. By Zorn in Cleveland: "From the Schoenewald Sttpendium" 14.00. I'. Niemann's Gem. in Cleveland 80.75. By k P. Franke at Fort Wayne coll. on F. Mayland-M. Hormann's Hochz. for W. Franke 6.31. (p. "137.07.)

Poor Pupils tn Watertown: J. S. at Neudettelsau for Markworth "5.00.

Budget tn FortWayne: By P. Gotsch at Hoaglano coll. on Naffs-Bleeke's Hochz. 13.75. By P. Trautmann tn Columbus coll. on Bowlen-Vorwald's Hochz. 12.16. k. Koch's gem. in Purcells 4.95. P. Wambsganß's gem. in Indianapolis 15.17. (p. "46.03.)

Budget tn Addtson: Wambsganß' Gem. in Indianapolis "15.00. Laundromat in Addtson: By P. Franke bet Ft. Wayne ges. on C. Sprtnger-Mar. Lehrmann's Hochz. "7.00.

Orphanage in Indianapolis: Schoolchildren of Zion's congregation P. Jungkuntz's in Columbia City " .72. Schoolchildren of St. Peter's congregation I'. Jungkuntz's tn Columbia City .50. by?. Schmidt in Seymour coll. on Sauer-Nölker's Hochz. 5.00. Mrs. Baals from P. Gross' Gem. in Fort Wayne 1.00. By teacher Fedder in Valparaiso: From God's box 1.50. Ges. bet Cl. Dreesen's silb. Hockz. 3.38. Ges. bet W. Harbeck's birthday 1.30. Ges. bet H. Rehder's birthday. 1.08. Through teacher Piel in Cleveland "Thank-offering from Louise Seibel that she has recovered from diphtheritis" 1.00. Theo. Barth through Diemer in Peru 1.00. Through Fr. Kähler in Farmers Retreat: from God's treasury s. Gem. 6.13. From the savings of the bl. kl. H. Kuhlmann 1.00. Through I'. Niemann in Cleveland from Mrs. K. 2.00. (p. K25.61.)

Orphanage bet Boston: Women's Society P. Kleist's Gem. tn New Haven "5.00.

Deaf and Dumb Institution: Women's Association of P. Kleist's Gem. in New Haven "5.00.

Districts support fund:St. Petri-Gemetnde k. Jungkuntz's in Columbia City "9.47. Fr. Henkel's congregation in Aurora 30.00. Fr. Schmidt tn Seymour 3.00. Whose congregation that. 13.60. Through Fr. Werfelmann in Neudettelsau, wedding coll. bet Em. Rausch 7.25. Desgl. Kindtaufskoll. at Chr. Mayer 1.50. Thanksgiving offering of Mrs. M. Nicol das. 5.00. N. N. by k. Querl tn Toledo 1.00. Thanksgiving offering of Mrs. E. Ptel d. k. Seuel 5.00. P. Zollmann's comm. to d. Bear Creek 8.65. k. Weseloh's Gem. tn Cleveland 30.00. Fr. Stelter's Gem. at Medaryville 5.00. Fr. S "eving's Gem. at Fairfield Centre 8.60. From Fr. Preuß's Gem. at Avilla 1.85. Fr. Hassold at Huntington 3.00. Whose congregation's. 3.53. (S. "136.45.) Total: "1599.60.

Fort Wayne, Ind, Nov. 30, 1889.

D. W. Röscher, Kassirer.

Entered the Minnesota and Dakota "District" caste:

(Conclusion.)

Wittwenünd Orphans: P. J. Fackler, contribution, 6.00. I*. Heyer's Gem. bet Minnesota Lake 1.60. By P. Ross, church coll. tn Madelia, 9.50. P. A. Landeck, contribution, 5.00, from sr. Gem. at Hamburg 10.00. Fr. Lange's Gem. at Hay Creek 5.67. Fr. Frederick's Gem. tn Waconia 22.00. By Fr. A. Müller, high cett. coll. at Fritzke Doß bet Alma City, 5.57. k. H. J. Müller's St. Petrigem. 4.10. P. Fackler's Gem. at Maple Grove, 6.38. P. Schaaf's Gem. at Potsdam, 6.73. P. Nickels' Gem. at Rochester, 5.75. P. Claus' Bethlehem's Gem. 2.50. By P. Laux, Wed. Coll. at Wentworth, Dak. 10.45. k. Rumsch, contribution, 1.00. Fr. Trapp, prayer contribution, 2.00, by sr. Gem. tn Bradford 1.42. P. R. H. Biedermann, contribution, 2.00. By.

I. T. Rubel, wedding coll. at Winter-Weber bet Lakefield for Wittwe Däschlein, 10.50. P. Hitzemann's Trinity comm. 2.62. P. Horst 2.00, whose comm. tn Courtland 10.00. P. I. Lifts Gem. tn Elysian 2.00. P. F. Pfothenauer, contribution, 4.00, whose Gem. 14.50. P. Krumsiegs Gem. in Janesville 8.00. P. C. Kollmorgen, contribution, 7.00, of sr. Gem. in Manannah 3.37, in Atwater 5.80. Strolin's Gem. in Fairfield 14.13. k. Maurer's Gem. in Belvtdere 4.44. (p. "196.03.)

Inner Mission in Minnesota, Dak. and Montana: P. Scdultz's Gem. tn Faribault 30.00. P. Kuntz's Gem. at White Lake, Dak. 4.00. By P. H. Kretzschmar 10.76. k. Rudiger's Gem. at Spring Lake, 5.75. p. Rubel's Gem. at Lakefield, Missionsfestcoll. 28.50. p. Albrecht's Gem. at St. Paul do. 7.47. 1'. Biedermann's comm. that. do. 5.50. Fr. Rolf's congregation that, do. 14.00. Community!. Coll. at theAfterm. service of the above three congregations 13.75. Fr. Dreyer's congreg. in Glencoe, Mtssionsfestcoll. 30.00. Fr. Heyer's congreg. bet Minnesota Lake 3.25. Fr. Dahlke's congreg. in Pine City, Missionsfestcoll. 19.15. k. Schulz's Gem. in Morrtstown, Missionfestcoll. 35.72. k. Krumsiegs Gem. do. tn Josco 25.00, Harvest Festival coll. 16.22. k. Landeck's Gem. tn Hamburg, Harvest Festival coll. 40.00. By Kruger of Karl Häfs in Hurley, Dak, 3.00. Fr. Clöter's Gem. tn Town Woodbury 5.00. Praeses Sievers' Gem. in Minneapolis 25.00 u. 16.10. Fr. Bernthal's Gem. tn Benton 80.00 and 23.00. k. Maaß's congreg. tn Harvest Festival Coll. 10.00. Fr. Vomhof's Grace congreg. 3.18. Fr. A. Mueller's congreg. tn Alma City 25.00. k. Rumsch's Gem. tn Claremont 40.00. By Mr. W. Kastner at Lewiston, mission feast coll. of Fr. Pfothenauer's Gem. 78.00. k. Rupprecht's Gem. tn Hart 11.00. P. Henk's Gem. tn Belford and Brandenburg, Dak., 18.45. P. Schaaf's Gem. at Potsdam, Minn. 4.45. By P. Albert Brauer, Missionfestcollecte at Menno of the three Gem. in Hutchinson Co, Dak., 103.00. k. Mundt's Gem. bet Columbia, Dak., 2.70. Rådeke's Gem. tn Carver 19.40. Fr. Streckssuss' Gem. in Uoung America 10.00. By Fr. Landeck of the Gem. at Green Jsle 16.00. Fr. Stege's Gem. in Fair Haven 3.00. Fr. Herm. Brewer's Joh. Gem. tn Crystal, Dak, 6.30. Fr. Metz's Joh. Gem. at Dodge, Brown Co, Dak, 8.50. Fr. Bösch's Gem. at Waltham, Mtnn, 6.54. k. Hertrich's Gem. in Hollywood, 15.90, in Helvetia, 6.10. k. Könnemann's Gem. in South Branch 6.80. p. Potratz's Gem. in Hillsboro, Dak, 7.82. by dens. of Mr. Joh. Htnz, Thompson, Grandforks Co, Dak, 5.00. p. Horst's Gem. in Courtland, Minn, 20.00. 1*. Hitzemann's Trinity comm. in Long Prairie, 5.00. P. Ross' comm. in Lake Crystal, 3.75. k. Hertwtg 3.00, of s. congreg. in Leaf Valley 14.70, in Leaf Mountatns 3.00, in Effington 7.70, tn Belle Rtver 2.60. P. R. H. Biedermann's congreg. at Arlington 6.62. By P. L. Kruger of C. Kirchner, Canastota, Dak., .50. P. Claus's comm. tn Roberts, Dak., 3.05. P. Strolin's comm. at Shible, Minn., 4.72. P. Mäurer's comm. at Jacksonville 9.25. ("882.20.) St. Paul, Nov. 23, 1889, T. H. Menk, Cassirer.

Entered the Nebraska DistrictS caste:

Interior Mjssion: by P. W. G. Bullinger of sr. Parish bet Clearwater "6.50, to Cash Creek 6.00, bet Conley 5.00. P. C. H. J. Hubert, paying off sr. Mtssions ponies, 4.00. P. M. Adam, reformation feast collecte sr. Gem. 11.00. k. J. M. Maisch, desgl. 10.00. P. W. Hüsemann from N. N. tn Papillion 5.00. P. H. Fischer from Mrs. Bahlburg 1.00. k. H. Frincke from the communion box 4.12. P. Aug. F. Ude, coll. sr. Gem., 2.70. P. C. H. Becker, Reformation feast coll. sr. St. Paul's-Gem., 9.47. P. J. Hilgendorf, communion coll., 10.02. P. O. v. Gemmingen from sr. Ztons-Gem. 4.85. Fr. W. Brakhage, Reformation feast coll. sr. Gem. at 11.15. P. E. Holm of F. Behrends 2.50. P. W. G. Bullinger of sr. Gem. at Clearwater 9.50. (p. "102.81.)

Negro Mission: P. E. Holm by F. Behrends 5.00.

North Omaha Mtsstons congregation: P. W. A. Fischer of sr. Cong. in Danbury, Conn. 1.00. Thanksgiving offering from Mrs. N. N. in Nebraska 5.00. Fr. O. v. Gemmingen from sr. Gem. 6.00. Kaff. J. S. Simon of the Illinois District 55.00. Kaff. D. W. Roescher of the Middle District 12.50. Kaff. H. Tiarks of the Iowa District 15.32. (S. "94.82.)

Preachers' and teachers' widows and orphans: k. S. Meeske, communion coll., 5.00. P. F. König, Reformation feast coll., 6.64. (p. "11.64.)

Orphanage tn Wittenberg: P. G. Weller, thank offering by Hrn. Heinr. Prange's wife 5.00.

Synodal treasury: P. Chr. Bock from his congregation in Deshler. Deshler congregation, 10.15. P. Joh. Meyer of sr. Bethlehem negregation, 3.25. P. S. Meeske, Thanksgiving Day coll., 12.00. P. H. Frincke, Reformation Day coll., 4.20. P. H. Niemand 4.00. P. J. Hilgendorf, Reformation Day coll., 9.01. P. Aug. Leuthäuser, desgl, 6.00.?. M. Letmer, desgl., 6.64. P. J. P. Kühnert von sr. Gem., 3.60. k. H. Fischer of sr. Christus-Gem. 10.00. (p. "68.85.)

Poor students in Springfield: P. G. Rademacker, ges. at Warthorn-Retzlaß's wedding, 6.65. P. G. Bürger, communion coll. sr. Zions-Gem., 5.59. P. Tr. Häßler, Thanksgiving coll. sr. Congregation, 32.25. (p. "44.49.)

Poor students. P. J. P. Kühnert, ges. bet der SynodalConferenz, 12.35, von Frau Elsholz 2.25. (S. "14.60.)

Stud. H. Ohldag in Fort Wayne: P. H. Fischer of sr. Christus-Gem. 13.58.

Stud. Karl Albrecht in St. Louis: P. G. Jung, Abendmahlscoll. sr. Gem., 5.50.

Household in St. Louis: P. E. Holm, Coll. sr. Gem., 2.30, by F. Behrends 2.50. (S. "4.80.)

Laundromat in Springfield:! P. M. Adam 1.00. Building Fund of the Nebraska Distrctct: P. G.. Storm, Communion Coll., 5.78.

Comm. tn Fremont: Kaff. C. Eißfeldt from WisconsinDistrict 3.00. Deaf and Dumb Institution: U. J. G. Lang, ges. bet Joh. Meyers Hausweihe, 3.47. Total "384.34.

Lincoln, December 1, 1889. J. C. Bahls, Cassirer.

Entered the caste of the Eastern District:

Synodal treasury: by the congregation of P. Sennes "28.92. by the congregation of Wurls 3.83. by the congregation of U. Lindemanns 32.00. by the Sunday school of the congregation of P. Otto Hansers 5.00. by the congregation of P. Sanders, Little Valley 5.97. by the congregation of Otto 9.41. by the congregation of P. Grams 8.53. by the congregation of k. Heins 33.75. Gem. P. Wischmeyers 25.16. Gem. P. Weidmanns, Olean 7.55. By P. Sörgel of J. Backhöfer 1.00. Gem. P. Kraffts 27.82. (S. "188.94.)

Pilgrim House: Kaff. Schmalzriedt in the Michigan District 2.00. Progymnasium tn New York: St. Paul's Comm. in Baltimore 25.00. Comm. D. Stange 15.00. (S. "150.00.)

Emigrant Mission tn New York: Kaff. Schmalzriedt in the Michigan District 16.75. Gem P. Henkels 9.63. Mission Festival Coll. of Gem P. Ewicks 25.00. Mrs. Will, Philadelphia, 2.00. (S. -53.38.)

Emigrant mission in Baltimore: Kaff. Schmalzriedt in the Michigan District 20.25.

Inner Mission: Through Fr. Gram by W. Gram 4.00.

Inner Mission in the East: Mtsstonsfestcoll. of the congregation of P. Lauterbachs 3.02. Missionsfestcoll. of the congregation of P. Strichs 50.00. By P. Bohm of W. Dick 5.00, H. Schäfer 5.00. Gem. P. Rrtsingrrs 6.75. (S. -69.77.)

Heathen Mission: Fr. Hömanns St. Joh. Gem. 4.60.

Jewish Mission: Mtssionsbüchse of the Gem. P. Abners 10.00. By P. Lohrmann of C. Pollhammer 1.00. (S. -11.00.)

Böhmenmtssion: Mtssionsbüchse of the Gem. Ahners 15.00. By P. Koch of Wittwe Mehwald.25. (S. -15.25.)

Negro Mission: Cong. of P. Lindemanns 6.75. Missionary coll. of Cong. of P. Ahners 4.12. By P. Lauterbach of Löb 2.00. Missionary coll. of Cong. of P. Etrtchs 10.00. By P. Gram of W. Gram 1.00. Mrs. Mill, Philadelphia, 2.00. (S. -25.87.)

Swamped in Johnstown, Pa.: By?. Steup of Mrs. Otto 1.00.

English congregation in Baltimore: Kass. Schmalzriedt in the Michigan District 3.00. Missionsfestcoll. of the Gem. P. Eirichs 15.77. Gem. P. H. Schröders 7.07. (S. -25.84.)

Gem. tn Uttca: Gem. Frtnkes 20.55.

Gem. tn McKeesport, Pa.: Mtsstonsfestcoll. d. Gemm. tn Ptttsburg 100.84.

Gem. tn Brainerd, Mtnn.: Gem. P. Walkers 46.60.

Lutheran Free Church tn Germany: Gem. P. Sennes 40.17. Mtssionsbüchse der Gem. P. Ahners 10.00. Mrs. Mill, Philadelphia, 2.00. (S. -52.17.)

Health insurance: Mrs. Mill, Philadelphia, 2.00.

Students in St. Louis: St. Pauls-Gem. tn Baltimore 15.00 for M. Sommer. By Bro. Gram from W. Gram 3.00. Gem. Bro. H. Schroeder's 7.66. Mrs. Mill, Philadelphia, 2.00. (S. -27.66.)

Students tn Springfield: Women's Association of St. PaulsGem. tn Baltimore 25.00 for G. Wockenfuß. Women's Club of St. Paul's Parish 25.00 for J. Koßmann, 14.00 f. R. Hübsch. Gem. P. F. Brands 20.00 f. E. Trotzke. Women's Association of the parish Fr. P. Brands 10.00 for Fr. Wilhelm. By P. Gram by W. Gram 2.00. (S. -96.00.)

Pupils tn Fort Wayne: Gem. P. Nauss' 6.00 f. Rützw. P. Stiemkes' women's club 20.00 for F. Meuschke; St. Paul's congreg. 15.00 for H. Bentrup. By P. Gram from W. Gram 3.00. Mrs. Mill, Philadelphia, 2.00 for studying orphan boys. (S. -46.00.)

Students at Addison: Gem. P. Hanewinckels 9.50 for O. Dubpexnell.

Hospital in East New York: Gem. P. Steckholz' 5.60.

Deaf and Dumb Institution: Gem. P. H. Schröders 7.01. Mrs. Mill, Philadelphia, 2.00. (S. -9.01.)

Orphanage tn Roxbury: Women's Association of St. Paul's Parish in Baltimore 25.00. Zion's Parish in Boston 11.60. Sunday School of the congregation of P. A. E. Freys 68.00. Birthday celebration at F. S.'s, Wollcottsville, 2.21. By Bro. Dubpernell of F. Lueck 5.00, Ktndergottesdenst on Reformation Day 2.50. By Bro. F. King of the "Kränzchen" 10.00. By Bro. Walker of K. W. 1.00. Congregation of Bro. Holls', Somerset 1.50, New Fane .75. by P. Gram of W. Gram 2.00. parish of P. H. Schröders 6.37. by P. Senne of L. Retnsch 25.00. by P. Krafft of J. Scharnitzkt 1.00, Gibowskt .50. by the pupils of St. Paul's parish in Baltimore 11.10. (p. -173.53.)

Orphanage tn College Point: By P. Weidmann from Mrs. N. 1.00. Gem. P. H. Schröders 9.64. (S. -10.64.)

Widow's Fund: Gem. P. F. Königs 20.00. Gem.?. Tillys3.13. Gem. P. Henkels 10.00. Gem. P. Schutzes 13.14. Gem. P. A. T. Hansers 12.00. Gem. P. H. Schröders 11.36. Gem. P. Sennes 34.78. By P. Koch, s. at Kuhlmann-Bürger wedding, 2.70. Gem. 1 P. Sörgels, Freedom, 7.00. Gem. P. Lohrmanns 11.06. Mrs. Mill, Philadelphia, 2.00. (S. -127.17.)

Aid fund for Mtestone parishes: Through Fr. F. König of Fr. Hof

Entered the coffee of the Southern District:-

(Since last receipt dated August 15, 1889.)

Widows and Orphans: By Rev. N. J. Bakke from his Mt. Ztons parish in New Orleans -11.55, sr. St. PaulGem. 6.00. By Rev. L. Ernst, Lincoln, Texas, Collecte of Texas Dtstricts-Confrenz 7.55. Durck P. H. T. Kilian, Serbin, Texas, baptismal coll. at Ernst Httscher 2.75; from teacher E. A. Kilian 3.00. Durck P. G. J. Wegener, New Orleans, by Mrs. S. Lessing .50, Mrs. W. D. 1.00, Mrs. A. K. Schmidt 2.00. By teacher G. M. Schleier, Warda, Texas, 3.00. By P. L. Ernst, Lincoln, Texas, baptismal coll. bet Louts Mueller 2.75, by H. Knobloch 1.50. (P. -41.60.)

Wittwe Behnken: By P. J. Kaspar, Cypress Top, Texas, Coll. sr. Gem. 14.60.

Orphanage tn NewOrleans (new building): By?. Krenke, Coll. sr. Salems-Gem. tn Gretna, La., 9.15, from the Women's Club there 5.00. (S. -14.15.)

Orphanage tn New Orleans: by P. L. Ernst from Mr. Ernst Felfr, Lincoln, Texas, 2.00. By P. G. Buchschacher, Baptismal Coll. bet Matth. Kubitz, Warda, Texas, 1.50. By I. Foltmer, McComb City, 1.00. By Mr. Alb. Roh, of Zwigverrin, Mobile, Ala. bet 10.00. By P. G. Birkmann, Fedor, Texas, Hockzettscoll. bet W. Schroeder 1.25; by Ed. Pillack.50. (p.-16.25.)

Poor students: Durck Hrn. F. Kaase, Abndmahls coll. der Zions-Gem. in Swtss Alp, Texas, 7.10.

Nrgermisston: By Fr. J. Kaspar, Mtsstonsfestcoll. sr. Congregations tn Cypress Top, Texas, 8 p.m. By P. L. Ernst of N. M. in Lincoln, Texas, 40.00. (S. -80.00.)



viue, Fla. collecting in Jacksonvllle 2.70, .73, .50, .35, tn Man-l viue, Fla. contributing 1.28, .93. By P. S. Hörntcke, Lake Charles, La. coll. in Shreveport, La, on the 8th Sunday after Trin. 5.45. By P. A. Donner, contribution tn Honey Grove, Tex. for Sept. 10.00; Coll. tn Dennison 1.90, in Pottsboro 2.35. By?.. L. Ernst, missionary feast coll. sr. Gem. at Lincoln, Tex. 56.75. by P. S. Hörntcke, Coll. tn Shreveport, La. 4.80; by I. Foltmer, McComb City 1.00. by P. H. T. Kiltan, Serbin, Tex. baptismal coll. Lei Andr. Schutte 1.75, bet Aug. Zoch 1.00 and Joh. Prellop 1.10. By P. J. F. W. Reinhardt, Collecte at Jacksonville, Fla, 10/3. by?.. Süß, Schulenburg, Texas, baptismal coll. by C. Holter 1.50; by E. Hoffmann 1.00. baptismal coll. by H. Haseloff 1.00. by P. G. Birkmann by Karl Dube, Fedor, Texas, 5.00. by P. A. Donner, contribution tn Honey Grove, Texas, 10.00. coll. tn Dennison 1.70, at Pottsboro 2.20. by P. A. E. Michel, contribution from the congreg. at Quincy, Fla, to defray travel expenses of their pastor 20.00. By P. R. Seils, Coll. at Big Springs, Texas, 6.00. By E. F. W. Meter, St. Louis, Mo. from the General Inner Mission Fund 350.00. By P. J. Kaspar, Mission Festival Coll. sr. Gemm. tn Cypress Top, Texas, 47.50. By P. C. J. Crämer, Coll. tn Shreveport, La., 7.20. By P. G. J. Wegener of Teacher I. F. Thomson tn New Orleans 2.00. By P. W. C. Lauer, Coll. of Gemm. Hancevtüe and Cullmann, Ala., 21.55. By k. F. Wunderlich from Mrs. Aug. Fleischhauer in Perry, Texas, 3.00. (-575.34.)

Student G. Pallmer in Addison: by teacher E. Leubner: by Mrs. M. W. tn Serbin, Texas, 2.00; Miss Maria Jannasch 3.00; baptismal coll. at Geo. Wukasch 2.50. By P. G. Buchschacher, Warda, Texas, baptismal coll. bet Joh. Loren; 2.20; by N. N. .80. By P. H. T. Kiltan, Serbin, Texas, baptismal coll. at Aug. Mattheiz 1.25; half of baptismal coll. bet Teacher Werner 2.70. (P. -14.45.)

Orphanage bet St. Louts: By teacher E. Leubner, Serbin, Texas, baptismal coll. at Aug. Schulze 3.10.

Student H. Förster in St. Louis: By P. G. Buchschacher, Coll. sr. Gem. in Warda, Texas, 22.25.

Student Aug. Wise in Addison: by P. H. T. Kilian, Serbin, Texas, baptismal coll. bet Tr. Kaspar 2.10; half of baptismal coll. bet Teacher Werner 2.70. (S. -4.80.)

Church building in Springfield: by P. L. Wahl, coll. sr. Comm. tn Mobile, Ala., 8.50.

Poor students in Springfield: by P. L. Ernst, baptismal coll. bet E. Fritsche, Lincoln, Texas, 2.10. by P. L. Ernst, Lincoln, Texas, wedding coll. bet B. Dube 3.35. (p. -5.45.)

Walther College at St. Louis: By P. C. L. Geyer, Coll. sr. Gem. at Serbin, Texas, 8.50.

Nothletdendr Lutherans tn Whtte Lake, Dak.: By P. C. L. Geyer, Coll. sr. Gem. tn Serbin, Texas, 19.50. Total -785.59.

New Orleans, La. 1st; Nov. 1889. g. w. frye, cashier. 38 8t. 8tr.

Proceeds to the coffers of the "Western" District:

Synodical Fund: P. Brauer's Gem. tn Appleton City -4.30. P. Ztmmermann's Gem. in Columbia Bottom 17.21. P. Griebel's Gem. tn California 2.85. P. Molthan's Gem. in North Judson, Ind, 4.20. P. Hüschen's Gem. in Hanover 8.50, tn Egypt Mills 6.35. P. Demetrio's Gem. tn Emma 6.70.?. Janzow's Gem. in St. Louis by Mr. Schwartz 8.00. (p. -58.11.)

ProgymnasiumtnConcordta. P. Zimmermann's Gem. in Columbia Bottom 4.40. By Praeses Btlitz tn Concordia by Fr. Nabe sen. 5.00, by P. F. W. Pilz 5.00. Prof. Käppel tn Concordia 5.00. By Kaff. Mangelsdorf 9.35. (p. -28.75.)

New construction in Concordia: P. Meyer's congreg. tn New Bielefeld, 1 Zhlg., 34.50. P. Meyer's congreg. in Pleasant Grove, 1 Sdg., 19.00. P. Obermeyer's congreg. in St. Louis 79.25. (S. -132.75.)

Inner Mission of the District: Fr. Roschke's congregation in Freistatt 4.80. Through Fr. Grupe tn Eisleben by G. Stürm 1.00. (p. -5.80.)

Support fund (widow's fund): Through Fr. Roschkr in Freistatt, ges. on Hochz. Brockschmidt-Schön, 8.65. Pres. Btlitz's congreg. tn Concordia 11.75. Fr. Mueller's congreg. tn Beaufort 6.00. Fr. Grtebel tn California 4.00. Fr. Grupe's congreg. in Eisleben 3.25. Fr. Schriefrr's congreg. bet Lockwood 3.35. St. Louis Teachers' Conference 8.75. Fr. Nething's congreg. in Lake Creek 9.00. (S. -54.75.)

Orphanage near St. Louis: Fr. Roschke's congregation in Freistatt 6.00. Through Praeses Btlitz in Concordia from his congregation 11.75. Gem. 11.75, from teacher Peters' school children 1.50, bequest of the blessed Hetnr. Ziegelbrin 100.00. Coll. a. d. Hochzeit Thraum-Frerck tn?. Bartels' congregation in St. Louis 8.25. By Fr. Schülkr tn Palmyra from the Young Friars' Association 10.00. (p. -137.50.)

Deaf and Dumb Institution: P. Müller's Gem. in Beaufort 6.00.

Poor Students tn Springfield: By Fr. Falke tn Glasgow from the Love Fund 2.00. By the Young Fr. Society in Fr. Obermeyer's congregation in St. Louis for Fr. Franke 25.00. By Fr. Wangerin in St. Louis from Mrs. N. N. for E. Junghans 3.00. (S. -30.00.)

For the studying orphan boy tn Addison: By Father Janzow tn St. Louis from Mrs. N. N. for Joseph 5.00. By Father Wangerin in St. Louis from Mrs. N. N. 3.00. By Mr. Hörmann in St. Louis from Mrs. N. 1.00. (S. -9.00.)

PoorPupilConcordia: Fr. Ehlers in Norborne 1.00.

German Free Church: Fr. Zschoches Gem. in Frohna by Mr. Wetnhold 14.00.

Engl. comm. in Balt-imore: P. Schriefers parish bet Lockwood 2.00.

Parish in White Lake, Dak.: Fr. Demetrios Parish in Emma 16.10.

Fr. Bertram on New Zealand: bv Fr. Beil in Wrntztvllle from Bro.

Income into the coffers of the WiScoufin DistrictS:

Pilgrim House in New Dort: From Fr. H. Erck's parish in Oshkosh -10.00.

Jewish Mission: P. G. F. Schillings Gem. 5.00.

Poor students in Addison: P. F. Leyhe's congreg. in Grant 1.74, Siegel 1.10, Seneca .76. wedding coll. at Franz Ruf 5.00, bet G. Stein 2.35. from A. K-, the Women's Club & congreg. in Sheboygan 15.00. Zion's congreg. in Milwaukee 55.00. (S. -80.95.)

Poor students in Springfield: P. A. Lübckemann & his 2nd Gemm. 2.00.

Poor Students in FortWayne: From the General Young Men's Association in Milwaukee 25.00. P. G. F. Schillings Gem. 10.00. (S. -35.00.)

PoorStudentsinSt.Louis: P. G. Plehns St. PaulsGem. 1.42. Women'sAssociationofSt. Stephen'sGem. in Milwaukee 36.00. (S. -37.42.)

Poor students in Milwaukee: P. H. Erck's congregation in Oshkosh 13.25. Women's Association of St. Stephen's congregation in Milwaukee 7.00. Joh. Propp in Boaz .50. Coll. bet the wedding of H. Votgt, Freistadt, 2.44. Wittwe Lüttke, Milwaukee, 1.00. Coll. bet the funeral of teacher Prahl in Freistadt 5.63. (S. -29.82.)

Household in Addison: P. E. Grothes Gem. 9.60.

Synodal treasury: From the congregations of the kk.: G. Löber 18.50, J. Schütte 20.70, F. H. Siebrandt 4.00, Cl. Seuel, Vortage 12.56, J. L. Osterhus 14.00, C. A. Bretscher, Wausau 8.00, L. Schütz 23.00, L. G. Dorpat 5.50, B. Sievers 24.00, F. Wesemann 20.71, E. C. Georgtt, Cedarburg 5.10, Fredonia 2.20, Th. Wtchmann 47.93. tuition by Dir. Ch. H. Löber 50.00. (S. -256.20.)

Comm. in Phillips, Wis.: Cross Comm. in Milwaukee 12.25.

Gem. in Brainerd, Minn.: By P. H. Leyhe from M. Krüger.50.

Negro Mission: Mrs. A. Rusch in Portage for New Orleans 2.00.

P. G. F. Schilling's parish 5.00. Marie Laubenstetn, Grafton, 5.00. P. F. L. Karth's parish 13.15. Wittwe Lüttke, Milwaukee, 1.00. (S. -26.15.)

School fund: From the parishes of the kk.: Baumann, Jackson 1.00, Cl. Seuel 1.00, G. F. Schilling 2.50, G. Küchle 1.00, I. Schütte 1.00, E. C. Georgtt 1.00, Th. Wichmann 1.00, H. Erck 1.00. (S. -9.50.)

Inner Mission of the District: Wittwe Page, Mil waukee, 1.00. C. Zerler, Plymouth, .75. Wittwe N. N. by k. M. J. F. Albrecht 5.00. Of the churches of the kk.: P. Plaß 4.00, H. Datb, Merrill 10.50, H. Erck, Oshkosh 50.00, L. Schütz 3.00, G. F. Schilling 30.00, E. C. Georgii, Cedarburg ! 9.52, Th. Wtchmann 14.13, G. Barth 5.00, whose Filial 3.05. ! (S. 145.95.)

Deaf and Dumb Institution at Norris: P. L. Schütz' Gem. 2.50. P. Th. Wtchmann's Gem. 12.89. Wedding Coll. b. Herm. Lucht Jr, Lavalley, 8.40. 'Gem. P. Ph. Wambsganß' 12.40. (p. -36.19.)

Orphanage at Wittenberg: P. H. Crck's congregation, Oshkosh 11.17. P. G. A. Feustel's congregation 5.75. By P. Endeward, wedding coll. bet W. Krämer, 5.17. Surplus from sale of Christmas liturgies in Sheboygan schools 11.50. Heinr. Eggert, Milwaukee, 1.00. By P. F. B. Arnold, sent in Christian teachings, 3.60. Wittwe Lüttke, Milwaukee, 1.00. (p. -39.19.)

Distrctcs-Unterstützungskasse: By P. G. Löber, Coll. on the Wiese-Rix wedding, 8.00. P. D. Kothes upper Em.Gem. 14.45. P. A. Rohrlacks Gem. 17.25. P. J. Karrers Gem. 7.00. P. Plaß 3.00, whose Gem. 3.00. Etl. members of the Gem. P. Cl. Seuels, Portage, 4.25, whose branch in Lewtston 2.35. P. J. L. Osterhus 2.00, whose Gem. 4.00. P. G. F. Schilling's Gem. 10.00. P. M. J. F. Albrecht's Gem. 10.89. k. G. Plehn 1.39, whose St. Paul's parish 2.00, St. John's parish 4.04, St. Peter's parish 1.15. P. A. Lübckemann and 2 parishes 3.00. P. W. Endeward 4.00. P. H. Sagehorn's parish, Rantoul 5.00. P. E. C. Georgtt's parish, Cedarburg 10.00, Fredonia 9.75. (P. -126.52.)

Household in Fort Wayne: P. E. C. Georgtis Gem., Cedarburg 6.00.

Milwaukee household: G. Kleist, Partage, 1.50. k. Ledebur's Trinity Comm. 3.86, Joh. Comm. 3.10. P. L. Schütz's Comm. 5.00. (S. -13.46.)

k. Bertram in New Zealand: P. M. J. F. Albrecht's Gem. in Janesville 4.75.

StudentSchoof in Springfield: Bethlehem Congreg. in Milwaukee 25.00.

Milwaukee, Nov. 30, 1889. c. Eissfeldt, Cassirer.

Mild Gifts to the Springfield Household, III..:

1. from South Ltchfield Parish (k. Schröder) By Herm. Hölmer 3 p. potatoes, Fritz Drevel 1 p. shredding, Jul. Niemann 1 p. cart, 1 p. apples, 2 gall. Apple butter, H. Stelter 1 p. cart, 1 p. wheat, A. Keune 1 do., Joh. Niemann 2 do., W. Niemann 1 p. wheat, 1 p. apples, 1 p. oats, 1 p. tr. apples, 1 b. Apple butter, 1 can of Lard, Wittwe Niemann 2 p. wheat, 2 p. cart, Fritz Niemann 2 p. wheat, 2 p. oats, 1 p. apples, F. W. L. Niemann, 100 lbs. flour, Alb. Schön 100 p. do., George Schröder 200 p. do., Aljet Heyen 100 p. do., 1 p. dry apples, H. Großenhetder jr. 1 p. cart, H. Großenheider sen. 1 p. wheat, 1 p. cart, H. Stevtng 1 p. cart, 1 pot of apple butter, F. Kleekamp 1 p. wheat, F. Btrkenkamp 1 p. wheat, 1 p. cart, F. Monke 2 p. cart, Geo. Schäffer 2 p. cart, Menke Flitz 1 p. cart, Franz Kleekamp 1 p. wheat, John Whitehouse 1 p. wheat, H. Whitehouse 1 p. cart, 100 lbs. flour, Wittwe Whitehouse 3 p. wheat, Wittwe Dtckmann 2 p. wheat, 2 p. cart, 1 p. turnips, 1 p. dry apples, Wittwe Kleekamp 1 p. cart, H. Heismann 1 p. wheat, W. Schmeck 1 p. cart, 1 p. dry apples, W. Gehnrcr -2.00.

2. from the township of Mount Olive (k. Weisbrodt): From M. Arkebauer 2 S. wheats, 1 bushel cart, C. Bohlmer 1 S. wheat, John Ketser 100 lbs. flour, H. Gehner Sr. 200 lbs. ! Flour, 4 Bush. Cart, 1 S. cabbage, H. Gehner Jr. 200 lbs. flour, ! 1 bu. Cart., 1 Bu. Apples,

dry apples, H. Monke jun. 1 Bu. Wheat, 4 Bu. Cart, Herm. Monke 4 bu. Wetzen, 26 lbs. dry apples, 1 b. Apple butter, M. Manski 4 bu. Wheat, 1s. Cart, j Bu. yellow turnips, 4 cabbage heads, John Monke 3j Bu. Wetzen, H. Sies 1 bu. Cart, 1 p. cabbage, Fritz Sies 1 bu. Wheat, H. Gerdes 2 Bu. Kart., H. Blanke 2 Bu. Wetzen, 1j Bu. Kart., Mrs. H. Weisbrodt 1 bu. yellow beets, j bu. Beets, 4 Bu. Onions, 2 gall. fat, 1 shoulder, 4 lbs. butter, C. J. Ketser -5.00, H. Pahde 2.00, F. Wensshoff 1.00, C. Saßmannshausen 2.00, F. Cording 2.00, W. Wellenbrink 3.00, H. Wellenbrink.75, C. Küneth 1.00, Eugen Küneth 1.00, Gust. Degler .50, H. Werner 1.00, F. Httmeyer 1.00, John Kraushaar 2.00, L. Lich .75, B. Meier .50, Rob. Scheiter .50, W. Krieb 25 lbs. of flour, Paul Theiß 100 lbs. of flour, Gust. Letschenring 1.00, W. Mehl 1.00, F. Weisel 1.00, F. Falke .50, Franz Geergie .50, Moritz Günther .75, C. Schönfelder .50, Fred. Garrels 1.50, F. Becker 1.00, H. Renken .50, W. Haßheider 1.00, J. Wartens .25, J. Meter 1.00, F. Nüter 2.00, F. Niemeyer 2.00, C. Neuenlist 2.00, F. Pahde 1.00, Th. Wilde .50, D. Engelmann 1.00, Th. Koch 2.00, Rev. H. Weisbrodt .50, F. Brandhorst .75, J. Wehrschmidt .50, Herm. Zoskt .50, W. Möller .50, Aug. Helmboldt 1.00, F. Horstmann .50, F. G. Droste 2.00, Th. Peine 1.00, Louis Stmmering 2.00, Frank Stmmering .50, F. Reuter 1.00, M. F. Lucht .75, Fritsche 1.00, Henry Dood 1.50.

3. from the Gem. Golden (k. Oetting): From W. Flesner 1 p. cart^ and some cabbage, F. Meints 2 bu. Kart^> Harm Bedrens 2 S. Kart, Joh. Decker 1 S. Kart, J. Totsch 1 S. do., I. Meints Jr. Kart, and cabbage, J. Meints Sr. 1 S. Kart, 1 p. turnips, cabbage, H. J. Flesner 50 p. flour, J. Flesner 100 p. do., Wittwe Flesner 1 p. cart, 50 p. flour, H. Weerts 1 p. cart, E. Leehrhoß 1 p. cart, E. Weerts I p. do., Chr. Haschemener 1 p. do., H. H. Flesner 2 p. do., D. Gerjets 1 p. do., J. Post 1 p. do., A. Eggen 1 p. do., A. Heinicke 50 lbs. flour, G. Carstens 1 p. cabbage, 1 p. cart, G. Post 4 p. cart, J. Buss 1 p. cart, J. Heinicke 1 p. apples, E. Buss 2 p. cart, H. Leerhoff 1 p. bookworm flour, Herm. Behrens 1 p. cart.

4. from the parish of Staunton (k. Göhrtnger): From Geo. Faulsttck 2 p. cart., Fr. Wunder 2 p. do-, Herm. Elvers 1 p. do., 1 p. flour, John Lich 1 p. cart. 1 p. apples, Hy. Ahlsweide 1 p. cart., Hy. Lich 1 p. do-, Herm. Reuter 1 p. do., Fried. Kruse 2 p. do., Christ Golla 1 p. do., Fried. Paske 1 p. do-, John Sticke! 1 S. flour, 2 S. do. by Sievers and Schnaare, Hy. Betnke 1 S. do., Christ. Schmttt 1 p. do-, John Faulstich 1 p. do-, Bruno Hebenstret 1 p. do-, Oscar Reuter 1 p. do-, Aug. Sievers Sr. 4 bu. and 10 lbs. of wheat, Hy. Bekemeier 2 p. wheat, Fried. Sauerberg 1 do. Broom, A. L. Sknaare 7j lbs. coffee, 4 lbs. do. of Herm. Beinling, Nik. Hoffsteter -2.00, Wm. Kasubke 1.00, from Hy. Mueller 1 side of bacon, Adam Schön 1.00, Geo. Ahmnt .30, N. H. 70.

5. from the community of Worden (19. Hansen): From teacher Kirsch -2.00, R. Hansen 1.00, H. Bussick .50, A. Schumacher.25, F. Schlüter .25, W. Winter .25, W. Schütte .25, A. Honerkamp 1 Bu. Kart-, Wittwe Lümer 1 S- do-, H. Picker 1 Box Groceries, F. Lohmeier 1 Gall. Apple butter, H. Schulze for \$1 sugar, H. Knollmann 7 bu. Kart., H. Döding 1 S. Wetzen, C. Opel 1 Bu. Kart., D. Tino 1 p. do., F. Pieper 2 p. do., C. Nobbe j Bu. do., H. Nobbe 1 p. do., W. Blume 1 p. do., W. Kohlenberg 1 p. oats, Wittwe Kohlenberg 1 p. do., H. Dustmann IL B". Wheat, H. Pieper 100 lbs. flour, 2 p. cart, C. H. Neuhaus 1 p. cart, H. Neuhaus 2 Bu. Wheat, L. Lucker Sr. 6 bu. do., W. Neuhaus 1 p. cart, H. Lohmeier j bu. Wheat, H. Behme 1 bu. do., H. Mautz 2 bu. do., 1 p. cart, and some cabbage, L. Lümer Jr. 1 bu. Wheat, 1 p. cart, H. Noffmann 2 bu. Wheat, 1 p. cart.

6. from the parish of Neu-Gehlenbeck: from E. Wolf -1.00, Wittwe Schmidt 1.00, W. Wentland jun. .50, Beckemeter.25, A. Rennebeck 8 Bu. Wetzen, Wittwe Spanhut 1H Bu. do., H. Backs 2 Bu. do., 2 S. Kart., H. Schlechte 4 Bu. Wheat, W. Betmann 1 Bu. do., H. Betmann 1 Bu. do., K. Ohm 2 Bu. do., W. Noffmann 2 Bu. do., Halbe 2 Bu. do., Jsenberg 8 Bu. do., H. Brase 2 S. Kart., K. Jsenberg 1 S. do., G. Kassen 1 S. do., 1 S. Apples, F. Backs for -1.00 coffee, j Dollar worth peas and beans, H. Hellmann 2 Bu. Wheat, J. Homm 1 p. do., W. Verhörst 1 p. do., F. Stockmann 1j bu. do., 1 p. cart, L. Sassenberg 1 p. oats, W. Neumeyer 2 p. cart, 1 p. wetzen, G. Büttemeter 1 p. wheat, F. Renken 1^ bu. do., 1 p. cart, D. Kasens 1 bu. Wetzen, N. Blume 1S. do., H. Jsenberg 2 Bu. do., F. Meter 1 Bu. do., 1 Bu. Hafer, F. Bode 1 Bu. Kart., 1 Bu. Oats, E. Brandt 1 Bu. Wheat, H. Brase, 1 bu. Kart., 1 Bu. Oats, W. Wolf 1 bu. Kart, 1 Bu. Wheat, F. Meier 1 Bu. Wheat, E. Quade 1 bu. do., W. Sivrrs 2 bu. do., 2 bu. Kart., F. Stetmann 1 Bu. Wheat, W. Stvers 50 lbs. flour, H. Dickhaus 1 Bu. Wetzen, W, Dtckhaus 1 Bu. Kart.

7. from the parish of Praitetown: from C. Kütke 1 p. wheat, 1 p. cart, H. Wetshsuvt 1 bu. Wheat, H. Dtetzel 1 Bu. do., H. Dalm 1 Bu. do., W. Kütke 1 Bu. do., E- Eden 1 S. do., V. Wiemers 1 Bu. Kart., W. Göbel 1 Bu. Wheat, 1 Bu. Kart., H. Ruthe jun. 1 Bu. Wheat, 1 Bu. Kart., H. I. Kütke 1 Bu. Wheat, C. Kütke 1 Bu. Wheat, C. Knoche 1 Bu. Wheat, K. Schulz I Bu. Kart, C. Engelke 2 Bu. Wheat, L. Pape 2 Bu. do., H. Paul 2 Bu. do., F. Güsewelle 1 S. Kart., 1 Bu. Wheat, W. Franke 1 p. cart., W. Zinschlang 1 p. do., W. Dustmann 1 bu. Wheat, G. Hetdemann 1 p. cart., W. Bunte 1j bu. Wheat, H. Dustmann 2 bu. do., J. C. Schäffer 1 p. cart, L. Dustmann 1 bu. Wheat, F. Dustmann 1 p. cart., F. Lesemann 1 bu. wheat, F. Zirges 1 j Bu. do., W. Zirges 1 Bu. do., Wittwe Zirges 1 Bu. do., H. Güsewelle 2 Bu. do., W. Kohlenberg 1 S. Kart., A. Meyer 1 Bu. Wheat, K. Meyer 1 S. Kort., W. Schöneweg ij Bu. Wetzen, F. Hillebrand 1 Bu. do-, H. Rünholl 2 Bu. do., W. Rünholl 1 S. do., H. Kurlbaum 1 Bu. do., F. Wolf 1 Bu. do., C. Hallemann 1 Bu. do, W. Böker 1 Bu. do., G. Kruse j Bu. do., H. Dübbelde 2 Bu. Kart., W. Uelsmann 1j Bu. do., W. Dustmann jun. ij Bu. do., J. Paul 1H Bu. do., F. Kütke Bu. do., L. Forler 1 Bu. do., F. Scherf 1 Bu. do., Jo.

Bentrov 3 Bu. Wetzen, C. Dlm 2 Bu. Korn, 4 Bu. Oats, W. Tick 2 Bu. Wheat, W. Blase 1j Bu. Wheat, 1j Bu. Cart, H. H. Staulhut 6 Bu. Wetzen, H. Nolte 1 p. cart, W. Holle 4 bu. Wheat, F. Sassenberg 1 Bu. do., 1 S. Kart., L. Schlechte sen. 2 Bu. Wheat, 1 p. cart., C. Schlechte 1 bu. Wheat, H. Schleckte 2 p. cart, H. Brunnworth & Son 2 bu. Wheat, 2 S. Cart, C. Finke 1 S. Oats, S. Meyer 1 S. Oats, W. Brockmeyer 2 Bu. Wetzen, Herm. Dustmann 2 bu. do., W. Brande 2 bu. do., C. Mhle 2 bu. do.
Springfield, Nov. 30, 1889, J. Meyer, superintendent.

For St. Paul's Provost High School in Concordia.

For the household. From St. Paul's parish in Concordia: From N. N.. 1 barrel of salt; J. Kammeier 1 p. of flour; H. Rper 2 p. of card, 1 p. of cabbage; L. Frerking 1 p. of card; F. Brackmann 3 p. of card, 1 do. of apples. Apples, 1 do. Flour; A. Frerking 1 p. apples, 1 do. Cart., 1 do. Cabbage: N. N. Onions & turnips; H. Flandermeyer 1 p. flour, 1 do. Cabbage, soap, 1 pot of butter, j bu. Apples; H. Deke 2s. Cart, 1 do. Cabbage, 1 c. Tomatoes; H. Strmer 2 p. cartons, cabbage, onions, tom., gall. Mustard pickles, 1 gal. Fat, soap; N. N. 1 pot of jelly; P. Bammann 1 p. cart., 1 basket of tom.; Wittwe Niermann 1 p. apples, 1 p. wheat; H. Frerking 2 p. cart.; F. Ratbert 1 p. apples, 1 p. cart.; D. Frerking 2 p. apples, 1 p. cart, 1 basket tom; Joh. Frerking 1 p. cart, 1s. Apples, 1 pot of Sauerkr., 1 box of Tom., a few p. of butter; Wittwe Niermann 1 basket of onions; Wittwe L. Frerking 1 p. cart., L Bu. Peaches; H. Brackmann 3 p. cart., 17 k. Cabbage; A. Habekost 10 K. Cabbage; G. Kker 1 p. cabbage; H. Wolters j Bu. Beans; A. Regk several times tom.; H. Wolters 1 basket red beets; M. Bruns red beets, tom., cucumbers, chow chow; Fr. Reith j bu. ripe cucumbers; A. Frerking j bu. Tom.; L. Stnkel 9 K. Cabbage & 1 basket tom.; H. Dedecke j Bu. yellow beets & 1 gall. Vinegar; Joh. Klsner 1 p. cart, 1 p. cabbage, L Bu. red beets; Joh. Kammeier 2 p. cabbage; H. Klsner 1 p. cart; W. Frerking L Bu. Beans; H. Bruns 4 p. cart; L. Stnkel 1 p. cart; -F. Brackmann 3 p. apples; Herm. Klsner 1 p. cart, 1 p. wheat; H. Kker 2 p. cart; N. N. some apple b.; Joh. Schrder 2 p. cart; Wittwe Henken 1 p. cart, 1 do. Aepfel; H. Frerking 3 p. Aepfel; L. Brackmann 2 p. Kart., 4 gall. Molafses; A. Brackmann 1 p. flour; H. Eickhoff 2 p. cart, 32 head of cabbage; H. Schlesselmann 2 p. apples; M. Bruns 1 basket yellow turnips, 1 do. white turnips, 2 gall. Molafses, Bu. Kart., L Bu. Sweet cart.; Georg Kker 2 p. apples, 2 do. Kart.; J. D. Reith 2 S. Kart.; Bro. Kck, Sr. 1j wagon load of apples; Bro. Reith 1 load of straw; Klaus Holsten 1 S. Kart., 1 do. Cabbage, 1 do. Apples; M. Frerking 1 s. cart, onions, 1 pot of appleclb, 1 gall. Pickels; H. Schlesselmann 2 p. cart. 2 do. Apples; H. Kammeier 3 bu. Wheat, 2 p. cart., 1 do. Apples; Joh. Runge 2 p. cartons, 100 p. flour, 2 p. turnips; L. Brackmann 1 p. flour; N. N. red beets, honey & greens; F. Ehlers 2 p. apples, onions and red beets. - From the comm. in Alma, Mo.: Ucbtgcblieben from the feast of the Alma Student Support Association'. 15 do. Zwteback, 24A do. Wecken, 28 loaves of bread, 1 box of cakes, 4 hams, 24 p. brown sugar, 40 p. white sugar; b. Vtkt. Tbiemann 1 Bu. Wheat, 8 K. Kraut; Aug. Schfer 1 p. cart; Joh. Drker 1 p. apples; H. Klsler 1 p. apples; L. Schmale 10 k. Kraut, 1 peck red beets, 1 do. yellow beets, 1 p. cart.; H. Kuddes 1 p. corn, 1 do. Kart.; Joh. Robohm 1 S. Cart. some redhe, do. white, ho. yellow turnips; Lohfner u. Fehner 135 Pf. fat; D. Rpe 1 Dollar u. 2 Gall. canned. Beans; K. Hcrltng 1 little pig; G. Wagner 1 little pig, 2 bu. Wheat, 3 gall. Beans; Joh. Bock 25 cents; Wittwe Jrding 1s. Kart.; H. Torlmkc 1 p. wheat, 1 do. Kart, 1 do. Apples; K. Schmidt 1 p. cart, 1 do. Apples; Chr. Peters 1 do. Wheat; H. Vogt 1 do. Apples, 1 do. Kart; H. Thiemann 1 do. Cabbage; H. Wiesln 2 do. Kart, 1 do. Cabbage; H. Dierker 1 do. Sweet potatoes, 1 do. Wheat; H. Dcttmcr 1 do. Korn, 1 do. Kart.; H. Kellermann 1 do. Kart, 2 do. Grain; C. Markus 1 do. Kart, 1 peck of turnips; Chr. Wieder 1 p. cart; Joh. Rodekobr 1 p. whetting, 1 do. Kart.; Rob. Buhley 1 p. cart; Herm. Rogge 4 do. Kart, 1 do. Wetzen, 2 gall. Molafses; K. Brockhoff 1 p. wheat, 2 do. Kart.; H. Nortfleck 1 do. Wheat, 1 do. Grain, 1 do. Kraut; H. Detmer Tom.; H. Stegemller 1 p. wheat, 2 do. Cart.; A. Oehlschlger 1 do. Wheat; F. Dierker 1 do. wheat; K. Horstmann 1 do. apples; H. Dtckhoff 1 do. Apples, 1 do. Cart; H. Strathmann 1 do. Apples, 1 do. Kart; J. Kolthoff 1 do. Apples;

H. Frickc 1 do. Wheat, 1 do. Cart., 1 do. Turnips; H. Gieselmann 2 do. Wheat, 1 do. Cart; W. Gieselmann 3 do. Cart, 1 do. Wheat; T. Klsler 3 do. Kart; K. Klostermeister 2 do. Kart; K. Buschmann 1 do. Kart; Flinse 1 do. Kart.; W. Klostermeister 2 do. Kart.; Joh. Rolf 1 do. Wetzen, 1 schwetnchen. - From the parish of the cross in Alma, Mo.: By Alex. Oetting 3 p. cart. - From Little Rock, Saline Co, Mo: By Ph. Wettnich 1 bu. Sweet Cart. - From Block, Kansas, by P. Matthias 25 rolls of butter. - From New Wells, Mo. by pupil Lorenz some btrnenmus, jelly & catsup. - From Lincoln, Mo. by Aug. Mueller 10 gall. Molafses, 4 do peach b.

For poor pupils: by Fr. C. F. Grbner at the birthday party of A. Vogel for A. Roglitz and G. Klein -3.70; by G. Scholz, Montrose, Mo. for Th. Weyer 12.50; from Prses Biltz, Theil der Mlssionsfestcollecte 40.00; by P. Bundenthal from N. N. for Th. Bundenthal 4.25; by Kassirer A. Mangelsdorf 12.75; by P. Mende for A. Fhler 20.00; by P. Rohlfing, Coll. on the feast of the Alma Mr. P. Student Support Vrcin 19.50; by P. Keller for W. Meyer 4.39; by Kassirer A. Mangelsdorf for G. Klein & A. Roglitz 10.00; by P. Heyne, Lake Creek, Mo., 6.50; by P. E. A. Frese, Palmer, Kans. for W. Meyer, 6.27; by P. F. Walther, Coll. on the Ltndemeier-Kumann wedding, 6.00; by P. C. C. E. Brandtf. Bundenthal, part of a collecte for poor students, 2.50; by k. Brauer, Appleton City, Mo. by Mr. Goller for Sandvo, 1.50; by Teacher Peters of Synodal guests 3.50; by Cassirer H. H. Meyer, 19.15; by P. Huser, Lansing, Mich. coll. sr. Gem. for Tb. Bundenthal 5.50; by Fr. Matthias for J. Timken, Coll. sr. Gem. 10.90. from Kansaskasie 3.40: bv P. Lehr. Lockwood.

by Janzow of C. L. Janzow .50, J. Zastrow .25, H. Schrmann .10, W. Sahrhage .25, H. Sahrhagc .05, G. A. Just .15, W. Bhmer.50; C. Dahl.25; Mrs. Krome.25, Mrs. Schlef .25; H. F. Hermeling .15; Dr. R. Hanser .50; J. Schlef .10; F. A. Uhlich 2.00; K. Krmekc .05; W. Krmeke .25; C. W.! Alsmeter .50; by P. Achenbach, surplus of the Rcisekostencollecte of the Western District 14.62.

For the library: by H. Mamann, Sr. 1.00; by P. I. Hoffman 1.00; by P. A. H. Th. Meyer of sr. Gem. in Pleasant Grove 3.05; by kk. Janzow, Richter, Friedrich, I E. A. Frese, Hafner, M. Groe, J. W. Mller 1.00 each; Fr.! Roschke.25; P. Grbner.55; P. J. F. Schmidt.75; P. Martens.50; Teacher Welp.50; Pieske.25; J. Weinhold 1.00; H. Krmig 1.00. By P. Jehn: W. G. Tcnemann, "Grundri der Geschichte der Philosophie"; laz-lor L Cave, Antlyuitatss ohristianas". Through the pupil A. Roglitz: 7 volumes of Litteratur. By the pupil T. Zimmermann: 3 volumes do. By Mr. Teacher Will: 1 Gall. Ink, various textbooks and 1 Staple kastener.

For the procurement of necessary inventory items: from the valuable women's association of the St. Paulsgemetndr at Concordia 25.00.

Concordia, Nov. 15, 1889. (I. Quarter.) H. Kppel.

For the orphanage in Indianapolis

cool: From the comm. of P. Hillers: H. Brinkmann 1 shoulder, 1j bu. Kart.; A. Wmpner -.50 and I S. Korn; Ch. Wmpner 1 S. Korn; Chr. Wmpner sen. 2 S. Korn, 1 S. Hafer, 1 Topf Apfelb.; H. Rode 1 S. Kart.; H. Teppe .50; Chr. Watermann 3 Bu. Korn; H. Martius 1 S. cart.; Wittwe Mller u. Sohn 2 S. Korn, 1 duck; F. Schkel 1S. Korn, 1 pot of lard; C.Volkening i S.Korn, 1 pot of lard, 70 eggs; C.u.H. Mater-! mann each 1 pot of Schm.; Feuchmann .25; A. Watermann 1 Bu. Kart., 1 pot of apples; Chr. Watermann Sr. 1 shoulder, 1 pot of apple; H. Eickhoff 2 p. of grain; WittweEickhoff 1 shoulder; Karl Miller j Bu. Kart.; H. Harting u. Sohn 1 shoulder piece, 2 pots apple b., 2 pots peaches, 1 pot canned. Beans; L. Harting 1 pot of lard, 2 doz. Eggs; Joh. Latz dried fruit, 1 p. grain, 1 bagchcn flour; Ed. Eickhoff 2 p. grain; C. Meyer 1 shoulder st.; Chr. Wiese .25, 1 p. grain; Ebr. Schkel 1 p. grain, 1 tovf lard; Wittwe Meyer 1.00; C. Meyer 1 p. flour; Bro. Lffler .50, 1 shoulder st.; J. Beermann 1 pc. bacon, 2 p. grain; Chr. Rachel 1 pc. bacon, 1 p. apple b.; H. Gotloff 3 p. grain, 1 p. preserved plums; Bro. Diebcrgr 1 p. schm., 1 p. grain; Chr. Haas 1 p. apple cclb., 1 p. schm.; Bro. Watermann 1 pc. bacon. - From P. Kaiser's comm. in Julietta: 9.40, 6 chickens; from their women's club: 4.

> Comforts, 13 weed covers; later 4.75 for mattress, 3Comforts, 4 sheets, 1 pillow, 2 covers, 1 pr. stockings. - From

Women's Club of Trinity Comm.: 26 pr. stockings, 2 dresses, 4 pr. trousers, 2 skeins of wool, 1 cloak, 1 waist, 4 shirts, 4 aprons, 2 night trousers, 1 carpet. Mother Ptehl: 2 tablecloths & 12 towels; Bro. E. Syerup 1 rocking chair, Mother Syerup 3 framed pictures, Syerup <L Co. 1 barrel of cabbage; W. Piel a Hritzofen; Karl Mller a room wallpapered; P. Krause 1 Waschringer; Mrs. L. Schwier 1 Bolt Muslin. Fr. Aldag 3, L. Aldag 2 pr. shoes. From P. J. Rupprecht, Bro. K. and Bro. E. each 1.00. - From P. G. Schfer's Filtalgem. 2.00; from teacher Ackermann's school children 3.00. From Anthony Wayne W. Mfg. Co. 1 washing machine. - From P. Diemer's Gem. namely, from the Women's Club, 2 quilts; Bro. Conradt, 1 Pr. gloves; Bro. Schlechte, 7 M. Ewald 1 bed sheet; I. Kuch and Karl Kuch 2 towels each; Fr. Schmidt, M. Theobold, F. Braun, A. Renz and M. Diemer 1 pair of separate lace and 1 pair of shoes. Mrs. Fichtncr and Miss. Moormann 1.00 each; Mrs. R. Hetzuer.50; Mrs. Rubener .25. - From visitors: Louis Lange 5.00; Mother Vonnegut 5.00. From the Women's Association of the St. Paulus Parish here: 1 Carpet

Received for poor students: By Mr. Fr. Lochner from J. Pritzlaff - 10.00, F. Dobberfuhl -2.00 for Schoof; by Mr. Wollner from my parish in Chatham -9.00; by Mr. Fr. Trapp from Mr. Fr. Fackler -2.00, from F. L. Schltte -2.00, from himself and sr. Gem. -4.00 for Schmiegie; by Mr. P. L. v. Schenck from some women sr. Gem. 6 pairs of stockings; by Mr. P. Mller ges. auf J. Wichmanns Hochzeit -6.41 for Hberle; by Mr. P. rmcr vom Jungmnnerverctn sr. Gem. -10.00 and by Mrs. Rhrs .50 for Wilder; by the local. Frauenverein -2.00 tn the Waschkaffe; by Mr. k. Schltpsiek on Mr. George's baptism -6.31 for Timm; by Mr. P. ZDbermowe on Mr. Hasse's wedding -6.40 and Coll. sr. Gem. -5.76, both for Hellwcge; by Mrs. Se dahier for the Waschkaffe -5.00; from Chatham by Mrs. Rohrer -1.00 and by Frul. Schmidt -1.00 for the Waschkaffe; by Mr. P. Hertrich Reformattonsfccstcoll. sr. Gem. -10.00 for Kannies; by Mr. P. Dver for Mr. Etnspahr's wedding -7.45 for Rottmann; by Mr. P. Lehr for the Mr. Engelage -5.00; from the local Women's Association -2.00 for the Waschkaffe; by Mr. P. Oehlschlger from the Studentenkasse sr. Gem. -16.00 and from their youth club -10.00 for Kronmetster; by Mr. P. Kfsel donated at a wedding -6.00; by Mr. P. W. L. Fischer donated at Cordes-Frccttag's wedding -6.00 for D. Schrder; by Mr. Leonh. Vogel here -1.00 for the Waschkaffe; by Mr. Lehrer O. Gotsch from J. Schmidt -1.50, F. Maxe -2.00 and F.Krue -1.25. -Received for the household: from Mr. Schncidewind of Hillsboro -2.00; from the comm. of Mr. P. Weisbrodt -59.00, of Mr. P. Schrder -2.00, of Mr. P. Ghringer -5.00, of Mr. P. Hansen -4.50, of Mr. k. Schieferdecker -9.25 and of C. Schlechte there -1.00. By Mr. Teacher O. Gotsch of the comm. tn Staunton -12.20. -A. Crmer.

The following gifts have been received by me for my church since July 4, 1887: 1) By donated shares. In 1887 from Ph. Treide, Baltimore, Md, -10.00; H. Fick, New York, 25.00. In 1888 from P. Fr. King, New York, 10.00; Karl Strengc, I Albany, N. U., 5.00; R. Mhlich das. 5.00; Mrs. Gomph das. ! 10.00; P. Brand, Sr. 5.00;

Der Lutheraner

by Janzow by C. L. Janzow .50, J. Zastrow .25, H. Schürmann .10, 10.00; H. W. Mösta and friends, Nitchmond, Va. 40.00; k. Halfmann, W. Sahrhage .25, H. Sahrhage .05, G. A. Just .15, W. Böhmer.50; C. New York, 25.00; P. Toennesen das. 10.00; Elizabeth Folz das. Dahl.25; Mrs. Krome.25, Mrs. Schief .25; H. F. Hermeligg .15; Dr. R. 10.00; Catb. Folz das. 5.00. In 1889 from G. Golsner, College Point, Hanser.50; J. Schief .10; F. A. Uhlth 2.00; K. Krömeke .05; W.N. U., 5.00; 5 members from P. Stiemke's congregation at Baltimore, Krömeke .25; C. W. Alsmeier .50; by P. Achenbach, Ueberschuß der Md., 25.00; P. Walker and H. Grothe, York, Pa. each 5.00; 2 members a. P. Stutz's congregation, Albany, N. A., 10.00; C. Tjetjen and P. Retsekostencollecte des Westlichen Districts 14.62.

For the library: by H. Maßmann, Sr. 1.00; P. I. Hoffmann 1.00; by Steup, New York, 5.00; 2 members of P. Niethammer's Gem. of La A. H. Th. Meyer of sr. Gem. at Pleasant Grove 3.05; by the Janzow, Porte, Ind. 10.00.

Richter, Friedrich, E. A. Frese, Hafner, M. Große, J. W. Müller 1.00 2) At baare money. In 1889, from C. Ruppeh a. P. Frincke's Gem., each; Roschke.25; x. Gräbner.55; P. J. F. Schmidt.75; P. WartensBaltimore, Md., 2.00; G. Schimpf of P. John's Gem. the. 10.00; Mrs. .50; teacher Welp.50; Pteske.25; J. Wetnhold 1.00; H. Kcömtg 1.00. Prüfer the. 1.00; Ernst Rudolph, Sr. the. 6.00. By housecollect. in By P. Jehn: W. G. Tennemann, "Grundriß der Geschichte der Stiemke's Gem., Baltimore, Md, 177.50; by house coll. in P. Philosophie"; la'lor L Oave, "Ätiyuitates ekristiavatz". Through the Oehlschlaeger's Gem., Rtchmond, Va., 30.00; of P. Schutze's Gem., pupil A. Roglitz: 7 volumes of Litteratur. By the pupil T. Ztmmermann: Schenectady, N. N-, 41.74; of P. Btewend's Gem., Boston, Mass., 3 volumes do. From Mr. Teacher Will 1 Gall. Ink, various textbooks 17.50; by house coll. in P. Steup's Gem., New York, 46.25; of Pkil. and 1 staple bastener.

For the procurement of necessary inventory items: from the k. Renz's Gem. at Hudson, N. A., 15.87; at Stuyvesant, N. A., 10.20. valuable women's association of St. Paulsgrmetnde zu Concordia 25.00.

Concordia Nov. 15, 1889 (1 Quarter) H. Kännel

Received for the orphanage in Indianapolis: From the parish of P. Htllers: H. Brtnkmann 1 shoulder, 1H Bu. Cart.; A. Wömvner -.50 and 1 p. grain; Ch. Wömp- > ner 1 p. grain; Ebr. Wömpner Sr. 2 p. grain, 1 p. oats, 1 pot of apple b.; H. Rode 1 p. cart.; H. Leppé .50; Chr. Watermann 3 bu. Korn; H. Marttus 1 p. cart.; Wittwe Möller u. Sohn 2 p. Korn, 1 duck; F. Schäkel 1p. Korn, 1 pot of lard; C.Volkening 1S. Korn, 1 pot of lard, 70 eggs; C.u.H. Mater- i mann 1 pot each of Schm.; Feuchmann.25; A. Watermann 1 Bu. Kart., 1 pot of apple b.; Chr. Watermann Sr. 1 shoulder piece, 1 pot of avelfb.; H. Eickhoff 2 p. grain; Wittwe Eickhoff 1 shoulder piece; Karl Miller j Bu. Kart.; H. Harting & Son 1 shoulder piece, 2 pots apple b., 2 pots peaches, 1 pot canned. Beans; C. Harting 1 pot of lard, 2 doz. Eggs; Joh. Latz dried fruit, 1 p. grain, 1 bag of flour; Ed. Eickhoff 2 p. grain; C. Meyer 1 shoulder st.; Chr. Wiese .25, 1 p. grain; Cbr. Schäkel 1 p. grain, 1 pot of lard; Wittwe Meyer 1.00; C. Meyer 1 p. flour; Bro. Löffler .50, 1 shoulder st.; J. Beermann 1 st. bacon, 2 p. grain; Chr. Rache! 1 pc. bacon, 1 p. apple b.; H. Gotloff 3 p. grain, 1 p. preserved plums; Bro. Dteberg 1 p. sckm., 1 p. grain; Chr. Haas 1 p. apple b., 1 p. schm.; Bro. Watermann 1 pc. bacon. - From I P. Kaiser's Gem. in Julietta: 9.40, 6 chickens; from their women's club: 4 Comforts, 13 Ktssen covers; later 4.75 for mattress, 3Comforts, 4 sheets, 1 pillow, 2 covers, 1 Pr. stockings. - From the Women's Club of the Dretetnigketts-Gem.: 26 pr. stockings, 2 dresses, 4 pr. trousers, 2 skeins of wool, 1 cloak, 1 watst, 4 shtrts, 4 aprons, 2 night trousers, 1 carpet. Mother Piehl: 2 tablecloths & 12 towels; Bro. E. Syerup 1 rocking chair, Mother Syerup 3 framed pictures, Syerup Co. 1 barrel of cabbage; W. Ptel a Hettzofen; Karl Möller a Zimmer wallzirt; P. Krause 1 Waschrntger; Mrs. L. Schwier 1 Bolt Muslin. Fr. Aldag 3, L. Aldag 2 pr. shoes. From P. J. Rupprecht, Fr. K. and Fr. E. each 1.00. - From P. G. Schäfer's Filtalgem. 2.00; from teacher Ackermann's school children 3.00. From Anthony Wayne W. Mfg. Co. 1 washing machine. - From P. Dtemer's Gem. namely, from the Women's Club, 2 quilts; Bro. Conradt, 1 Pr. gloves; Bro. Schlechte, 7 M. Ewald 1 sheet; I. Kuch and Karl Kuch 2 towels each; Mrs. Schmidt, M. Theobold, F. Braun, A. Renz and M. Dtemer 1 pair of shoes. Mrs. Fichtner and Miss. Moormann 1.00 each; Mrs. R. Hetzuer .50; Mrs. Rubener .25. - From visitors: Louis Lange 5.00; Mother Vonnegut 5.00. From the Women's Association of the St. Paulus Parish here: 1 Carpet, curtains, chairs, table with cover, 3 Comforts, 2 Kissen covers, 2 sheets, 2 pillow cases, 2 Bed covers, 2 Pr.

Received for poor students: By Mr. P. Fr. Lochner from J. Pritzlaff -10.00, F. Dobberfuhl -2.00 for Schoof; by Mr. Wollner from my congregation in Chatham -9.00; by Mr. P. Trapp from Mr. P. Fackler -2.00, from F. L. Schütte -2.00, from himself and sr. Gem. -4.00 for Schmieg; by Mr. L. v. Schenck from some women sr. Gem. 6 pairs of stockings; by Mr. P. Möller ges. auf J. Wtchmanns Hochzeit -6.41 for HLberle; by Mr. P. Brömer vom Jungmännerveretn sr. Gem. -10.00 and by Mrs. Röbrs .50 for Wilder; by the local. Frauenverein -2.00 to the washing fund; by Mr. k. Schltepfiek on Mr. George's baptism -6.31 for Ttmm; by Mr. P. Nbermowe on Mr. Haus's wedding -6.40 and Coll. sr. Gem. -5.76, both for Hellwege; from Mrs. Sell dahier for the wash fund -5.00; from Chatham from Mrs. Rohrer -1.00 and from Fräul. Schmidt -1.00 for the wash fund; by Mr. P. Herttrich Reformationsfestcoll. sr. Gem. -10.00 for Kannies; by Mr. P. Düver for Mr. Etnspahr's wedding -7.45 for Rottmann; by Mr. P. Lehr from Mr. Engelage -5.00; from the local women's association-2.00 for the laundry fund; by Mr. P. Oehlschläger from the student fund sr. Gem. -16.00 and from their youth club -10.00 for Kronmetster; by Mr. P. Kostet donated at a wedding -6.00; by Mr. P. W. L. Fischer donated at Cordes-Freitags wedding -6.00 for D. Schröder; by Mr. Leonh. Vogel here -1.00 for the washing fund; by Mr. teacher O. Gotsch from J. Schmidt -1.50, F. Maxe -2.00 and F. Kruße -1.25. - For the household received: from Mr. Schnetdewind from Htllsboro -2.00; from the community of Mr. P. Weisbrodt -59.00, of Mr. P. Schröder -2.00, of the

Mr. Göhrtinger -5.00, of Mr. P. Hansen -4.50, of Mr. k. Schieferdecker -9.25 and of C. Schlechte there -1.00. By Mr. teacher O. Gotsch of the community in Staunton -12.20.-A Crämer.

The following gifts have been received by me for my church since July 4, 1387: 1) By donated shares. In 1887 from Ph. Treide, Baltimore, Md, -10.00; H. Fick, New York, 25.00. In 1888 from P. Fr. King, New York, 10.00; Karl Strengé, Albany, N. U., 5.00; R.

For poor pupils undersigned received: From a member of P. Traub's congregation in Peoria -7.00; from the same 3.00 for Traub. From P. Wtchmann's parish 27.50, from Mrs. Pottebaum 10.00, from H. Dekarsky 5.00, from Hamann's foundation 21.59 for Schurdel. From G. Knöpfte 1.00 for Btermann. From the Women's Association in Joliet 5.00 each for H. and G. Schüßler, Blievertntcht, Schultz. By P. W. L. Fischer, Collecte on the wedding Dammann - Karstens 10.00, Cordes-Friday 8.00, RosenbrockBadenhop 7.00 f. Pasche u. 5.00 f. Steger. From the support society in Alma, Mo., 10.00. By P. F. Erdmann 10.00. Collecte on d. wedding P. Fürstenau-Kriewitzsch 20.00 f. Deffnrr. By Fr. Grabarkewttz' Gem. 16.50 for battle. From Fr. Frese's Gem. in Port Hudson 6.00 for Fr. Stöppelwerth. By Fr. Obermeyer from a member of his congregation. Congregation 15.00 for poor students.

With many thanks A. Bäpler.

For poor students from Iowa

the undersigned received with heartfelt thanks from June 19 of this year: From Wittwe Ottr -1.00. By Runge from Wittwe Wtlke 2.00, from Wthelmtne Wilke 2.50. By P. Brandt from W. Gundermann 1.00, Mrs. H. Knost .50. By P. Welcher, Collecte during the Synod 78.50. By undersigned ges. bet of the wedding Wendt-Krömer 7.15. By P. Stephan from the Frauenverein sr. Gem. for Fr. Horn's sons 12.10. By ?. Metnecke ges. bet of the wedding Garbelmann-Retnert 4.70. By ?.PH. Dornseif ges. on the wedding of Mr. Brammeter 12.00. By P. G. Haar 1.00. By teacher Nuoffer ges. bet the wedding Rathje-Nüßle f. Karl Nuoffer 4.25. By P. Dörffler for H. Brandt from D. Hohnsbruch, H. Volte and N. N. each 5.00. By P. Steege from W. Reese for H. Brandt 15.00. By?. Bünger, Abendmahlscoll. sr. Chrstusgemetnde 5.00. By F. Behrens 12.50.

Lowden, Iowa, November 29, 1889.

I. H. Brammer, Kassirer.

For the English Lutheran congregation in St. Louis received from N. N. 1.00. By Mr. J. T. Bolz of the Lutheran Bethlehem congregation in St. Louis 57.80. C. L. Janzow.

New printed matter.

Historical sketch of the Lutheran St. Johannis congregation U.

A. C. zu Hartem, N. H. By resolution of the congregation at its meeting on November 24.

1889 to be held 25th anniversary celebration designed by their pastor, H. C. Steup.

Like the histories of congregations of our Synod published in the latter period, the present one is most interesting to all who love Zion. It contains in the first chapter a prehistory and in the second the actual history of the congregation. The portraits of Father Renz, the first pastor, Father F. T. Körner, the second pastor, and of Father F. T. K., the second pastor, are enclosed.

H. C. Steup, the present pastor of the parish, and the picture of St. John's Church. The pamphlet, 44 pages in length, is printed at the Martin Luther Orphanage, West Roxbury, Mast. and may be obtained from Mr. P. Steup.

Changed addresses:

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The "Lutheran" is published fortnightly at the annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance. Where it is brought to the house by porters, the subscribers have to pay the porter's fee separately.

To Germany, the "Lutheran" is sent by mail, postage paid, for -1.25.

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